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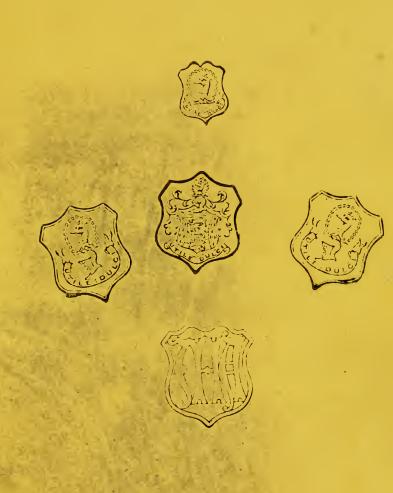
NEWPORT

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Division 5CC
Section 1252





Church of England

Book of Common prayer



Se May hath xxxj. dayes.

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July hath xxxj.dayes.

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August hath xxxj.dayes.

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	vii				Augustine.	iiii	rrvi	v. vi.	U
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ex		10			.John.	lix	rrviii	r	Jude.
pr	r:	18	Brit	, kl		ŗi	Matth.i.	rit	Rom.i.

These to be observed

for holy dayes, and none



hat is to say, All Sundayes in the yeere. The vayes of the feates of the Circumcilion of our Loide Jesus Chist. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Hatthias the Aposte. Of the Annunciation of the blessed virgin. Of S. Harke the Euangelist.

Df Saint Philip and Jacob the Apostles. Df the Ascension of our Lozd Jesus Christ. Df the Nativitie of S. John Baptist. Df S. Peter the Apostle. Df saint James the Apostle. Df saint Bartho-tomewe Apostle. Df saint Patthewe apostle. Df saint Pichael the Archangel. Df saint Luke the Evangelist. Df saint Simon and Jude the Apostles. Df al Saintes. Df saint Andrew the Apostle. Df saint Thomas the Apostle. Df the Nativitie of our Lozd. Df saint Steven the Partyz. Df saint John the Evangelist. Df the holy Innocents. Punday and Tuesday in Easter weeke, and Punday and Tuesday in Caster weeke, and

A rule to knowe when the Terme beginneth and endeth.

Ight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Dillarie Terme beginneth the priii. day of Januarie, if it bee not Sunday: If it bee Sunday, then the next day after, and endeth the rif, of

Februarie.

Calter Terme beginneth thii. dayes after Galter, and endeth

foure dayes after the Ascention day.
Trinice Terms beginneth the next day after Corpus Christis

day, and endeth the wednelday forthight after.

Thichaelmas Terme beginneth the fr. of Decober, if it bee not Sunday, and endeth the profit for Mouember.

The Preface.

there was never anything by the wit of mafo well venifed, or fo fure established, which
in continuance of time half not bin corrupted: as (among other things) it may plainely appeare by the Common prayers in the
Church, commonly called divine service.
The first originall and ground whereof, if
a man woulde search out by the auncient

Fathers, he that finds that the fame was not orderned but of a good purpole, and for a great advancement of godlines. For they fo or Dered the matter, that the whole Bible (or the greatest part therof) thould bee read ouer once in the poere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation. Hould (by often reading and meditation of Gods word) bee firred by to godlines themselves, and bee moreable to exhort other by wholesome doctrine, and to confute them that were adversaries to the trueth. And further, that the people, by dayly hearing of holy fcripture read in the Church, fould continually profice more and moze in the knowledge of God, and be the moze enflamed with the love of his true religion. But these many peeres passed this god-Ty and decent order of the auncient fathers bath beene so altered. broken, a neglected, by planting in bucertaine Stories, Legends, Respondes, Terses, vaine repetitions, Commemorations, and Sp. nodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were buread. And in this fort, the booke of Clai was begun in Avuent, and the booke of Genefis in Septuagelina: but they were onely begun, and never read through, After a like fort were other bookes of holy scripture vsed. And moreover, whereas Saint Baul would have such language spoken to the veople in the Church, as they might bideritande and have profite by hearing the fameithe ferwice in this Church of England (these many peeres) hath bene read in Latine to the people, which they understoode not: fo that they have beard with their eares onely, and their heart, fririt, and minde have not bene edified thereby. And furthermore, notwiths Kanding that the ancient fathers have devided the Plalmes into kneu portions, whereof enery one was called a Mocturne: nowe

The Preface.

of late time a fewe of them have beene vaily laive, and oft repeated, and the rest of their mitted. Horeover, the number and hardnesse of the rules called the Hie, and the manifolde chaungings of the service was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is fet forth such an order, whereby the same thall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpole, which is plaine and eafie to be buderstanded, wherein (so much as may be) the reading of holy feriptures is fo fet forth, that all things thall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, respondes, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Pet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, fo they be plaine and easie to bee understanded. So that here you have an older fol player (as tous ching the reading of holy scripture) much agreeable to p minde and purpose of the oldefathers, and a great deale more profitable and commodious then that which of late was bled, It is more profitable because here are left out many things, whereof some be untrue, fomebncertaine, some vaine and superstitious, and is ordeined nothing to be read, but by the very pure word of God, the holy Scrips tures, or that which is enfocutly grounded byon the same, and that in fuch a language and order, as is most easie and plaine for the bus derstanding both of the readers and hearers. It is also more commodious, both for the Mortnelle thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates thall neede none other Bookes for their publike feruice, but this booke and the Byble. By the meanes whereof, the people thall not bee at fo great charges for bookes, as in times pate they have bene.

And where heretofoze there hath beene great divertitie in faying and finging in Churches within this Realme, some following Sartburie vie, some Herfozd vie, some the vie of Bangoz, some of Bozke, and some of Lyncolne: nowe from hencefozth all the whole Realme thall have but one vie, And if any woulde judge this way

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more painefull, because that all things must be read by on the booke, whereas before by the reason of so often repetition, they could save many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading by on the booke, they will not refuse the paine, in consideration of the areat profit that shall ensue thereof.

And foralimich as nothing can almost bee so plainely set foorth, but doubtes may rise in the vie and practiting of the same: To appeale al such diversitie (if any arise) & for the resolution of al doubtes concerning the maner howe to understand, doe, & execute the things contained in this booke: The parties that so doubt, or diversly take any thing, shall alway resorte to the Byshoppe of the Divesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof unto the Archbishop.

Though it bee appointed in the afore written preface, that all thinges hall be read and fung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Porning and Evening prayer privates by, they may say the same in any language that they themselves doe

buderstand.

And all Priestes and Deacons shall be bounde to say dayly the Porning and Evening prayer, cyther privately or openly, except they be let by preaching, studying of divinitie, or by some other wr

gent cause.

And the Curate that ministreth in enery parish Church or chappel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappell where he ministreth, and shall to a bell thereto, a convenient time before he beginne, that such as bee dayoled, may come to heare Gods worde, and to praye with him.

The Table and Kalender expressing the order of Psalmes and Lessons to be said at Morning

order of Pfalmes and Lessons to be faid at Morning and Euening paper throughout the pere, (except certaine proper feattes) as the rules following more plainely declare.

The order how the Pfalter is appropried to be read.



he Platter hall be read through once every Honeth, and because that some Monethes be longer then some other bee, it is thought good to make them even by this meanes. To every Moneth that be appointed (as concerning this purpose) with thirtie dayes.

And because January and Parch hath one day about the sayde number, and February which is placed betweene them both, hath on ly revisionals: February shall borrowe of eyther of the Ponethes (of Januarie and Parch) one day: And so the Platter which shall eread in Februarie, must beginne the last day of Januarie, and ende the sirst day of March.

And whereas Hay, July, August, Decober, and December have erri. dayes apiece: It is opered that the same Plalmes shall bee read the last day of the sayde monethes, which were read the day before: So that the Platter may begin agains the first day of the next

moneth ensuing.

Nowe to knowe what Pfalmes thall beread enery day, looke in the Kalender the nomber that is appoynted for the Pfalmes, & then finde the same nomber in this Table, and byon that nomber that you fee what Pfalmes that be said at Poining and Guening prayer.

And where the Crip. Plalme is devided into prii. portions, and is overlong to be read at one time: it is to ordered, that at one time thall not be read above foure or five of the tayd portions, as you thall

perceive to be noted in this table folowing.

And here is also to bee noted, that in this Table and in all other partes of the service, where any Plaines are appoynted, the number is expected after the great English Byble, which from the w. Plaine, unto the Criviii. Plaine (following the division of the Hebrews) doth varie innumber from the common Latine translation.

ii.

Atable for the order of the P Jalmes to be sayde at Morning and Euening prayer

	pra	yer.
	Morning prayer.	Euening prayer.
I	i,ii.iii.iii.v,	vi.vii.viii.
2	ix.x.xi.	xii.xiii. xiiii.
3	xv.xvi.xvii.	· xviii.
4	19.20,21.	xxii,xxiii.
5	xxiiii,xxv.xxvi,	27.28.29.
6	xxx,xxxi.	32.33.34.
7 8	xxxv.xxxvi.	37.
8	xxxviii,xxxix,xl,	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
	I.li.lii.	liii,liiii,lv.
	lvi.lvii.lviii.	lix,lx,lxi.
	lxii.lxiii.lxiiii	lxv.lxvi.lxvii.
	lxviii.	lxix.lxx
	lxxi,lxxii,	lxxiii.lxxiiii.
	lxxv.lxxvi.lxxvii,	lxxviii.
	lxxix,lxxx,lxxxi,	82,83,84,85.
	86.87.88.	89.
,	xc.xci.xcii.	xciii.xciiii.
	xcv,xcvi,xcvii,	xcviii.xcix.c.ci.
	cii.ciii.	ciiii.
	cv.	cvi.
	cvii.	cviii.cix.
	cx.cxi.cxii.cxiii.	cxiiii.cxv.
	cxvi.cxvii,cxviii.	cxix. Inde,iiii.
1 -	Inde.v.	Inde.iiii.
1.	Inde.v. (125.	
	120.121.122.123.124.	
	132.133.134.135.	136.137.138.
	139.140.141.	cxlii.cxliii.
130	144.145.146.	cxlvii.cxlviii.cxlix.cl.

Mattens. Euensong. Eccle.b. Saint Marke. Eccle.titi. Eccle.ir. Saint Philip Eccle, bit. and Jacob. Deut.r. iiii.Kina.it. Ascension day. Munday in udhitsun weeke. Genelis ri..vnto Qum.ri. Gather First Lesson. These are the genera-buto me 70. men tions of Sem. Ac. vnto ABoses Second Lesson.li. Coz. rii. and the elders returned. i.Kings.rir. Tuelday in Deut.rrr. whitsun weeke. Dauid came to Samuelto Saint Barnabe Rama.ac. First Lesson. Eccle.rii. Eccle.r. Second Lesson. Actes riii. Actes tv.(vnto) After certaine S. John Bapt. daves. Mala,iii. first Lesson. Mala.iiii. Second Lesson. Mat.riii. Mat.riiii.(vnto) nohen Tesus Saint Peter. heard. Eccle.rb. frust Lesson. Eccle.rir. Second Lesson. Actes.iii. Actes.iiii. Eccle.xxi. Saint James. Ecclus, rriii. S. Bartlemew.rrb rrir. S.Matthew. rrrbiii. rrrb S.Michael. rliiii. rrrir Saint Luke. Job.i. Simon & Jude. Job.rriiti.rrb. frust Lesson. rlii.

all Saintes.	Mattens.	EuenJong.
Fyzst Lesson.	ndild.iii.(vnto) Blessed is rather the barren.	
Second lesson.	Debrues ri.vii. Saints by faith, (vnto) If ye en- dure chastening.	Apocalyps ric. (vnto) And I fawe an Angel
Proper T	Salmes on cert	ayne dayes.
	Mattens.	Euensong.
Christmas day.	Pfal. riv.	lrrir. Ir Crrii
Easter day.	u ibii Iri	Triii Criiii Crbiii
Accention day.	viii rv rvi	rriiii kviii Lviii
adhitsunday.	riv kvii	Citt Crlv



The order vyhere

Morning and Euening prayer that we bled and said.

The Morning and Euening prayer shalbe vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shalbe otherwise determined by the Ordinarie of the place. And the Chauncels shal remaine

as they have done in times past.

And heere is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the seconde yere of the reigne of King Edward the sixt, according to the Acte of Parliament in that case made and prouided.

An order for Morning prayer daily throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shal reade with a loud voyce some one of these sentences of the scriptures that follows. And then he shall say that which is written after the said sentences.



T what time soever a linner doeth Eze.xviii repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of myremembrance, saith the Lord.

I doe knowe mine owne wice Pfal.li, kednesse, and my sinne is alway

A, t. agsing

against me.

I.li.

I.li.

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n.ix.

e.x.

at.iii.

ke xv.

z cxlui.

ohn i.

Turne thy face away from our linnes (D Loide)

and blotout all our offences.

A sozowfull spirit is a sacrifice to God: despise not

(D Lord) humble and contrite heartes.

Rent your heartes, and not your garments, and turne to the Lord your God, because he is gentle and merciful, he is patient, and of much mercie, and such

a one that is fory for your afflictions.

To thee (D Lorde God) belongeth mercie and forgivenesse, for we have gone away from thee, and have not hearkened to thy voyce, whereby we might walke in thy lawes which thou half appointed for bs.

Correct by (D Lorde) and yet in thy judgement, not in thy furie, least we shoulde be consumed and

brought to nothing.

Amende your lives, for the kingdome of God is at

hand.

I will goe to my father, and say to him, father, I have sinned against heaven and against thee: I am no moze worthie to be called thy sonne.

Enter not into inogement with thy servants, D

Lorde: for no flesh is righteous in thy light.

If we say that we have no sinne, we deceive our

selues, and there is no trueth in bs.

Dearely beloued brethren, the scripture moueth is in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightic God our heavenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that we may obteine forgivenesse of the same, by his infinite goodnesse and mercy.

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble a meete together, to render thankes for the great benefites that we have received at his handes, to set soorth his most worthy prayle, to heare his most holy worde, and to aske those things which bee requisite and necessarie, as welfor the body as the soule. Wherefore Juay and befeech you as many as be here present, to accompany me with a pure heart and humble boice, but o the throne of the heavenly grace, saying after me.

A generall confession to be fayd of the whole congre-

gation after the Minister, kneeling.

Anightic and most mercifull father, wee have erred a strayed from thy wayes like lost speepe, we have followed too much the devices and desires of our owne hearts, wee have offended against thy holy lawes, wee have lest undone those thinges which wee ought to have done, and wee have done those thinges which we ought not to have done, and there is no health in us, but thou, D Lord, have mercie upon us miserable offenders. Spare thou them, D God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord: And graint, D most mercifull father, for his sake, that we may hereafter line a godly, righteous, and sober life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister

alone.

A Lmightie God, the father of our Lorde Jelus Christ, which descreth not the death of a sinner, but rather that he may turne from his wicked A.ii.

nesse and litte, and hath given powerand commaturatement to his ministers, to declare and pronounce to his pecople being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, a unfeinedly believe his holy Gospel. Wherefore we beleech him to graunt by true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereaster may bee pure and holy, so that at the last we may come to his eternall toy, thosow Jesus Christ our Lord.

The people shall answere, Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

Durfather which art in heaven. ac.
Then likewise he shall say.

D Lozd open thou our lippes.
Answere.

And our mouth hall thew forth thy prayle.

Priest.

D God make speede to saue bg.
Answere.

D Lozd make halte to helpe bs.
Priest.

Blory be to the father, and to the sonne, ac. As it was in the beginning, is now, ac. Prayle ye the Lord.

Then shalbe said or sung this Psalme following.

Come, let volling but the Lorde: let bo heartily reloyce in the Arength of our faluation.

Let by come before his prefence with thankel

enite,extemus omino, al.95.

thankelgiuing: and thewe our felues glad in him with Plalmes.

For the Lordeisa great God: and a great King a-

boute all gods.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The featshis, and he made it: and his hands pre-

vared the drie lande.

D come let by worthip, and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people

of his pasture, and the speepe of his handes.

To day if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and

sawe my workes.

fourtie yeeres long was I grieved with this generation, and said: it is a people that do erre in their heartes, for they have not knowen my wayes.

Unto whome I sware in my weath: that they

should not enter into my rest.

Glozy be to the father, ac. As it was in the.ac.

Then shall followe certaine Psalmes in order, as they bee appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: Blow be to the sather, ac. As it was in the ac.

Then shall be read two Lessons distinctly with a loude voyce, that the people may heare. The first, of the olde Testament. The seconde, of the Newe, like as they be appointed in the Kalender, except there be

A, iii. proper

proper leffons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may be best heard of all such as be present, And before euery Lesson, the Minister shall say thus. The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall fay, Here endeth such a Chapter of such a booke.

And to the ende the people may the better heare in such places wherethey doe sing, there shall the Lessons be fung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospell. After the first Lesson shall followe, Te Deum laudamus in Eng.

lish, daily throughout the whole yeere.

laudamus

To Doum Epraise thee, D God: we knowledge thee to be the Lord.

All the earth doeth worthin thee: the

father everlatting.

To thee all Angels crie aloude: the

heavens and all the powers therein.

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Loide God of Sabaoth.

Heaven rearth are full of the maiestie: of thy glozie, The glozious company of the Apostles: praise thee.

The goodly fellow thip of the Prophets: praise thee.

The noble armie of Partyrs: praise thee.

The holy Church throughout all the worlde: doeth

knowledge thee..

The father: of an infinite maiestie.

Thy honourable: true, and onely sonne.

Also the holy Ghost: the comforter.

Thou art the king of glozie: D Christ.

Thou art the eiserlasting sonne: of the father. When thou tookelf byon thee to deliver man: thou

diddest not abhorre the virging wombe.

When thou haddelt overcome the charpenelle of death: thou diddeft oven the kingdome of heaven to all beleeners.

Thou littell at the right hand of God: in the glory

of the father.

We beleeve that thou halt come: to be our indae. we therefore pray thee helpe thy feruants: whome thou half redeemed with thy precious blood.

Make them to bee numbed with thy Saintes: in

'alozie euerlastina.

D'Lord faue thy people: and bleffe thine heritage. Bouerne them: and lift them by foreuer.

Day by day: we magnifie thee.

And we worthip thy name: ever worlde without ende.

Mouchfafe (D Lozde:) to keepe by this day with

out finne.

D Lord have mercy bpon bs: have mercy bpo bs.

D Lord let thy mercy lighten boon vs: as our trust is in thee.

D Lorde, in thee have I trufted: let me never bee

confounded.

Dethis Canticle, Benedicite omnia opera.&c.

All ve workes of the Lorde, blesse yethe Benedi-Lorde: praise him and magnific him for cite. euer.

Dye Angels of the Lord, bleffe pe the Lord: prayle him and magnific him for

euer.

D re heattens, bleffe re the Lorde: prayle him and magnifie him for ever. A.iiii.

9

D re waters that be about the sirmament, blesse re the Lord: praise him and magnisse him for ever.

Dall ye powers of the Lorde, blette ye the Lorde:

praise him and magnifie him for euer.

Dree Sunne and Moone, blesse vee the Lorde: praisehim and magnifiehim sor euer.

Dree starres of heaven, blesse ye the Lorde: praise

him and magnifie him foz euer.

D ye showzes and deaw, blesse ye the Lozde: prayle him and magnific him forener.

Drewindes of God, blesse yethe Lord: praylehim

and magnifie him for ever.

D ye fire and heate, bleffe ye the Lorde: prayle him

and magnifie him for euer.

Dre winter and sommer, blesse ve the Lord: praise him and magnific him for euer.

D ye dewes and frostes, blesse ye the Lorde: prayle

him and magnifie him fozeuer.

D refrost and colde, blesse ve the Lorde: prayle him and magnitie him for ever.

D re ree and snowe, blesse ye the Lord: prayle him

and magnifie him for ever.

D ye nights and dayes, blesse ye the Lorde: prayle

him and magnifie him for euer.

D re light and darkenes, blelle re the Lord: praise him and magnific him for ever.

D relightnings and cloudes, blelle re the Loide:

praylehim and magnifie him for euer.

D let the earth blelle the Lorde: yea, let it prayle him and magnifichim for ever.

D remountaines and hilles, blesse yee the Lorde:

praile him and magnifie him for euer.

Dail regreene things byon the earth, bleffe re the Lord: praife him and magnific him for ever.

D yee welles, blesse ye the Lorde: prayle him and magnific him for ever.

D ye Seas and floods, bleffe ye the Lorde: prayle

him and magnifie him foz ever.

D ye whales a all that more in the waters, blesse ye the Lozd: prayle him and magnific him for ever.

Dall pe foules of the agre, blesse ye the Lord: prayle

him and magnifie him for ever.

Dall ye beaftes a cattell, bleffe ye the Lorde: prayle him and magnific him for euer.

D ve children of men, blesse pe the Lord:praise him

and magnifie him for ever.

Dlet Israel blesse the Lorde: prayle him and mage

nifie him for etter.

D ve priests of the Lord, blesse ve the Lorde: prayle him and magnific him for euer.

D ye servants of the Lozd, blesse ye & Lozde: praise

him and magnifie him for ever.

D ye spirites and soules of the righteous, blede ye the Lozd: prayle him and magnifie him for ever.

D reholy and humble men of heart, blesse re the

Lozd: prayle him and magnifichim for ever.

D Ananias, Azarias, and Milael, bleffe yee the Lord: prayle him and magnific him for ever.

Glory be to the father, and to the sonne, ac. Asit was in the beginning, is now, ac.

And after the second Lesson, shall be vsed and said Benedictus in English, as followeth.

Lessed bee the Lorde God of Israel: for Benedihee hath visited and redeemed his peoples.

And hath rayled by a mightie fal-Quation for bs: in the house of his ser-

uant Dauid. ११ : इसिक में उत्तरिक स्थित के ना मिन्द के अप एक

As hee wake by the mouth of his holy Prophetes: which have bene lince the world began.

That wee thould be saued from our enemies: and

from the hands of all that hate bs.

To perfourme the mercy promifed to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our fores

father Abraham: that he would give bs.

That wee, being delinered out of the hands of our enemies: might serve him without feare.

In holinelle and righteousnelle before him: al the

daves of our life.

And thou childe malt be called the Prophet of the highest: for thou walt goe before the face of the Lorde to vievare his waves.

To give knowledge of faluation buto his people:

for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited bs.

To give light to them that lit in darkenelle, and in the hadowe of death: and to guide our feete into the way of veace.

Blozy be to the father, and to the sonne, ac. Asit was in the beginning, is now, ac.

Or this C.Pfalme. Iubilate Deo.

Be joyfull in the Lorde (all re landes:) ferue the Lord with gladnes, and come before his presence with a song.

Be ve sure that the Lorde he is God: it is be that hathmade by, and not we

our felues, we are his people, and the theepe of his pa-Aure.

D ace

bilate eo.

O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankfull buto him, and speake good of his name.

for the Lorde is gracious, his mercie is enerlating: and his trueth endureth from generation to

generation.

Blory be to the father, and to the forme, ac. As it was in the beginning, is nowe, ac.

Then shall be saide the Creede, by the Minister and the

people standing. The arm they are the standing and the standing are the standing and the standing are the st

Beleeve in God the father almightie, maker of heaven and earth: and in Jesus Christ his onely sonne our Lorde, which was coceived by the holy Bhost, borne of the virgin Parie, suffered on der Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heaven, and sitteth on the right hand of God the father almightie. From thence shall he come to indge the quicke and the dead. I beleeve in the holy Ghost, the holy Catholique Church, the Communion of saintes, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

And after that, these prayers following, as well at Eucning prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loude voyce.

The Lozde be with you.
Answere.
And with thy spirit.

The Minister. Let vs pray.

Lord haue mercie byon bs. Christ haue mercie vponvs. Lord haue mercie byon bs.

Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a loude voyce.

Dur father which art in heauen, ac.
Then the Minister standing vp, shall say.

D Lorde thewe thy mercie byon bs.

Answere.

And graunt by thy faluation.

Prieft.

DLozd saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Inducthy ministers with righteousnesse.

Answere.

And make thy chosen people toyfull.

Priest.

D Loed saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Biuepeace inourtime, D Lord.

Answere,

Because there is none other that fighteth so, but onely thou, O God.

Priest.

D Bod make cleane our heartes within bs.
Answere.

And take not thine holy spirite from by,

Then

Then shall followe three Collectes. The first, of the day, which shal be the same that is appoynted at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collectes shall neuer alter, but dayly bee sayde at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

God, which art authour of peace, and louer of concorde, in knowledge of whome standeth our eternall life, whose service is perfect freedome: desende by thy humble servauntes in all assaultes of our enemies, that we surely trusting in thy desence, may not seare the power of any adversaries, through the might of Jesus Christ our Lord, Amen.

The third Collect for grace.

Lord our heavenly father, almighty and everlasting God, which hast safely brought by to the beginning of this day, defende by in the same with thy mightie power, and graunt that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy governance, to doe alwayes that is righteous in thy sight, through Jelus Christ our Lord, Amen.

An order for Euening

prayer throughout the yere.

The Priest shall say.

Durfather which art in heaven.ac. Then likewise he shall say.

D Lord open thou our lippes.

Answere.

And our mouth hall thew forth thy prayle. Priest.

D God make speede to saue bg.

Answere.

D Lord make halte to helpe bs. Prieft.

Blozy be to the father, and to the forme, ac. Asit was in the beginning, is now, ac.

Prayle ye the Lord.

Then Psalmes in order as they be appoynted in the Table for Psalmes, except there be proper psalmes appointed for that day. Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there bee proper Lessons appoynted for that day. After that, Magnificat in English, as followeth.

P soule dothmagnisie the Lord: and my spirit hathresoyced in God my sausour. For hee hathregarded: the lowline Ce V of his handmayden.

For beholde from henceforth: all ge-

nerations hall call me bleffed.

for hee that is mightie hath magnitied me: and

holy is his name.

Maghificat.

Luke 1.

And his mercy is on them that feare him; through out all generations.

He

Euening prayer.

He hath he wed trength with his arme: he hath scattered the proude in the imagination of their beartes.

De hath put downe the mightie from their feate:

and hath exalted the humble and meeke.

He hath filled the hungry with good things: and

therich he hath sent emptie away.

He remembring his mercie hath holpen his feruant Israel: as he promised to our forefathers, Abraham, and his feede for euer.

Blozy be to the father, and to the sonne, ac, As it was in the beginning, is nowe, ac.

Or els this Psalme.

Singbuto the Lorde a newelong: for Cantate he hath done marueilous things. Domino. with his owne right hande, and Pfal.98.

with his holy arme: hath he gotten

him selfe the victorie.

The Lorde declared his faluation: his righteous nes hath he openly the wed in & light of the heathen.

He hath remembled his mercy and crueth toward the house of Asrael: and all the endes of the worlde have seene the saluation of our God.

Shewe your selves joyfull but othe Lorde, all ye

landes: lina, rejoyce, and give thankes.

Draife the Lorde byon the Barpe: fing to the Harpe with a Plalme of thankelgiuing.

With trumpets also and Shawmes: O newe

your selves toyfull before the Lord the King.

Let the sea make a noyse, and all that thereinis: the rounde worlde, and they that dwell therein.

Let the floods clappe their handes, and let the

hilles

Euening prayer.

hilles be joyfull together befoze the Lozde: for he is come to judge the earth.

With righteousnesse shall be judge the worlde: and

the people with equitie.

Blowy be to the father, and to the some, ac. As it was in the beginning, is nowe, ac.

Then a Lesson of the Newe Testament, And afterthat,

Nunc dimittis in English, as followeth.

Nunc dimittis, Luk.2.29.

Dide nowe lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seene: thy salvation.

udhich thou hast prepared: before

the face of all people.

To be a light to lighten the Gentiles: and to bee

the glozy of thy people Israel.

Glowbe to the father, and to the sonne, ac. As it was in the beginning, is nowe, ac.

Or els this Psalme.

Deus mifereatur. Pfal.67. Od be mercifull buto bs, and blesse bs: and shewe bs the light of his countenance, and be mercifull buto bs.

That thy way may be knowen byon earth: thy fauing health among all na-

tions.

Let the people praise thee, D God: yea let all the

people praise thee.

D Let the nations rejoyce and be glad: for thou thalt judge the folke righteoully, and governe the nations byon the earth.

Let the people praise thee, D God: let all the peo-

ple maile thee.

Then thall the earth bring forth her increase: and God, even our owne God, hall give by his blesting.

(BOD

Euening prayer.

God thall blette bs; and all the endes of the world thall feare him.

Blozy be to the father, and to the sonne, ac. As it was in the beginning, is nowe, ac.

Then shal follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collectes. First of the day. The second of peace. The third for ayde against all perils, as hereafter followeth: which two last Collectes shalbe daily said at Euening prayer, without alteration:

The second Collect at Euening prayer.

Obod, from whom all holy desires, all good sounsailes, and all sust workes doe proceede: give but thy servants that peace which the worlde can not give, that both our hearts may be set to obey thy commandements, and also that by thee we being desended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Jesus Christ our samour, Amen.

The thirde Collectes for ayde against all perils.

I Johten our darkenesse we beseech thee, D Lord, and by thy great mercy desend by from all perils and dangers of this night, for the some of thy onely some our samour Jesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shall be sung or said, immediatly after Benedictus, this confession of our Christian saith.

B.i. whosever

Quicunque vult.

Quicunque vult,

Mosoeuer will be saued: before all things it is necessary that he holde the Catholique saith.

which faith, except every one dockeepe holy and budefiled: with out doubt he shall perim everlatingly.

And the Catholique faith is this: that we worthip

one God in Trinitie, and Trinitie in bnitie.

Deither confounding the persons: nordeuiding the substance.

For there is one person of the father, another of

the sonne: and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy Ghott, is all one: the glozy equal, the maiestic coeternall.

Such as the father is, such is the sonne: and such

is the holy Ghoff.

The father bucreate, the sonne bucreate: and the

holy Ghoubncreate.

The father incomprehentible, the some incomprehentible: and the holy Ghost incomprehentible.

The father eternall, the sonneeternall: and the

holy Ghost eternall.

And yet they are not three eternals: but one eter-

nall.

As also there be not three incomprehensibles, nor three bucreated: but one bucreated, and one incomprehensible.

So likewife the father is almightie, the forme al-

mightie: and the holy Bhost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the some is God; and the holy Ghost is God.

And

Quicunque vult.

And yet they are not three Gods: but one God. So likewise the father is Lorde, the sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

for like as we be compelled by the Christian veritie: to acknowledge enery person by him selse to bee Bod and Lord.

So are we forbidden by the Catholique religion:

to say there be three Gods, or three Lordes.

The father is made of none: neyther created, noz begotten.

The Sonne is of the father alone: not made, noz

created but beaotten.

The holy gholt is of the father, a of the sonne: neyther made, not created, not begotten, but proceeding.

So there is one father, not three fathers, one some, not three some holy ghott, not three hoir Bhottes.

And in this Trinitie, none is afoze or after other:

none is greater of less then another.

But the whole three persons bee coeternall toge-

ther: and coequall.

So that in all things, as is alozelayde: the britie in Trinitie, and the Trinitie in britie is to be woze this wed.

He therefore that will be faued: mult thus thinke

of the Trinitie.

furthermore it is necessarie to everlasting saluation: that he also believe rightly in the incarnation of our Lord Jelus Christ,

for the right faith is, that wer beleeve and confesse; that our Lord Jesus Christ, the some of God, is

Godand man.

God, of the substance of the Father, begotten B.si. befoze

Quicunque vult.

before the worldes: and man, of the substance of his mother, borne in the worlde.

Berfect God, and perfect man: of a reasonable

soule, and humane fieth sublitting.

Equall to the father as touching his Godhead: and inferiour to the father touching his manhood.

11Dho although he be God and man: vet he is not

two, but one Christ.

Due, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

Dne altogether, not by confusion of substance: but

by bnitie of person.

for as the reasonable soule and flesh is one man: so Bod and man is one Christ.

119 ho fuffred for our fatuation: descended into bell,

role againe the third day from the dead.

Peascended into heaven, heelitteth on the right hand of the father, Bod alinightie: from whence he shall come to judge the quicke and the dead.

At whose comming all men thall rise againe with their bodies: and thall give accompt for their owne

workes.

And they that have done good, thall goe into life everlatting; and they that have done evill, into everlatting fire.

This is the Catholike faith: which except a man

beleeve faithfully, he cannot be faued.

Asit was in the beginning, is now, ac.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

Here followeth the Letanie, to be vsed

vpon Sundayes, Wednesdayes, and Frydayes, and at other times when it shall be commaunded by the Ordinarie.



God the father of heaven: have mercy by on by miserable linners.

O God the father of heaven: have mercie vpon vs miserable sinners.

worlde: have mercie by on by miserable sinners.

O God the Sonne redeemer of the worlde: haue mer-

cie vpon vs miserable sinners.

O God the holy Gholt proceeding from the father a the Sonne: have mercie boon by unferable finners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable finners.

D holy, blelled, and glozious Trinitie, three persons & one God: have mercie byon by miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercie upon us miserable sinners. Remember not Lord our offences, northe offences of our soresathers, neither take thou bengeance of our sinners: spare us good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not anary with us sorewer.

Spare vs good Lord.

from all evill and mischiefe, from sinne, from the crastes and assaultes of the devill, from thy weath, and from everlasting damnation.

Good Lorde deliuer vs.

from all blindnelle of heart, from pride, vaine glory, and hypocrific, from enuic, hatred and malice, and B. iii.

all bucharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly anne, and from all the deceites of the worlde, the fleth, and the deuill.

Good Lord deliuer vs.

from lightning and tempelt, from plague, peltilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

from all fedition and privile conspiracie, from all falle doctrine and herefie, from hardnes of heart, and contempt of thy worde and commandement.

Good Lorde deliuer vs.

By the milterie of thy holy incarnation, by thy hosely nativitie and circumcilion, by thy Baptilme, fasting, and temptation.

Good Lorde deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy gracious resurrection and ascension, and by the comming of the hory Ghost.

Goed Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of judges ment.

Good Lord deliuer vs.

we conners doe beseech thee to heare bs (D Lorde God) and that it may please thee to rule and governe thy holy Church buiversally in the right way.

We befeech thee to heare vs good Lorde.

That it may please thee to keepe and Avengthen in the true worthipping of thee, in righteousnesse and bolinesse

polinelle of life, thy fertiant Elizabethour motigrae cious Queene and governour.

We befeech thee to heare vs good Lord. solod s

That it may please thee to rule her heart in thy fayth, seare, and love, and that sheemay evermore have affiance in thee, and ever seeke thy honour and glorie.

We befeech thee to heare vs good Lord.

That it may please thee to bee her desender and heeper, giving her the victoric over all her enemies.

We befeech thee to heare vs good Lord.

That it may please thee to illuminate all Bithoppes, Pattours, and Dinisters of the Church, with true knowledge and buderstanding of thy woode, and that both by their preaching and ituing, they may set it footh and shewe it accordingly.

We befeech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsell, and all the nobilitie, with grace, wiledome, and buderstanding.

We befeech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giving them grace to crecute succes, and to maintaine trueth.

We befeech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We befeech thee to heare vs good Lord.

That it may please thee to give to all nations, but tie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to give be an heart to love B.iiii. and

and dread thee, and diligently to live after thy commandements.

We befeech thee to hearevs good Lord.

That it may please thee to give to all thy people encrease of grace, to heare meekely thy worde, and to receive it with pure affection, and to bring soorth the fruites of the spirite.

We befeech thee to heare vs good Lord.

That it may please thee to bring into & way of trueth, all such as have erred and are deceived.

We befeech thee to heare vs good Lord.

That it may please thee to Arengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise by them that fall, and finally to beate downe Satan boder our feete.

We befeech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger, necessitie, and tribulation.

We befeech thee to heare vs good Lord.

That it may please thee to preserve all that travaile by lande or by water, all women labouring of childe, all licke persons, and young children, and to thew thy pitie by on all prisoners and captives.

We befeech thee to heare vs good Lord.

That it may please thee to defend and provide for the fatheriesse children and widowes, and all that be descolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to have mercie byon all men.

We befeech thee to heare vs good Lord.

That it may please thee to forgive our enemies, persecutours, and saunderers, and to turne their hearts.

We befeech thee to heare vs good Lord.

That it may please thee to give and preserve to our bse the kindly fruites of the earth, so as in due time me may entoy them.

We befeech thee to heare vs good Lord.

That it may please thee to give be true repentance, to forgive be all our linnes, negligences, a ignorances, and to endue be with the grace of thy holy spirit, to amend our lines according to thy holy worde.

We beseech thee to heare vs good Lord. Some of Goo: we beseech thee to heare bs.

Sonne of God: we beseech thee to heare vs.

D Lambe of God, that takell away the linnes of the worlde.

Graunt vs thy peace.

D Lambe of God, that takelt away the linnes of the world.

Hauemercie vpon vs.

D Chiff heare bs.

O Christ heare vs.

Lozd have mercie byon vs.

Lordhaue mercie vpon vs.

Christ have mercie byon by.

Christhaue mercie vpon vs.

Lord haue mercie bpon bs.

Lord haue mercie vpon vs.

Dur father which art in heaven. ac. And leade be not into temptation. But deliver be from evill. Amen.

The verficle.

D Lord deale not with by after our linnes.
Answere.

Deither reward by after our iniquities

Letvs pray. Mor will do

God merciful father, that delpifelt not the lighing of a contrite heart, not the delire of such as be solowfull, mercifully assist our players that we make before thee in all our troubles and adversities when source they oppresse bs, and graciously heare bs, that those emis which the crast and subtility of the deutlor man worketh against bs, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that wee thy servants being hurt by no persecutions, may ever more give thanks bonto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, helpe vs, and deliver vs for thy

names sake.

D God, we have heard with our eares, and our fathers have declared but o by the noble woozhes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, & deliuer vs for thine honour. Blozy be to the father, and to the Sonne, and to the

holy Bhoft.

As it was in the beginning, is now, and ever halbe,

world without ende. Amen.

Fromour enemies defend bs, D Chaift.

Graciously looke upon our afflictions. Ditifully behold the solves of our hearts.

Mercifully forgine the finnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both nowe and ever bouchfafe to heare by, D Chill.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ,

The

The Versicle.

D Lozde let thy mercie be shewed byon by.

The Answere.

As we doe put our trust in thee.

Let vs pray.

We humbly befeech thee, D father, mercifully to looke upon our infirmities, and for the glorie of thy names sake, turns from us all those ewils that we most righteously have deserved, and graunt that in all our troubles we may put our whole trust and considence in thy mercie, and evermore serve thee in holinesse and purenesse of living, to thy homour and glorie, through our onely mediatour and advocate Jesus Christour Lorde. Amen.

A prayer for the Queenes Maiestie.

Loide our heavenly father, high and mightie, king of kings, Loid of loides, the onely ruler of princes, which does from thy throne beholde all the dwellers by an earth, most heartily we befeech thee with thy favour to beholde our most gratious sourraigne Lady Dueene Elizabeth, and so replensh her with the grace of thy holy spirit, that the may alway incline to thy will, and walke in thy way: endue her plenteously with heavenly giftes, graunt her in health and wealth long to live, strengthen her, that the may banquish and overcome al her enemies, and finally after this life, the may attaine everlasting toy and felicitie, through Jesus Christ our Loid. Amen,

A Lmightie and enertalting God, which onely workelt great maruailes, sende downe byon our Bishoppes and Curates, and all congregations committed to their charge, the healthfull spirite

of

of thy grace, and that they may truely please thee, power boon them the continual deawe of thy blesling: Graunt this, D Loed, for the honour of our aduocate and mediatour Jesus Christ, Amen.

A prayer of Chrysostome.

A Lmightie God, which hast given bs grace at this time with one accorde, to make our common supplications buto thee, and doest promise that when two or three bee gathered together in thy name, thou wilt graunt their requestes: fulfil now, D Lord, the desires and petitions of thy servants, as may be most expedient for them, graunting by in this world knowledge of thy trueth, & in the worlde. to come life everlasting.

2. Corinthians 13.

The grace of our Lorde Jesus Christ, and the love of God, and the fellowship of the holy Bhost, bee with brail evermore.

For raine, if the time require.

Bodheauenly father, which by thy sonne Jesus Christ, hast promised to all them that seeke thr hinadome, and the righteousnesse thereof, all thinas necessarie to their bodily sustenance: Sende by we befeech thee, in this our necessitie, such moderate raine and howes, that we may receive the fruites of the earth to our comfort, a to thy honour, through Telus Christ our Lorde. Amen.

For faire weather.

Lorde God, which for the linne of man diddest once drowne all the worlde, except eight perlong, and afterwarde of the areat mercie diddest promise never to destroy it so againe: we humbly befeech thee, that although we for our infquities have worthily deferred this placue of raine and wa-

ters.

waters, yet boon our true repentance, thou wilt fend by such weather, whereby we may receive the fruites of the earth in due season, and learne both by thy punishment to amend our lives, and for thy clemencie to give thee prayle and glory, through Jesus Christ our Lord. Amen.

In the time of dearth and famine.

Obodheauenly father, whose gift it is that the rayne doeth fall, the earth is struitfull, beattes increase, and sishes doe multiplie: beholde wee besteech thee, the afflictions of thy people, and graunt that the scarcitic and dearth (which we do now most instly suffer so our insquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, so the some of Jesus Christ our Lorde, to whome with thee and the holy Ghost, be all honour, ac.

In the time of warre.

Oalmightie God, king of all kings, and governour of all things, whose powerno creature is able to resist, to whome it belongeth justly to punish sinners, and to be mercifull to them that truely repent: save and deliver bs (we humbly befeech thee) from the handes of our cnemies, abate their pride, asswage their malice, and confounde their devices, that we being armed with thy defence, may bee preserved evermore from al perils, to gloriste thee which art the onely giver of all victorie, through the merits of thy onely sonne Jesus Christ our Lord.

In the time of any common plague, or fickenesse.

OAlmightie GOD, which in thy weath in the tyme of King David, diddelt slave with the plague of petitience three score and tenne thous

sand.

sande, and yet remembring thy mercie diddeft saue the reft: have pitie byon by milerable sinners, that nowe are visited with great sichenesse and mortalitie, that like as thou diddest then commaind thine Angell to cease from punishing: so it may noweplease thee to withdrawe from by this plague and arieuous lickenelle, through Jelus Christ our Lord. Amen.

God, whose nature and propertie is ever to have mercie, and to forgine, receine our humble petis tions: and though we bee tred and bounde with the chayne of our linnes, yet let the pitifulnesse of thy great mercie loofe by, for the honour of Jefus Christs Take, our mediatour and advocate. Amen.

The Collects,

Epistles and Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion through the yeere.

The first Sunday in Aduent. The Collect.

A Lmightie God, give bs grace that wee may call away the woothes of darkenelle, and put byon by the armour of light, nowe in the time of this mortall life (in the which thy sonne Tesus Christ came to visite by in great humilitie) that in the last day when hee hall come againe in his gloxious maiestic to judge both the quicke and the dead, wee may

The first Sunday in Aduent.

rife to the life immortall, through him who liveth and reigneth with thee and the holy Ghoff, now and euer, Amen.

The Epistle.

m E nothing to any man, but this, Rom. 13. that ye love one another: for hee that 8. loueth another, fulfilleth the lawe. for these commaundements, Thou halt not commit adulterie, Thou halt not kill, Thou halt not steale, Thou halt not beare falle witnesse, Thoushalt not lust: and so foozth, (if there be any other commandement) it is all compres

hended in this faying, namely, Loue thy neighbour

as thy selfe.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also weknowethe feason, howe that it is time that we housde nowe as wake out of cleepe: for nowe is our faluation neerer then when we beleeved. The night is passed, the day is come nigh: let by therefore call away the deedes of darknesse, a let by put on the armour of light. Let by walke honeffly, as it were in the daylight, not in eating and drinking, neither in chambering and wantonnesse, neither instrife and enuying: but put pe on the Lord Felus Christ, and make not promition for the fleth, to fulfill the lufter of it.

The Gospel.



Nd when they drewe nigh to Die Mat, 21.1 rusalem, and were come to Bethphage, buto mout Olivet, the sent Jelus two of his disciples, faving buto the, Goe into the towne that lyethouer against you, a anon yee hal find an Alle bound, ther colte

with

The first Sunday in Aduent.

with her, loose them, and bring them buto me: and if any man sayought buto you, say ye, The Lord hath neede of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ree the daughter of Sion: Behold, thy King commeth buto thee meeke, litting byon an Alle and a Colt, the foale of the Alle vsed to the yoke. The disciples went a did as Jelus commaunded them, and brought the Alle and the Colte, and put on them their clothes, and fet him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Wore: ouer, the people that went before, a they that came after, creed, faying, Hofanna to the sonne of Dauid: Bleffed is he that commeth in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, who is this? And the people saide, this is Jesus the Prophet of Nazareth, a citie of Balilee. And Jelus went into the Temple of God, and cast out all them that solde and bought in-the Temple, and overthelive the tables of the money changers, and the feates of them that folde doctes, and sayde buto them, It is written, Dy house that be called the house of vraver; but pehaue made it a denne of thieues.

The feconde Sunday in Aduent.
The Collect.

Plessed Lorde, which hast caused all holy scriptures to be written for our learning: Graunt bs that wee may in such wise heare them, reade, marke, searne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and ever holde fast the blessed hope of eversa-

The second Sunday in Aduent.

Aing life, which thou half given by in our Sautour Jelus Chrift.

The Epistle.

Bat so euer things are writtenafore Rom, 15. time, they are written for our lears 4. ning, that we, through patience and comfort of the Scriptures, might have hope. The God of patience and consolation, graunt you to bee like minded one towardes another, after the ensample of Christ Jelus: that re all agreeing together, may with one mouth prayle God the father of our Lorde Jesus Christ. Pherefore receive ye one another, as Christ received bs, to the praise of God. And this I say, that Jesus Chailt was a minister of the circumcilion for the trueth of God, to confirme the promifes made buto the fathers, and that the Bentiles might praise God for his mercie, as it is written, for this cause I will praise thee among the Gentiles, and ling buto thy name. And againe he saith, Beiopce pee Gentiles with his people. And againe, Praise the Lorde all re Gentiles, and laude him all re nations together. And againe Elay layeth, Thereshall be the roote of Telle, and hee that shall rise to reigne over the Bentiles, in him hal the Bentiles trust. The Bod of hope fill you with allioy and peace in beleeuing, that yee may be rich in hope, through the power of the holy Thou.

The Gospel.

Here halbe lignes in the summe, and in Luke 21.

the moone, and in the starres: and in 25,

the earth the people hall be at their

wittes end through despaire. These a

the water hall roare, and menshearts

T. i. hall

The thirde Sunday in Aduent.

things which half come on the earth: for the powers of heaven that move. And then that they fee the fonne of man come in a cloude, with power a great glorie. When these things begin to come to passe, then looke by, and list by your heades, for your redeption draweth nigh. And he thewed them a similitude: Beholde the sigge tree, and all other trees, when they thoote south their buddes, ye see and knowe of your owne seines that sommer is then nie at hand. So like wise ye also (when ye see these things come to passe) be sure that the kingdome of Bod is nie. Userily I say but you, this generation that not passe, till all be fulfilled. Heaven and earth thall passe, but my words shall not passe.

The thirde Sunday in Aduent.
The Collect.

L Dide, we beleech thee give eare to our prayers, a by thy gracious vilitation lighten the darknesse of our heart, by our Lord Jesus Christ.

The Epistle.

Cor.4.

the ministers of Christ, and stewardes of the secrets of God. Furthermore, it is required of the stewards, that a man bery small thing that I should be sudged of you, either of mans sudgemet: Po, I sudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby institude nothing before that indgeth mee. Therefore sudge nothing before the time, butill the Lorde come which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall enery man have praise of God.

The third Sunday in Aduent.

The Gospel. Then John, being in pailon heard Mat. 11. 2 Sthe workes of Christ, he sent two Sof his disciples, a sayde buto him, Artthouse that hall come, or doe we looke for another? Jesus ans. Aswered, and sayd buto them, Goe and hewe John againe what pee haue heard and seene. The blinde

receive their light, the lame walke, the lepers are clensed, the deafe heare, the dead are rayled by, and the poore receive the glad tidings of the Bospel: and happie is he that is not offended by me. And as they departed, Jesus began to say buto the people concerning John, what went recut into the wildernes to fee. A reede that is thaken with the winder Dz what rent yee out to fee! A man clothed in fost rayment! Beholde, they that weare lost clothing, are inkings houses. But what went ye out for to see? A prophet? Herely I say but o you, and moze then a 3Dzophet. Foz this is hee of whome it is written, Beholde, I sende my mellenger before thy face, which thall prepare thy way before thee.

The fourth Sunday in Aduent. The Collect.

F Did rayle by (we pray thee) thy power, and come -among bs, and with great might fuccour bs, that whereas (through our linnes and wickednesse) we be fore let and hindered, thy bountifuli grace a mercy (through the fatisfaction of thy sonne our Lord) may speedily delitter ba: to whome with thee and the holy Shoft, be honour and glory, world without ende. C.it.

The

The fourth Sunday in Aduent.

The Epistle.

Eioyce in the Lorde alway, and againe flay reicyce. Let your softnesse bee shnowen to all men, the Lorde is even at hande. Be carefull for nothing: but in all prayer and supplication, let your petitions bee manifest unto God, with giving of thankes. And the peace of God (which passeth all buderstanding) keepe your hearts and mindes through Christ Jesu.

The Gospel.

oh.1.19.

hil.4.4.

Disis the recorde of John, when the Jewes sent Priestes and Leuites from Pierusalem, to aske him, what art thou? And hee confessed, and denyed Chilf. And they asked him, What then: Art thon Elias: And he layth, Jamnot. Art though prophet: And he answered, No. Then sayde they buto him. what art thou, that we may give an answere buto them that sent vs? what sayest thou of thy selfe? He savde. A am the boyce of acryer in the wildernesse. make straight the way of the Lord, as sayde the 1020. whet Esai. And they which were sent were of the Pharifees, and they affeed him, and fayde buto him. Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet: John answered them. saying. I baptize with water, but there standeth one among you, whome yeeknowe not, heit is, which though he came after me, was before me, whose spoe latchet A am not worthy to buloofe. These things were done at Bethabara beyond Joedane, where John did baptize.

Christmas

Christmas day.

The Collect.

A Limightie God, which halt given by thy onely begotten sonne, to take our nature byon him, and this day to be borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy spirite, through the same our Lord Jesus Christ, who liveth and reigneth with thee, ac.

The Epistle.

Od in times past, diversly and many Heb.1.1. wayes spake but othe fathers by P20- phets: but in these last dayes he hath spoken to by his owne sonne, whome hee bath made heire of all thinges, by

whome also he made the world. Which some being the brightness of his glory, and the very Image ofhis substance, ruling all things with the worde of his vower, hath by his owne person purged our linnes, and litteth on the right hande of the mas iestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they. Hor buto which of the Angels saide he at any time, Thouart my sonne, this day have I begotten thee? And againe, I will be his father, and he wall be my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he fayeth, And let all the Angels of God worthiphim. And buto the Angels he fayeth, Hemaketh his Angels spirits, and his ministers a flame offire. But buto the sonne he sayeth, Thy seate (D · God) chalbe for ever and ever, the scepter of thy kingdome is a right scepter; thou hast soued righteous. nesse. C, iii,

Christmas day.

nesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes. And thou Lorde in the beginning hast layde the foundation of the earth, a the heavens are the workes of thy handes. They shall perish, but thou endurest. They all shall ware olde as doeth a garment, and as a velture shall thou change them, and they shall be changed: but thou art even the same, and thy yeeres shall not faile.

The Gospel.

ohn I, I,

M the beginning was the worde, and the worde was with God, a God was the word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life,

and the life was the light of men, and the light this neth in the darkenesse, and the darkenesse comprehended it not. There was sent fro God, a mā, whose name was John: the same came as a witnesse, to beare witnes of the light, that all men through him might beleeve. He was not that light, but was let to beare witnes of the light. That light was the true light which lighteth enery man that commeth into the world. He was in the worlde, and the world was made by him, and the world knew him not. He came among his owne, and hisowne received him not. But as many as received him, to them gave he power to bee made sommes of God, even them that beleened on his name, which were borne, not of blood, nozof the will of the flesh, noz yet of the will of man, but of God. And the same worde became slesh, and dwelt among bs. and we sawe the glosposit, as the alozy

Saint Steuens day.

glosy of the onely begotten sonne of the sather, sull of grace and trueth.

> Saint Steuens day. The Collect.

Raunt bs, D Lorde, to learne to love our enemies, by the example of thy marty: S. Steven, who prayed for his perfecutours, to thee which liuest, ac.

Then shall followe the Collect of the Natiuitie, which

shalbe sayd continually vnto Newe yeeres day.

The Epiltle.

No Steuen being ful of the holy Bhoff, Act. 7.59 looked by fedfaffly with his eyes into heaven, and sawe the glozie of God, Y and Jefus flanding on the right hand of God, and sayde, Beholde, I see the heavens open, a the sonne of manstanding on y right hand of God. Then they gave a shoute with a loude boyce, and stopped their eares, and ranne byon him all at once, and call him out of the citie, & stoned him. And the witnesses laid downe their clothes at a yong mans feete, whose name was Saul: And they stoned Steuen, calling on, and faying, Lorde Jefu receive my spirit. And he kneeled downe, and cryed with a loude boyce; Lorde lay not this sinne to their charge. And when he had thus woken, he fell a fleepe.

The Gospel. Choide, I send buto you prophets, and Mat. 23. wife men, & Scribes, and some of them 34. reethall mill and crucifie, and some of them yee thall fourge in your Syna-

gogues, a persectite them from citie to citie, that byon you may come all the righteous blood Citti. which

Saint Iohn Euangelists day.

which hath bene thed byon the earth, from the blood of the righteous Abel, but the blood of Facharias the some of Barachias, whom ye sue betweene the temple and the altar. Verely I say but you, all these things thall come byon this generation. D Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent but thee, howe often woulde I have gathered thy children together, even as the Hengathereth her chickens but er her wings, and ye would not? Beholde, your house is left but you desolate. Hor I say but you, yee shall not see me henceforth, til that ye say, Blessed is he that commeth in the name of the Lord.

Saint Iohn Euangelists day. The Collect.

Mercifull Loed, we befeech thee to call thy bright beames of light beam thy Thurch, that it being lightened by the doctrine of thy blessed Apostle and Euangelist John, may atteine to thy everlasting gifts, through Jesus Christ our Loed, Amen.

The Epistle.

Ioh.r.r

which we have heard, which wee have feene with our eyes, which wee have looked byon, and our handes have hardeled of the worde of life, And the life appeared, and we have feene, and beare witnesse, and shew but you that eternal life, which was with the father, and appeared but o bs. That which we have feene and heard, declare we but you, that yee also may have fellowshippe with bs, and that our fellowshippe may be with the father and his sonne Jesus Christ. And this we write but you, that yee may resione.

Saint Iohn Euangelistes day.

topce, and that your joy may be fuil. And this is the tydings which wee have heard of him, and declare but o you, that God is light, and in him is no darkenesse at all. If we say we have fellowship with him, and walke in darkenesse, we lie, a doe not the trueth. But and if we walke in light, even as he is in light, then have we fellowship with him, and the blood of Ielus Christhis Sounce cleaneth by from all sinne. If we say we have no sinne, wee deceive our selves, and the trueth is not in by. If wee knowledge our sinnes, he is faithfull a just to forgive by our sinnes, and to cleanse by from all burighteousnesse. If we say we have not sinned, we make him a lyar, and his worde is not in by.

The Gospel.

Ens layde buto Peter, Followe thou Iohn.21. me. Peter turned about, and lawe the 19. disciple whom Jesus loued, following (which also leaned on his breaft at supper, and saide, Lorde, which is he that betrayeth thee:) when Peter therefore sawehim, he said to Jesus, Lord, what wall he here doe? Jesus said butohim, If I wil have him to tary til I come, what is that to thee? Follow thou me. Then went this saping abroad among the brethren, that that disciple should not dre: yet Jesus said not to him, he shall not die: but if I wil that he tary till I come, what is that to thee? The same disciple is hee which testisseth of thesethings, and wrote these things, and we knowe that his tellimony is true. There are also many other things which Jefus did, the which if they thoulde be written every one, Fluppose the worlde coulde not conteine the bookes that hould be written. The

fnnocents day.

The Collect.

A Lmightie God, whole prayle this day the young Innocents thy witnesses have confessed and shewed foozth, not in speaking, but in dying: mortise and kill all vices in bs, that in our conversation, our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

po.14.1

Looked, and loe, a lambe stoode on the SI mount Sion, a with him an hundred Me fourtie and foure thousande, having his aname and his fathers name written in their foreheads. And I heard a boyce from heaven, as the found of many waters, a as the boyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they lung as it were a new fong before the feate, and before the foure beaftes and the elders, ano man coulde learne the fong, but the hundled fourty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virging. These followe the Lambe, wheresoever he goeth. These were redeemed from men, being the first fruites buto God, and to the Lambe, and in their mouthes was found no quile: for they are without spot before the throne of God.

Mat. 2. 13

The Gospel.

The Angell of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and slee into Egypt, and bee thou there till I bring thee worde. For it wilcome to passe that Derode shal seeke the childe, to destroy him. So when he awoke, he tooke the childe a his mother by night,

and

The Sunday after Christmas day.

and departed into Egypt, and was there buto the death of Perode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Dut of Eaput have I called my sonne. The Perod, when he saw that he was mocked of the wife men, was erceeding wroth, and sent forthmen of warre, and sew all the children that were in Bethlehem, and in all the coastes (as many as were two veres old or bider) according to the time which he had diligently knowen out of the wife men. Then was fulfilled that which was spoken by the Prophet Jerentie, where as he faide, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and woulde not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie Bod, Ac. (As vpon Christmas day.)

The Epistle.

No I say, & the heire (as long as he is a Gal. 4.1. child) differeth not fro a leruat, though he be lozd of all, but is buder tutours & gouernours, butill & time that & father hathappointed. Even so we also, when

we were childre, werein bodage buder y ordinances of b world: But when b time was ful come, God lent his sonne made of a woman, a made bonde buto the law, to redeeme the which were bond but o the lawe, that we through election might receive the inheritance that belongeth buto the natural sonnes. Because rearefones, God hath sent y spirit of his sonne into our hearts, which criety Abba, father. Wherfore now thou art not a servant, but a sonne. If thou be a sonne, thou artallo an heire of God through Christ.

The

The Sunday after Christmas day.

The Gospel.

latt. I.I.

Dis is the booke of the generation of Jelus Christ the some of David, the some of Abraham: Abraham begat Jeahac: Jahac begat Jacob: Jacobbegat Judas and his brethren: Judas be-

ast Phares and Zaram, of Thamar: Phares becate Efrom: Efrom begate Aram: Aram begat Aminadab: Aminadab begat Paasson: Paasson begat Salmon: Salmon begat Boos, of Rahab: Boos begate Dbed, of Ruth: Dbed begate Jesse: Jesse begat Dauid the king: David the king begat Solomon, ofher that was the wife of civie: Solomon begate Robo. am: Roboam begat Abia: Abia begat Afa: Afa begat Josaphat: Josaphat begat Josam: Josam begat D. lias: Dlias begat Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begate Manaces: Manalles begat Amon: Amon begat Jolias: Jolias begate Jechonias and his brethren, about the time that they were carred away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate zozobabel: Zozobabel begat Abiud: Abiud begate Eliachim: Eliachim begat A302: A302 begat Sadoc: Sadoc begat Achin: As chin begat Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begate Joseph the husband of Marie, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are riiii. generations. And from Dauid buto the captinitie of Babylon, are riiii.generations. And from the captivitie of Babylon buto Christ, are riiii.generations.

The byith of Jelus Christ was on this wife: When his mother Marie was marryed to Joseph,

(before

The circumcision of Christ.

(before they came to dwell together) thee was found with childe by the holy ghost. Then Joseph her huse band, because he was a righteous man, and woulde not put her to hame, was minded privily to depart from her. But while he thus thought, beholde, the Angel of the Lorde appeared but o him in sleepe, saying, Joseph thou some of Dauid, seare not to take but o thee Mary thy wise: for that which is concessued in her, commeth of the holy Ghost. Shee shall bring soorth a Sounce, and thou shalt call his name Jesus, sor he shall save his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a mayde shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as he awoke out of sleepe, did as the Angel of the Lorde had bidden him: and he tooke his wife but ohim, and knewe her not, till she had brought forth her sirtly begotten sonne, and

calledhis name Jesus.

The circumcision of Christ.

The Collect.

A Lmightie God, which madest thy blessed some to be circumcised, and obesient to the lawe for man: graunt by the true circumcision of the spirit, that our hearts and all our members being mortised from all worldly and carnal lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christour Lord.

The

The Circumcision of Christ.

The Epistle.

Lessed is the man to whome the Lorde Will not impute sinne. Came this blessednesse then byon the circumcision, or bponthe bucircumcilion also ! Hor wee Car & faith was reckoned to Abjaham for righteousnesse. How was it then rechaned: when he was in the circumcision, or when he was in the bucircumcilion? not in time of circumcilion, but when he was vet bucircumcifed. And he received the siane of circumcision, as a seale of the righteousnesse offaith, which he had yet being bucircumcifed, that he should be the father of all them b beleeve, though they be not circumcifed, that right eousnesse might be imputed to them also, a that he might bee the father of circumcilion, not buto them onely which came of the circumcifed, but buto them also that walke in the steppes of the faith that was in our father Abiaham before the time of circumcilion. Hor the promise (that he should be heire of the worlde) happened not to A= beaham, or to his feede through the law, but through the righteousnesse offaith. For if they which are of the lawe be heires, then is fayth but vaine, and the promise of none effect.

The Gospel.

Mere gone away from the hepheards into heaven, they sayde one to another,
Let bs go even now but dethlehem,
and see this thing that we heave say is
happened, which the Lorde hath the wed but o bs.

And they came with halfe, and founde Marie and Joseph, and the babe layde in a manger. And when

they

The Epiphanie.

they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards. But Mary kept all those sayings, and pondred them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and seene, even as it was tolde but o them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel before he was conceived in the wombe.

If there be a Sunday betweene the Epiphanie and the Circumcifion, then shall be vsed the same Collect, Epistle and Gospell at the Communion, which was

vsed vpon the day of Circumcision.

The Epiphanie.
The Collect.

Obod, which by the leading of a starre, diddest manifest thy onely begotten some to the Gentiles: mercifully graunt, that we which knowe thee nowe by faith, may after this life have the fruition of thy glozious Godhead, through Christour Lorde, Amen.

The Epistle.

Dr this cause I Paul am a prisoner of Jesus Christ sor you heathen, if yee have heard of the ministration of the grace of God which is given mee to you warde. For by revelation shewed he the mysterie but o mee, as I wrote afore in sewe words, whereby when ye reade, ye may bunderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened but o the somes of men as it is nowe declared but o his holy Apostles and

Eph. 3. 1.

The Epiphanie.

and prophets by the spirit, that the Gentiles hourde be inheritours also, and of the same body, and partakers of his promite of Christ, by the meanes of the Bospell: whereof am made a minister, according to the aift of the arace of God, which is given buto me after the working of his power. Unto me the leact of all Saintes is this grace given, that I hould preach among the Gentiles, the unsearcheable riches of Christ, and to make all mensee what the fellowhip of the mysterie is, which from the beginning of the worlde hath benehid in God, which made all things through Jelus Christ, to the intent that now buto the rulers and powers in heavenly thinges, might be knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Jesu our Lorde, by whome we have boldnesse and entrance with the confidence which is by the faith of him.

Mat. 2. 1.

The Gospel.

Den Jelus was borne in Bethlehem, a citie of Jurie in the time of Herode the hing: behold, there came wise me from the East to Hierusalem, saying, where

for we have seene his starre in the East, and are come to worthip him. When Berode the king had heard these things, he was troubled, and all the Citie of Pierusalem with him. And when he had gathered at the chiefe Priestes and Scribes of the people together, he demanded of them where Christ should bee borne. And they said but ohim, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the lande of Jurie, art not the least a

mong

The first Sunday after the Epiphanie.

mong the princes of Juda: for out of thee hall come buto me the captaine that hall governe my people Ifrael. Then Herod, (when he had privily called the wise men) he enquired of them diligently what time the farre appeared. And he bade them goe to Bethlehem, and faid, Go your way thither, and fearch diligently for the Child: and when ye have found him, bring me worde againe, that I may come and worthin him also, when they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode over the place wherein the child was. When they faw the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worthipped him, and opened their treasures, and offered butohim giftes, golde, frankincense, and myrthe. And after they were warned of God in alleepe, (that they fould not go againe to Herode,) they returned into their owne countrep another way.

The first Sunday after the Epiphanie.

The Collect.

Lode we befeech thee mercifully to receive the prayers of thy people which call bron thee, and grainit that they may both perceive and knowe what things they ought to doe, and also have grace and power faithfully to fulfill the same, through Jesus Christour Lord, Amen.

10. t.

The Epistle.



Befeech you therefore brethren, by the Rom. 12. mercifulnes of God: that ye make your 1. bodies aquicke facrifice, holy acceptable but o God, which is your reasonable serving of God. And fathion not

pour

The first Sunday after the Epiphanie.

your selves like but o this worlde: but be yechanged in your shape, by the renuing of your minde, that yee may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that but o me given is) to every man among you, that no man kande high in his owne conceit, more then it becommeth him to esteeme of him selse: but so indge of him selse, that he be gentle and sober, according as God hath dealt to every man the measure of sith. For as we have many members in one body, and all members have not one office: So we being many, are one body in Christ, and every man as mong our selves one anothers members.

The Gospel.

De father and mother of Jesus went to Hierusale, after the custome of the seast day. And when they had sulfilled the dayes, as they returned home, the child Jesus abode stil in Hierusalem, and his

father and mother knewe not of it: but they supposing him to have bene in the companie, came a dayes iourney, and sought him among their kinssolke and acquaintance. And when they found him not, they went backe agains to Hierusalem, and sought him. And it fortuned, that after three dayes they sounde him in the Temple, sitting in the middest of the doctours, hearing them, and poling them. And all that heard him, were alsonyed at his biderstanding and answeres. And when they saw him, they marueised. And his mother said but o him, Sone, why hast thou thus dealt with bs? beholde, thy father and I have sought thee sorrowing. And he said but o them, How happened it that ye sought me? Wist ye not that I

ike 2.

erse 43.

Thur?

must

The ij. Sunday after the Epiphanie.

must go about my fathers busines! And they binder stood not that saying which he spake but o them. And he went downe withem, a came to Pazareth, a was obedient but o them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdome and age, and in fauour with God a men.

The second Sunday after the Epiphanie.

The Collect.

A Lmightie and everlatting God, which does gouerne all thinges in heaven a earth: mercifully heare the supplications of thy people, and graunt by thy peace all the dayes of our life.

The Epifile.

Eing that we have divers gifts, accos. Ro.12.6.

ding to the grace that is given buto bs, if a man haue the gift of prophecie, let him have it, git be agreeing to the faith. Let him that hath an office, wayte on hisoffice. Lethim that teacheth, take heede to his doctrine. Let him that exhorteth, give attendance to his erhortation. If any man give, let him doe it with finglenesse. Let him that ruleth, do it with diligence. If any man thewe mercy, let him doe it with chearefulnes. Let loue be without distimulation. Hate that which is enil, a cleane buto & which is good. Bekind one to another with brotherly loue. In giving honour, goe one befoze another. Be not flouthfull in the businesse which rehave in hand. Be fervent in spirit. Apply your felues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute buto the necessity of the saints. Be ready to harbour. Blesse the which persecute you. Blesse, I say, a curse not. Be mery with them that are merie, weepe with them that weepe. Be of like affection one towardes another. D.II.

The ij, Sunday after the Epiphanie.

another. Be not high minded, but make your selves equal to them of the lower sozt.

The Gospel.

hn 2.1.

ND the thirde day was there a marriage in Cana, a citie of Galile, and the mother of Jelus was there. And Jelus was called (and his disciples) but o the marriage. And when the wine fayled,

the mother of Jesus layde buto him, They have no wine. Jeius sayde buto her, Woman, what have I to doe with thee: mine hours is not yet come. His mother layd buto the ministers, whatsoever hee layeth buto you, doe it. And there were standing there size water pots of stone, after the maner of purifying of the Jewes, conteining two or three firkins a viece. Jelus layde buto them, fill the water pottes with water. And they filled them by to the brimme. And he sayd buto them. Drawe out now, and beare buto the governour of the feast. And they bare it. when the ruler of the feat had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) hee called the bridegrome, and said buto him, Euery man at the beginning doth let forth good wine, and when men be drunke, then that which is worse: but thou had kept the good wine untill now. This beginning of miraclesdid Telus in Cana of Galilee, and shewed his glozy, and his disciples beleeved on him.

The third Sunday after the Epiphanie.
The Collect.

A Lmightie and etterlasting GDD, mercifully looke boon our instructies, and in all our datingers and necessities, stretche footh thy right

The third Sunday after the Epiphanie.

right hande to helpe and defende bs, through Christ our Lord.

The Epistle, Enot wise in your owne opinions. Res Rom. 12. compence to no man euill for euil. Pros 16.

uide afozehand things honest, not ones

men. If it be possible (as much as in you is) line peaceably with all men. Dearely beloued, as uenge not your selves, but rather give place buto weath. For it is written, Mengeance is mine, I wil reward, saith the Lorde. Therefore if thine enemie hunger, seede him: if he thirt, hive him drinke: for in so doing, thou walt heape coales of sire byon his head. Be not overcome of early, but overcome early with goodnesse.

The Gospel! Will Dad The Both

Hen hee was come downe from the Matt. 8.1 mountaine, much people followed him. And beholde, there came a leper and worthipped him, faying, Matter, if thou wilt, thou call make me cleane. And Jelus put foozth his hande, and touched him, faying, J will, be thou cleane: And immediately his leprofic was cleanfed. And Jelus fayde buto him, Tell no man, but goe and the we thy felfe to the prieft, and offer the gift (that Moses commaunded to be offred) for a witnesse buto them. And when Jesus was entred into Capernaum, there came buto him a Centurion, and belought him, saying, Waster, my servant syeth at home sicke of the palie, and is grievously pained. And Jesus saide, when I come buto him, I will heale him. The Centurion answers

D.iii.

red,

The iiii. Sunday after the Epiphanie.

red, and faid, Sir, Jam not worthy that thou houle dest come buder my roofe, but speake the word onely. and my feruant chalbe healed. For I also my selfe am a man subject to the authoritie of another, a have fouldiers buder me: and I fay to this man, Go, and he goeth: a to another man, Come, and he commeth: and to my servant, Doe this, and he doeth it. 19 hen Jelus heard these wordes, he marueiled, and sayde to them that followed him, Herily I say but o you, I haue not founde sogreat faith in Itrael. I say buto you, that many hall come from the East and west. and hall rest with Abraham, Flahac, and Facob, in the kingdome of heaven. But the children-of the kingdome shalbe cast out into otter darkenesse, there hall be weeping and gnashing of teeth. And Jesus saide buto the Centurion, Goe thy way, and as thou beleevest, so be it buto thee. And his servant was bealed in the selfe same houre.

> The fourth Sunday after the Epiphanie. The Collect.

Od which knowest by to be set in the middes of so many and great dangers, that for mans frailenes we cannot alwayes stand byzightly: graunt to bs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle. .I 3. I.

Etenery soule submitte him selfe buto the authoritie of the higher powers: for there is no vower but of BDD. The powers that be, are ordeined of God. Pho so ever therefore relisteth power, relisteth

The iiij. Sunday after the Epiphanie.

relitteth the ordinance of God: but they that relit, hall receive to them selves damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. wilt thou be without feare of the power: do wel then, a so that thou be playled of the same: for hee is the minister of God for thy wealth. But if thou do that which is euil, then feare; for he beareth not the sworde for nought: for hee is the minister of God, to take bengeance on them & doc euill. Wherefore yee must needes obey, not onely for feare of bengeance, but also because of conscience, and euen foz this caule pay yee tribute: for they are Gods minifters, feruing for the same purpose. Give to every man therefore his duetie: tribute, to whome tribute belongeth: custome, to whome custome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

Do when hee entred into a thip, his dis. Mat. 8, 2 ciples followed him. And beholde, there arose a great tepest in the sea, insomuch as the thip was concred with waves. but hee was a fleepe. And his disciples came to him, and a woke him, faying, Matter, faue bs, we perish. And he sayde buto them, why are yee feareful, D re of little faith! Then he arose, and rebus ked the winds and thesea, and there followed a great calme. But the men marueyled; saying, what maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Bergelites, there mette him two possessed of devilles, which came out of the D.iiii. graues.

The v. Sunday after the Epiphanie.

graves, and were out of measure sierce, so that no man might goe by that way. And beholde, they cryed out, saying, DIesu, thousonne of God, what have we to do with thee? Art thou come hither to torment bs before the time? And there was a good way off from them a hearde of many swine feeding. So the deuils belought him, laying, Afthoucast bs out, suffer by to ace into the herde of fwine. And he favde bn= to them, Goe your waves. Then went they out, and devarted into the herde of swine: And beholde, the whole herde of swine was caried headlong into the lea, and perished in the waters. Then they that kept them, fled, and went their waves into the citie, and tolde every thing, and what had happened buto the vollessed of the deuils. And beholde, the whole citie came out to meete Jelus: and when they lawe him, they befought him that he woulde depart out of their coastes.

The fifth Sunday after the Epiphanie.
The Collect.

Louis wee befeech thee to keepe thy Church and houndle continually in thy true religion, that they which doe leane onely boon hope of thy heavenly grace, may ever more bee defended by thy mightic power, through Jesus Christour Lord.

The Epistle.

ol.3.12

Ust byon you, as the elect of God, tender miercie, kindnesse, humblenesse of minde, meekenesse, longsussering, for bearing one another, and forgiuing one another, if any man have a quarest

against another: as Chist forgaue you, even so

doe

The v. Sunday after the Epiphanie.

doe ye. About all thefethings put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that ye be thankefull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selves in Plalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lorde. And whatsoever ye doe in word or deede, doe all in the name of our Lorde Jesu, giving thanks to God the father by him.

The Gospel.

man which so wed good seede in his sield: 24.

but while men slept, his enemie came,
and sowed tares among the wheate;
and went his way. But when the blade
was spring by, and had brought foorth fruite, then
appeared the tares also. So the servaints of the
housholder came, and sayde but o him, Syr, vide then
not thousowe good seede in thy sielde? from whence
then hath it tares? He sayde but o them, The envious
man hath done this. The servaints sayde but o him,
while thou then that we goe and weede them by? But
he sayde, Pay, lest while see gather by the tares, see
plucke by also the wheate with them: let both growe
together but if the harvest, a in the time of harvest, A
will say to the Keapers, Bather se sirst the tares, and
binde them together in sheaves to be burnt: but gather the wheate intomy barne.

The fixeh Sunday (if there bee so many) shall have the sulfame Pfalmes; Collect, Epistle and Gospell that was broponthe fifth Sunday, up a proper support of the sunday.

303

Sunday called Septuagesima.

The Collect.

O Lorde, we befeeche thee fauourably to heare the prayers of thy people, that wee which are justly punished for our offences, may bee mercifully delivered by thy goodnes, for the glory of thy name, through Jefus Christ our Saujour, who liveth and reigneth world without ende, Amen.

The Epistle.

.Cor.9.

Erceive yee not, howe that they which runne in a courle, runne all, but one receiveth the rewarde? So runne, that yee may obteine. Every many proveth matteries, absteineth from all thinges:

The kingdome of heaven is like buto a

the

and they doe it to obteine a crowne that thall perith, but wee to obteine an everlatting crowne. I therefore for imme, not as at an uncertaine thing: so sight I, not as one that beateth the ayre: but I tame my body, and bring it into subjection, lest by any meanes it come to passe, that when I have preached to other, I my selfe thouse be a castaway.

The Gospel.

1at.20.1

nian that is an housholder, which went out early in the mouning to hire labourers into his vineyarde. And when the agreement was made with the labourers so a peny a day, he sent them into his vineyard. And hee went out about the third houre, and sawe other standing idle in the market place, and sayde but them, Goe yee also into the vineyarde, and whatsoever is right, I will give you. And they went their way, Againe hee went out about the sixth and ninth houre, and did likewise. And about

Sunday called Septuagesima.

the elementh hours he went out, and founde other standing idle, and said buto them, Why stand ve here all the day idle? They sayde buto him, Because no man hath hired by. He saith buto them, Goe yee also into the vineyard, and whatsoever is right, that wall ve receive. So when even was come, the Lorde of the vineyarde saide buto his Stewards, Call the labourers, and give them their hire, beginning at the last, butill the first. And when they did come that came about the eleventh houre, they received every man a veny. But when the first came also, they suvposed that they hould have received moze, and they likewise received every man a peny. And when they had received it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou half made them equall with by, which have borne the burden and heate of the day. But hee answered buto one of them, and larde, friend, I doe thee no prona: Diddelt not thou agree with me for a penie? Take that thine is, and goe thy way: I will give buto this laft, even as buto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? As thine eve euill, because Jam good? So the last chalbe first, and the first thall be last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

Lorde God, which feelt that we put not our trust in anything that we do: mercifully graunt, that by thy power we may be desended against all adversitie, through Jesus Christ our Lord.

The Sunday called Sexagesima.

The Epistle.

.Cor. 11

E suffer fooles gladly, seeing your selves are wife. For ye suffer, if a man bring you into bondage, if a man dequoure, if a man take, if a maneralt Thim felse, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, wherein foether any man dare be bolde (I speake foolinly) I dare be bolde also. They are Hebrewes, even so am I. They are Itractites, even so am I. They are the feede of Abraham, even so am J. They are the minicers of Christ (I speake as a soole) I am more. In labours more abundant, in stripes aboue meafure, in pailon more plenteoutly, in death oft. Of the Tewes five times received A.rl. Arives save one. Tinia was I beaten with rods, I was once floned. I littleved theffe thipweache, night and day have I bene in the deepefea. In journeying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in feopardies among the Deathen in perils in the Citie, in perils in wilder nelle, in perils in the lea, in perils among falle brethren, in labour and travaile, in watchings often, in hunger and thirst, infastings often, in colde and nakednesse: beside the things which outwardly happen unto me, am cumbred daily, and do care for all congregations. Who is weake, and I am not weake: who is offended, and I burne not? If I must needes boalf, I will boalf of the things that concerne mine infirmities. The God and father of our Lorde Jelus Chill, which is bleded for evermore, knoweth that A lie not,

The Sunday called Sexage sima.

The Gospel.

Den much people were gathered toge Luke 8, 4. Wher, and were come to him out of all Lities, hee spake by a similitude, The Rower went out to sowehis seede, and as hee sowed, some fell by the way lide, and it was troden downe, a the foules of the agrede. uoured it by, And some fellon stones, and assoone as it was foroing by, it withered away, because it lacked mortineffe, And some fell among thomes, and the thornes wrang by with it, and choked it. And some fell on good ground, and iprang by, and bare fruite an hundled folde. And as hee sayde these things, he cryed, Hee that hatheares to heare, let him beare. And his Disciples asked him, saying, what maner of limilitude is this? And hee layde, Unto you it is given to knowe the secrets of the kingdome of God. but to other by parables, that when they see, they thould not see, and when they heare, they thould not buderstande. The parable is this. The seede is the woozde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the worde out of their hearts, least they should beleeue, and be saued. They on the stones, are they, which when they heare, receive the worde with toy, and these have no rootes, which for a while beleeve, and in time of temptation goe away. And that which fell among thomes, are they, which when they have heard, goe forth, a are choked with cares and riches, and boluptuous living, and bring foorth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the woode, and keepe it, and bring forth fruite through patience.

The Sunday called Quinquagesima.

The Collect.

O Lorde, which doest teache by that all our doings without charitie are nothing worth: sende thy holy about, and power into our hearts that most ercellent gift of charitie, the very bond of peace and all vertues, without the which wholoever liveth, is counted dead before thee: Graunt this for thy onely sonne Telus Christes sake.

The Epistle. Hough I speake with tongues of men,

.Cor.13

and of Angels, and have no love, I am even as founding braffe, or as a tinckling Cymball. And though I could prophecie, and bnderstand all secrets, and all knowledge: yea, if I have all faith, so that I could moue mountaines out of their places, a yet have no lone, I am nothing. And though I bestowe all my goods to feede the poore, and though I gave my body even that I burned, and yet have no love, it profiteth meenothing. Love luffereth long, and is courteous, love envieth not, love doeth not frowardly, swelleth not, dealeth not dishonessly, seeketh not her owne, is not prouded to anger, thinketh none euill, reiopceth not in iniguitie: but reiopceth in the truth, luffereth all things, beleeueth all things, hoveth all things, endureth all things. Though that prophecying fayle, epther tongues cease, or knowledge banish away, pet loue falleth neuer away. Hoz our knowledge is buperfect, and our prophecying is buperfect: But when that which is verfect is come, then that which is biverfect thall be done away. When I was a childe, I spake as a childe, I buderstoode as a childe, I imagined as a childe: But accone as I was aman, I put away childichnesse, Nowe wee see

The Sunday called Quinquagesima.

in a glade, even in a darke speaking: but then that we fee face to face. Now I knowe buperfectly: but then hall Iknowe, even as Jam knowen. Now abideth faith, hope, and love, even thefe three: but the chiefe of these is love.

The Gospel.

Esus tooks but ohim the twelue, and Luke 18. Vlaid buto them, Beholde, we goe by to 31. Dierusalem, a all shall be fulfilled that are written by the Prophets of & sonne Wofman. For he thall be delivered buto

the Gentiles, and halbe mocked, and despitefully entreated, and spitted on. And whe they have scourged him, they will put him to death, and the third day he thall rife againe. And they bnderstoode none of these things. And this faying was hid from them, so that they perceived not y things which were spoken. And it came to valle, that as he was come nigh to Aericho, a certaine blinde man sate by the high way lide, begging. And when he heard the people passe by, he asked what it meant. And they said buto him, that Jesus of Pazareth passed by. And he cryed, saving, Jefu thou sonne of Dauid, have mercie on me. And they which went before, rebuked him, that he hould hold his peace: But he cried to much the more, Thou forme of Panid, have mercy on me. And Jefus Koode Kill, a commanded him to be brought buto him. And when he was come nere, he asked him, saying, what wilt thou that I do but other; and he said, Lozd, that I might receive my light. And Jelus layde buto him, Receive thy light, thy faith hath saved thee. And immediatly he receited his light, and followed him, praising God. And all the people, when they saw it, gaue praise buto God.

The first day of Lent.

The Collect.

A Lmightie and everlasting God, which hatest nothing that thou hast made, and does forgive the sinues of all them that be penitent: create and make in vs newe and contrite heartes, that we worthist lamenting our sinues, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgivenesse, through Jesus Christ.

The Epistle.

cl,2.12

URD & vou buto me with all vour heartes, with falling, weeping, and mourning: rent your heartes, and not your clothes. Turns you buto the D Lord your God, for he is gracious and mercifull, long luffering, and of great compassion, and ready to vardon wickednesse. Then (no doubt) he also thall turne and forgive: and after his chaffening, he hall let your encrease remaine for meat and drinke offerings buto the Lord your God. Blow out with the trumpet in Sion, proclaime a falling, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and suchlings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priestes serve the Lord betweene the posch and the altar, weeping, and laying, Be fanourable, D Lord, be favourable but othy people, let not thine heritage be brought to such confusion, lest the Beathen be lordes thereof. usherefore houlde they say among the Beathen, where is nowetheir **BOD!**

The first Sunday in Lent.

The Gospel.

6. Den ye falt, be not sad, as the hypo Mat, 6, 16 crites are: For they distigure their faces, that it may appeare buto me how b they fact. Elevely I say buto you, they have their reward. But thou, when thou fastest, anount I thine head, a wash thy face, that it

appeare not buto me how that thou fastest, but buto thy father, which is in secret, a thy father which seeth insecret, shal reward thee opely. Lay not by for your felues treasure byon earth, where the rust and moth doeth corrupt, a where thickes breake through and steale: but lay by for you treasures in heaven, where neither rust not moth doth corrupt, a where thicues doe not breake through nor steale. For where your treasure is, there will your heartes be also.

> The first Sunday in Lent. The Collect.

Lorde, which for our take diddest fast fourtie dayes and fourtie nightes: give bs grace to ble fuch abstinence, that our flesh being subdued to the spirit, we may ever over thy godly motions, in righteousnesse, and true holinesse, to thy honour and glozie, which littelf and reignest. ac.

The Epistle.

Eashelpers exhort you, that ye receive 2. Cor. 6. not the grace of God in vaine. for hee 1. slayeth, I have heard thee in a time acrepted, a in the day of faluation have I succoured thee. Behold, now is that accepted time: Behold, now is that day of faluation. Let bs give none occasion of evil, & in our office be found no fault: but in all things let by behaue our selves

E. i.

as

The first Sunday in Lent.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmets, in strifes, in labors, in watchings, in fastings, in purenesse, in knowledge, in long sustring, in kindmes, in the holy Ghost, in love busained, in the worde of trueth, in the power of God, by the armour of righteousness of the right hand and on the lest, by honour and dishonour, by evill report, and good report, as deceivers, and yet true: as businowen, a yet knowen, as dring, and behold we live, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many rich, as having nothing, and yet possessing all things.

The Gospel.

lac.4.I.

Pen was Jelus led away of the spirite into wildernesse, to be tempted of the deuill. And when he had sasted fourtie dayes, and fourty nights, he was at the last an hungred. And when the temp-

ter came to him, he said. If thou be the sonne of God, commaund that these stones be made bread. But he answered and sayde, It is written, Manshall not live by bread onely, but by every worde that proceedeth out of the mouth of God. Then the devil taketh him by into the holy citie, and setteth him on a pinacle of the Temple, and sayeth but o him, If thou be the sonne of God, cast thy selfe downe headlong: sor it is written, he shall give his angels charge over thee, and with their handes they shall holde thee by, least at any time thou dash thy soote against a stone. And Jesus sayde but him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the devill taketh him by into an exceeding high mountaine, and she weth him al the hingdomes

The second Sunday in Lent.

of the worlde, and the glory of them, and faveth buto him, at these wild give thee, if thou wilt fall downe and worthip me. Then saith Jesus buto him, Auside Satan: for it is written, Thou shalt worthip & Lorde thy God, and him onely shalt thou serve. Then the deuill leaveth him, and behold, the Angels came and ministred buto him.

The second Sunday in Lent.
The Collect.

A Lmighty God, which doest see that we have no power of our selves to helpe our selves: keepe thou by both outwardly in our bodies, and inwardly in our sources, that we may be desended from all advertices which may happen to the body, and from all evil thoughts which may assault and hurt the soule, through Jesus Christ, ac.

The Epistle.

E beseech you brethren, and exhortyou 1. Thes. Deby the Loide Jesus, that yee increase 4.1. more and more, even as yee have recei-Eucdofus, how reought to walke, and to please God. for reeknowe what commaundements wee gave you by our Lorde Jesus Christ. For this is the will of God, even your holinesse: that ree thousd absteine from fornication, and that every one of you houlde knowe howe to keepe his bestel in holinesse and honour, and not in flust of concupifcence, as doe the heathen, which knowe not God: that no man oppresse, and defraude his brother in bargaining, because that the Lorde is the avenger of all such things, as we told you before, and testified. for God hathnot called by buto bucleannelle, but buto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirite Œ.ii. amongyou.

The third Sunday in Lent.

The Gospel.

Elus went thence, and departed into the Coastes of Trie and Sidon: a beholde, a woman of Canaan, (which came out of the same coasts) cryed buto him, saying, Haue mercy on me, D Lord, thou sonne of Dauid: my daughter is pitioully bered with a deuill. But he answered her nothing at all. And his disciples came and besought him, saving, Sende her away, for the cryeth after bg. But hee answered and said, I am not sent, but to the lost theepe of the house of Afrael. Then came thee and worthipped him, faying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and call it to dogs. She answered and said, Trueth Lorde, for the dogs eate of the crimmes which fall from their matters table. Then Jelus answered, and sayde buto her, D woman, great is thy faith, bee it buto thee even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.
The Collect.

We befeech thee almighty God, looke boon the hearty desires of thy humble servantes, and stretch footh the right hand of thy maiestie, to be our defence against alour enemies, through Jesus Christ

our Lozd. The Epistle.

children, a walke in loue, even as Christ loved by, and gave himself for by, an offering a a sacrifice of a sweete savour to Dod. As for fornicatio, a all bucleannes, or covetousnes, let it not be once named among you, as it becometh saints: or silthines, or soolish talking,

he.5.1

at.15.

The third Sunday in Lent.

oziefting, which are not comely, but rather giving ofthanks. Hor this ye know, that no whoremonger, either bucleane person, or couetous person (which is a worthipper of Images) hath any inheritance in the kingdome of Christ, and of God. Let no man des ceive you with vaine wordes: for because of such thinges, commeth the weath of God byon the childien of disobedience. Be not ye therefore companions of them. De were sometimes darkenes, but now are ye light in the Loide, walke as children of light: for the fruite of the spirite consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleating buto the Lord, and have no fellowship with the unfruitfull workes of darkenelle, but ratherres buke them. For it is a chame even to name those thinges which are done of them in secrete: but all things, whe they are brought forth by & light, are manifest. For whatsoever is manifest, the same is light. ndherefoze he faith, Awake thou that deepest, a stand by from death, and Christ chall give thee light. The Gospel.

A Elus was calling out a devill that was Luke 11. Od dumbe. And whe he had cast out the de: 14. q uill, the dumbe spake, a the people won-3 dzed. But some of them saide, De casteth out demils through Beelzebub the chiefe of the deuils. And other tempted him, and required ofhim a ligne from heaven. But he, knowing their thoughtes, sayde buto them, Euery kingdonte deutded against it selfe, is desolate, and one house doeth fall opon another. If Satan also be denided against him selse, how thall his kingdome endure? Because re say I cast out deuils through Beelzebub. If I by the helpe of Beclzebub cast out deuils, by whose helpe C. itt.

The fourth Sunday in Lent.

helpe doe your children cast them out? Therefore thail they be your judges. But if I by the finger of God cast out denils, no doubt the kingdome of God is come book you. When altrongman armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he commeth byon him, a ouercommeth him, he taketh from him al his harneis wherein he trufted, and devideth his goods. He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad. When the bucleane spirite is gone out of a man, he walketh through drie places, leeking rest: a when he findeth none, he faith, I will returne againe into my house whence I came out. And when he commeth, he findeth its west and garnished. Then goeth he, and taketh to him seven other spirites worse then himselfe, and they enter in, and dwell there: a the ende of that man is worse then the beginning. And it fortuned, that as helpake these thinges, a certaine woman of the company lift by her boyce, and saide buto him. Happy is the wombe that bare thee, and the pappes which gave thee suche. But he sayde, Pea, happie are they that he are the worde of God, and keepe it.

The fourth Sunday in Lent,
The Collect.

Guant we befeech thee almightie God, that we which for our entil deedes are worthily punished, by the comfort of thy grace may mercifully bee relieved, through our Lord Jesus Christ.

The Epistle.

The Line.

The Line (ye that delire to be binder § law) do ye not heare of the law: for it is written that Abraham had two somnes: the one by a bondmaide, the other by a free woman.

al.4.21.

The fourth Sunday in Lent.

woman. Dea, and he which was borne of the bondwoman, was borne after the flech: but he which was
borne of the free woman, was borne by promife:
Which thinges are spoken by an allegorie. For these
are two testaments, the one from the mount Sina,
which gendreth but o bondage, which is Agar: for
mount Sinais Agar in Arabia, and bordereth bpon
the citie which is now called Pierusalem, and is in
bondage with her children. But Pierusalem which
is aboue, is free, which is the mother of bs all. For it
is written, Rejoyce thou barren that bearest no children, breake south and cry thou that trauaylest not:
sor y desolate hath many mo children, then she which
hath an husband.

Brethren, wee are after Jahar the children of promise. But as then hee that was borne after the stell, persecuted him that was borne after the spirite: even so is it nowe. Peverthelesse, what sayth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but

of the free woman.

The Gospel.

The Elus departed over the lea of Balilee, Iohn. 6.1 which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Jesus went by into a mountaine, and there he sate with his disciples. And Caster (a feast of the Jewes) was high, when Jesus then lift by his eyes, and sawe a C. iiii.

The fourth Sunday in Lent.

great company come buto him, he sayde buto Philip, 113 hence thall wee buy bread, that these may eate? This he larde to proone him, for hee himselfe knewe what hee woulde doe. Philipanswered him, Two hundled penyworth of bread are not sufficient for them, that every man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayeth buto him, There is a ladde which hath fine barley loaues and two fishes: but what are they among so many: And Jelus layde, Make the people lit downe. There was much graffe in the place. So the men sate downe, in number about five thousande. And Jefus tooke the bread, a when he had given thanks, bee gaue to the disciples, and the disciples to them that were let downe, and likewise of the fishes, as much as they would. When they had eaten ynough. he said buto his disciples, Bather by the broken meat which remayneth, that nothing be loft. And they gathered it together, and filled tweltie baskets with the broken meate of the five barley loaves, which broken meate remarned buto them that had eaten. Then those men (when they had seene the miracle that Fefusdid) sayde, This is of a trueth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

We befeeche thee almightie God, mercifully to looke by bon thy people, that by thy great good never they may be governed and preserved evermore, both in body and soule, through Jesus Christ our Lorde.

The fifth Sunday in Lent.

The Epistle. Prist being an high Priest of good Heb.9.11 Thinges to come, came by a greater and amore perfect tabernacle, not made w handes, that is to say, not of this buyl-Foregoing, neither by g blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. Hoz if the blood of Oren and of Goates, and the ames of a young Cowe, when it is spainkled, purifieth the bucleane, as touching the purifying of the fleth: how much moze that the blood of Christ (which through the eternall spirite offred himselfe without spotte to God) purge your conscience from dead workes, sor to ferue the living God? And for this cause is he the mediatour of the newe Testament, that through death, which chaunced for the redemption of those transgrellions that were bnder the first Testament, they which are called, might receive the promise of eternall inheritance.

The Gospel.

Dich of you can rebuke me of sinne? If Ioh. 8.46.

I say the trueth, why doe ye not believe me? Hee that is of Bod, heareth Bods words: De therefore heare them not, be cause yee are not of Bod. Then answered the Jewes, and saide but o him, Say we not well that thou art a Samaritane, and half the devil? Jessus answered, I have not the devil: but I honour my father, and yee have dishonoured me. I seeke not mine owne prayle, there is one that seeketh, and iudgeth. Verily, berily Lay but you, Isa man keepe my saying, he hall never see death. Then saide the

Tewes

The fifth Sunday in Lent.

Lewes buto him, Now knowe we that thou half the deuill. Abraham is dead, and the prophets, and thou lavelt. If a man keeve my faving, he thall never tafte of death. Art thou greater then our father Abzaham, which is dead? And the Prophets are dead: whome makelt thou thy felfe. Jefus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth mee, which re say is your God, a ret rehaue not knowen him: but I knowehim. And if I say I knowehim not, I hall be alvar, like buto rou. But Iknowehim, and keepe his laying. Pour father Abzaham was glad to fee my day: and he fawe it, and reiopced. Then sayde the Jewes buto him, Thou art not vet fiftie recres old, and half thou seene Abjaham? Jelus layde buto them, vierily, verily A fay buto you, Per Abraham was borne, Jam. Then tooke they by Cones to cast at him: But Jesus hidde himselfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

A Lmightie and everlatting God, which of thy tender love towardes man, halt fent our Sautour Jelus Christ, to take boon him our slesh, and to suffer death boon the crosse, that all mankind should follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Et the same minde be in you, that was Phil. 2.5. also in Cheste Jesu, which whe he was in the hape of God, thought it no robberie to be equal with God: Reverthedes, he made himselfe of no reputation, taking on him the hape of a feruant, a became like butomen, and was founde in his apparel as a man. De humbled himselfe, a became obedient buto the death, euen the death of the crosse. Wherefore God bath also exalted himon hie, and given him a name, which is about al names, that in the name of Jelus every knee houlde bowe, both of thinges in heaven and thinges in earth, and thinges bnder the earth, and that all tonques should cofesse that Jesus Christ

The Gospel,

is the Lorde, buto the praise of God the father,

Nd it came to passe, when Jesus had Mat. 26.1 unished all these sayings, he sayde voto his disciples, De knowe that after two dayes that be Easter, and the sonne

of manshalbe delivered over to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, buto the palace of the high Priest (which was called Caiaphas) and held a counfel, that they might take Jefus by fubtiltie, and kill him. But they faide, Poton the holy day, least there be an opeoze among the people. When Jesus was in Bethania, in the house of Simon the Leper, there came butohim a woman, having an Alabaster bore of precious ointment, and powzed it on his head as he late at the boarde. But

when

when the disciples saw it, they had indignation, saying, whereto ferueth this waste? This opniment might have bene well solde, and given to the pooze. when Jelus buderstoode that, he layde buto them, Why trouble pe the woman? for the hath wrought a good worke byon me. for ye have the poore alwayes with rou, but mere thall not have alwayes. And in that the nath call this owntment on my body. the did it to bury me. Terily I say but o you. Where so ever this Gospel halbe preached in all the world, there shal also this be tolde that the bath done, for a memorial of her. Then one of the twelve (which was called Judas Accariot) went buto the chiefe Priests, and said buto them, udhat will pe give me, and I will deliver him buto you? And they appointed buto him thirtie vieces of filter. And from that time footh, hee sought oppositunitie to betray him. The first day ofsweete bread, the Disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eate the Passeoner? And he said, Goe into the citie to such a man, and say buto him, The master sayeth, My time is at hand: I will keepe my Caster by thee with my disciples. And the disciples did as Jelus had appointed them, and they made ready the Passeouer, when the even was come, he sate downe with the twelue: and as they did eate, he sayde, werily I say buto you, that one of you shall betray me. And they were exceeding fozowful, and began energ one of them to say but ohim, Lord, is it I. He answer red and sayde, He that dippeth his hand with me in the diff, the same shall be tray me. The sonne of man truely goeth asit is written of him: but woe buto that man by whom the sonne of man is verraged, it had bene good for that man if he had not bene borne. Then

Then Judas which betrayed him, answered and sayde, Master, is it I. Hee sayde buto him, Thou half laide. And when they were eating, Jelus tooke bread, and when he had given thankes, hee brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, faying, Drinke ve all of this: for this is my blood (which is of the newe Testament) that is thedde formany, for the remission of sinnes. But I fay buto you, I will not drinke hencefoorth of this fruite of the vine tree, untill that day when A wall drinke it newe with you in my fathers king. dome. And when they had layde grace, they went out into mount Olivet. Then layde Jelus buto them, All ve wall be offended because of me this night: for it is written, I will smite the Shepheard, and the theepe of the flocke thall bee scattered abroade: but after I am risen againe, I will goe besoze you into Galilee. Peter answered, and sayde buto him, Though all men be offended because of thee, yet will I not be offended. Jefus faid buto him, werely I fay buto thee, that in this same night, before the Cocke crowe, thou walt denie mee thrife. Peter saide buto him, Dea, though I thould die with thee, yet will A not denie thee. Likewise also said all poisciples. Then came Jesus with them buto a farme place (which iscalled Gethsemane) and sayd but o his disciples, Sit ree here while A goe and very ronder. And he tooke with him Peter, and the two sonnes of Zebedee, and becanto ware forowfull and heavie. Then faide Jefus buto them, My soule is heavie, even buto the death: tary pee here, and watche with mee. And he went a litle nurther, and fell flat on his face and pray. ed saving. Omy father, if it be possible, let this cup valle

passe from mee: neuerthelesse, not as I will, but as thou wilt. And hee came buto the Disciples, and found them alleepe, and layde buto Deter, what, could pee not watch with mee one houre? watche and play, that yee enter not into temptation: The wirite is willing, but the flesh is weake. Dee went away once againe, and prayed, faying, D my father, if this cuppe may not palle away from me, except A deinke of it, thy will be fulfilled. And hee came and founde them alleepe againe, for their eyes were heavie. And hee left them, and went againe, and prayed the thirde time, saying the same woordes. Then commeth hee to his Disciples, and sayde buto them, Sleepe on now, and take your rest. Beholde, the houre is at hande, and the Sonne of man is betraved into the handes of sinners. Rise, let by bee going, beholde, he is at hand that doeth betray mee. Phile he yet spake, loe, Judas one of the number of the twelve, came, and withhim a great multitude with swoodes and staves, sent from the chiefe Driestes and Elders of the people. But hee that betrayed him, gave them atchen, saying, whome so ever Thise, the same is bee, holde him fast. And foorthwith hee came to Jesus, and sayde, Hayle Ma ster, and killed him. And Jesus sayde buto him, friende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, Aretched out his hande, and drewe his swoorde, and Arooke a ferriaunt of the high Priest, and smote off his eare. Then sayde Jesus unto him, Put by thy swoozde into the heath: for all they that take the swoozde, thall perith with the swoozde. Thinkest thou that I can not now eplay to my father, and hee

hee hall give mee even nowe moze then twelve legions of Angelles: But howe then hall the Scripture bee fulfilled! For thus must it bee. In that same houre sayde Jesus to the multitude, Dee bee come out as it were to a thiefe, with swordes and staves for to take mee. I sate daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples for sookehim, and fled. And they tooke Jesus, and ledde him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off buto the high Priestes palace, and went in, and sate with the servauntes, to see the ende. The chiefe Priestes and Elders, and all the counsagle sought false witnesse against Jesus, for to put him to death, but founde none: pea, when many falle witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This fellowe saide, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and savde buto him, An-Iwerest thou nothing: upby doe these beare witnesse against thee? But Jesus helde his peace. And the chiefe Priest answered, and sayde buto him. I charge thee by the living God, that thou tell bs whether thou be Christ the sonne of God. Jesus savde buto him. Thou halt savde. Deuerthelesse I say buto you. Hereafter thall ve see the sonne of man litting on the right hande of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, laying. He hath spoken blasphemie, what neede we of any more witnestes? Beholde, nowe yee have heard his blasphemie, what thinke

ye.

ye? They answered, and saide, He is worthie to die. Then did they spit in his face, and buffeted him with filtes. And other smote him on the face with & palme of their hands, saying, Tel by, thou Christ, who is he that smote thee? Petersate without in the Court, aa Damosel came buto him, saying, Thou also walt w Jelus of Galilee. But he denied befoze them all, faping, I wote not what thou laielf. When he was gone out into the posch, another wench sawehim, and saide buto them that were there, This fellowe was also with Jesus of Pazareth. And againe he denyed with an oth, saying, I doe not knowe the man. After a while came but ohim they that stoode by, and sayde buto Peter, Surely thou art even one of them, for thy speach bewrayeth thee. Then beganne hee to curse, and to sweare that he knew not the man. And immediatly the cocke crewe. And Beter remembled the worde of Jelu, which layde buto him, Before the Cocke crowe, thou halt denie me thise: and he went out, a wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Jesus to put him to death, and brought him bounde, and delinered him buto Poutius Pilate the deputie. Then Judas which had betraved him (feeing that he was condemned) repented him felfe, and brought againe the rrr. plates of filter to the chiefe Prieses and Elders, saring, I have sinned, betraying the innocent blood. And they layde, What is that to bs? fee thou to that. And hee call downe the filuer plates in the Temple, and departed, and went and hanged him selfe. And the chiefe Priestes tooke the silver plates, and saide, It is not sawfull forto put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought

bought with them a potters field to burie frangers in. Wherefore the fielde is called Acheldama, that is, The fielde ofblood, butill this day. Then was fulfilled that which was spoken by Ference the 1920phet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gave them for the potters fielde, as the Loide appointed me. Jesus stoode before the Deputie, and the Deputie asked him, saving, Art thou the king of the Jewes? Jesus fayde buto him, Thou favelt. And when he was accused of the chiefe Priests and Elders, hee airswered nothing. Then sayde Pilate buto him, Hearest thou not howe many witnesses they lay a. gainst thee? And hee aumswered him to never a word, in somuch that the Deputie marueiled greatly. At the feast, the Devutie was woont to deliver buto the people a prisoner, whome they woulde defire. He had then a notable puloner, called Barab. bas. Therefore when they were gathered together, Pilate sayde, whether will ye that I gitte loose buto you Barabbas, or Jesus which is called Christ? for hee knewe that for enuie they had delivered him. when hee was set downe to give judgement, his wife fent onto him, faying, Paue thou nothing to doe with that inst man, for I have suffered this day many thinges in my seepe, because of him. But the chiefe Priestes and Elders perswaded the people that they houlde alke Barabbas, and destroy Jelus. The Deputie aunswered, and sayde buto them, nohether of the twaine will vee that A let loofe unto you? They fayd, Barabbas. Pilate fayde onto them, what hall I doe then with Jelus, which is called Chailt? They all sayde buto him, of. t.

Let

Let him be crucified. The Deputie saide, what emil hath he done? They cryed the moze, saying, Let him be crucified. When Pilate sawe that he coulde vieuayle nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this tust person, see yee. Then answered all the people, and layde, Dis blood be on bs, and on our children. Then let he Barabbas loose buto them, and scours ged Jesus, and delivered him to be crucified. Then the Souldiers of the Devutie tooke Jesus into the common hall, and gathered buto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thomes, and put it byon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Paile King of the Jewes. And when they had spit byon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyzene (named Simon) him they compelled to beare his croffe. And they came buto the place which is called Golgotha, (that is to saye, a place of dead mens skulles) and gauehim bineger mingled with gall, to drinke. And when he had tasted thereof, he woulde not drinke. When they had crucified him, they parted his garmentes, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garmentes among them, and byon my besture did they cast lottes. And they sate and watched him there, and let by ouer his head the cause of his death written,

This

This is Iclus, the King of the Icwes. Then were there two theenes crucified with him, one on the right hand, and another on the left. They that palled by, reuiled him, wagging their heads, and saying, Thou that destroyeds the temple of God, and diddest builde it in three dayes, saue thy selfe. If thou be the fonne of & DD, come downe from the croffe. Likewife also the high Priestes mocking him, with the Scribes and Elders, sayde, Pesaued other, him selfe he cannot saue. If hee be the king of Israel, let him now come downe from the croffe, and wee will beleeuehim. Pee trusted in GDD, let him deliner him nowe if he will haue him: for hee layde, Jam the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the firthhoure was there darkenesse over all the lande, butill the ninth houre. And about the ninth houre. Aesuscryed with a loude boyce, saying, Eli, Eli, lamafabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, layde, This man calleth for Elias. And Araightway one of them ranne, and tooke a sponge, and when he had filled it full of bineger, he put it on a reede, and gave him to drinke. Dthersayde, Let bee, let bs see whether Glias will come and deliver him. Jelus, when he had cryed as gaine with a loude voyce, yeelded by the ghost. And behold, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graves did open, and many bodies of saintes which slept, arose, and went out of the graves after his refurrection, a came into the holy Citie, and appeared buto many. When the Centurion, and they that were with him watching Bellis, F.ii.

Jelus, law the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of GDD. And many women were there (beholding him a farre off) which followed Jessus from Galilee, ministring but o him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebes dees children.

Munday before Easter. The Epistle.

DAT is hee this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his Arrength: Jam hee that teacheth righteousnelle, and amos power to helpe. Hoherefoze then is thy clothing red, and thy raymet like his that treadethin the winepresse: I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my weath, and let my feete boon them in mine indianation, a their blood wall bespring my clothes, and so will I staine all my rayment. For the day of benge: ance is alligned in my heart, and the yeere when my people halbe delinered, is come. I looked about me, and there was no man to the we me any belve. I marueiled that no man held mee by. Then Theide me by mine ownearme, and my feruentnelle fusteined me. And thus will I treade downe the veople in my weath, and bathe them in my displeasure, and byon the earth will I lay their Arength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath given vs, for the great good that

ai.63.1

he hath done for Israel, which hee hath given them of his owne fairour, and according to the multitude of his louing kindnelle. For he layde, These no doubt are my veople, and no theinking children: and so hee was their faulour. In their troubles he was also troubled with them, and the Angell that went forth from his vielence delivered them. Of very love and kindenesse that he had buto them, hee redeemed them. He bath borne them, and carred them by ever fince the worlde beganne. But after they proudked him to weath, and vered his holyminde, hee was their enemie, and fought against them him selfe. Det remembred Afrael the olde time of Moles and his people, saying, uphere is hee that brought them from the water of the sea, with them that fed his theeve? Where is he that hath aiven his holy svirite amona them? He led them by the right hand of Moles with his glozious arme, detriding the water before them, whereby he gate him felfe an everlasting name. Hee ledde them in the deepe, as an holfe is ledde in the plaine, that they hould not flumble, as a tame beaft goeth in the fielde, and the breath given of God, aiuethhimrest. Thus (D God) hast thou led thy people, to make thy selfe a glozious name withal. Looke downe then from heaven, and beholde the dwelling place of thy fanctuarie, and thy glozy. How is it that thy isloutie, thy arength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs: vet art thou our father. Foz Abzahamknows eth bs not, neither is Alrael acquainted with bs. But thou Lord artour father and redeemer, and thy name is everlatting. D Lorde, wherefore halt thou led by out of the way? wherefore half thou hardened our heartes, that we feare thee not? Be at one with

F. iii.

bs againe for thy servants take, and for the generation of thine heritage. Thy people have had but a title of thy sanctuarie in possession our enemies have troden downe the holy place. And wee were thine from the beginning, when thou wast not their Lord, for they have not called by on thy name.

A fter two dayes was Caster, and the

The Gospel.

ar.14.1

dayes of sweete bread. And the high Priests and the Scribes sought howe they might take him by craft, and put him to death. But they said, flot on the featt day, leaft any businesse arise among the people. And when he was in Bethanie, in the house of Sie mon the Lever, even as he sate at meate, there came a woman having an Alabaster bore of ointment called Nard, that was pure and colly, and he brake the bore, and powzed it byon his head. And there were some that were not content within themselves, and savde, what needed this waste of orntment? for it might have bene solde for more then three hundred pence, and have bene given to the pooze: and they grudged against her. And Jeuis sayd, Let her alone, why trouble ye her? She hath done a good worke on me: for ye have poore with you alwayes, a when so ever pe will, pe may doe them good: but me have ye not alwayes. She hath done that the could, thee came aforehande to anoint my body to the burying. Merily I say buto you, wheresoener this Gold pell thall be preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembrance ofher. And Judas Iccariot, one of the twelue,

twelve, went away onto phic Priests to betraphim bnto them. When they heard that, they were glad, and promised that they would give him money. And he fought howe he might conveniently betray him. And the first day of sweete bread whe they offered the Passeouer) his disciples sayde unto him, where wilt thou that we goe a prepare, that thou may effeate the Passeouer: And hee sent footh two of his disciples, and saide buto them, Goe ye into the citie, and there thall meeterous man bearing a vitcher of water, foltowhim. And whithersoever he goeth in sayve buto the good man of the house, The Mastersaith, where is the gheft chamber, where I thall eate the Passeo-uer with my disciples? And he will the wrott a great pariour paned and prepared, there make ready for bs. And his disciples went footh, and came into the Citie, and form de as he had said buto them, and they made ready the Passeover. And when it was nowe eventide, he came with the twelve: and as they fate at board, and did eate, Jesus laide, Merily I say bri to you, one of you (that eateth with mee) hall betray me. And they beganne to be fory, and to fay to him one by one, Isit I? And another layde, Isit I? Dee answered, a saide buto them, It is one of the twelve, even he that dippeth to me in the platter. The sonne of mantruely goeth as it is written of him: but woe buto that man by whom the sonne of man is betray. ed: good were it for that man if hee had never beene bother And as they did eate, Jefus tooke bread, and when be had given thankes, hee brake it, and gave to them, and faide, Take, eate, this is my body. And he tooke the cuppe, and when he had given thankes, he tooke it to them, and they all dranke of it. And hee faide buto them, This is my blood of the newe Te-F.iiii. Low o water Cament,

Kament, which is hedde for many. Werely I fay buto you, I will drinke no more of the fruite of the bine; butill that day that I drinke it newe in the kingdome of God, And when they had saide grace, they went out to the mount Olivet. And Jelus layeth buto them, All yee chall be offended, because of mee this night: for it is written, I will imite the Shep. heard, and the theepe thall bee scattered: but after that I am risen againe, I will goe into Galilee beforeyou. Petersayde buto him, And though all men be offended, yet will not J. And Jelus layth buto him, Merily I say buto thee, that this day, even in this night, before the Cocke crowe twile, thou walt denie me three times. But he spake more behemently, No, if I shoulde die with thee, I will not denie thee, Likewise also saide they all. And they came into a place which was named Gethsemane; and he sayde to his disciples, Sitte ve here, while I goe alide and very. Anohetaketh with him Peter, a James, and Tohn, and began to ware abached, and to bee in an aconie, and fard buto them. Apploule is heavy, even buto the death: tary peehere, and watch. And hee went forth a litle, and fell downe flat on the ground, and prayed, that if it were possible the houre might valle from him. And hee layde, Abba, father, all things are vollible buto thee, take away this cuppe from me: Deverthelesse, not as I will, but that thou wilt, be done. And he came and found them deeping, and faith to Peter, Simon, deepest thou? couldet not thou watch one houre? Watche yee, and pray, lest vee enter into temptation: the spirite truely is readie, but the flesh is weake. And againe he went alide, and prayed, a spake the same wordes. And he returned and found them alleepe againe, for their eyes mere

were heavie, neyther wist they what to answere him. And he came the third time, and saide buto the. Sleepe henceforth, and take your eafe, it is ynough. The houre is come, beholde, the sonne of manis betraved into the hands of finners. Rife by, let bs goe: loe, he that betrayeth me, is at hand. And immediati ly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swoods and states, from the hie Priests, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, whosoe uer I doe kille, the same is bee, take and leade him away warily. And alloone as he was come, he goeth Araightway to him, and sayeth buto him, Master, Matter, and kissed him. And they layde their handes on him, and tooke him. And one of them that floode by, drew out a sworde, and smote a servant of the hie Prietts, and cut offhis eare. And Jesus answered and saide buto them, De be come out as buto a thiefe with swordes and states, for to take mee: I was dayly with you in the temple teaching, and yee tooke meenot: but these thinges come to passe, that the Scriptures thould be fulfilled. And they all follooke him, and ranaway. And there followed him a certaine young man clothed in linen byon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jelus away to the hie Priest of all, and with him came all the high Priecks, and the Elders, and the Scribes. And Peter followed him a great way off (even till hee was come into the Palace of the high Priest) and he sate with the servants, and warmed himselfe at the fire. And the high Priests and all the counsaile sought soz witnesse against Jesus to put bim

bim to death, a founde none: formany bare falle witnesse against him, but their witheses agreed not together. And there arose certaine and brought false witnesse against him, saying, wee heard him say, I will destroy this temple that is made with handes, a within three dayes I will build another made withouthands: But vet their witnesses agreed not toge. ther. And the hie Priest Goode by among them, and asked Jesus, saving, Answered thou nothing? How is it that thele beare witnesse against thee? But hee helde his veace, a answered nothing. Againe the hie Priestasked him, and sayd buto him, Art thou Christ the sonne of the blessed? And Jesus sayde, Tam: and re shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heaven. Then the hie Priestrent his clothes, and said, what neede we any further witnesses? re have heard blas phemie, what thinke yee? And they all condemned him to be worthie of death. And some began to spitte at him, and to cover his face, and to beate him with fills, and to say but ohim, Arcede. And the servants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, a when the faw Peter warming himselfe, the looked on him, and saide, Wast not thou also with Aefus of Pasareth? And he denied, faring, Aknowe him not, neither wote I what thou sayelf. And hee went out into the posche, and the cocke crewe: And a Damosell (when the sawe him) beganne againe to fay to them that stoode by, This is one of them. And he denied it againe. And anon after, they that stoode by, saide againe buto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curle and to sweare, saying, Aknow

Throwe not this man of who ye speake. And againe the Cocke crewe. And Peter remedied the word that Jesus had said but o him, Before & cocke crow twise, thou halt denie me three times: a he began to weepe.

Tuesday before Easter.

The Epistle.

2.3 He Lorde God hath opened mine eare, Efa. 50.5. therefore can I not say nay, neither withdraw my felf: but I offer my backe buto the smiters, and my cheekes to the nippers. I turne not my face fro hame and witting, and the Lord Bod hall helve me, therefore hall I not be confounded. I have hardened my face like a flint Cone: for I am fure that I hall not come to confusion. De is at hande that justifieth me: who will then goe to lawe with me? Let be stande one against another. Afthere be any that will reason with me, let him come here forth to me. Beholde, the Lorde God standeth by me: what is he then that can condemne me! Loe, they halbe like as an olde cloth. the moth chall eat them by. Therefore who so feareth the Lorde among you, let him heare the voyce of his fernant. 10 ho so walketh in darkenesse, a no light this neth byon him, let him put his trust in § name of the Lord, a hold him by by his God. But take heed, ye all kindle a fire of the weath of God, aftir by the coales. Malke on in the glistring of pour owneure, ain the coles that pe have kindled. This commeth but o you from my hand, namely that ye thall deepe in sozowe.

The Gospel.

Pd anon in gdawning the hie Priests Mar, 15.1 helde a counsaile with the Elders, and the Scribes, athe whole cogregation, and bound Jesus, a led him away, and delivered him to Pilate. And Pilate asked

asked him, Art thou the King of the Jewes? And he answered, and sayde buto him, Thou sayest it. And the high Priestes accused him of many things. So Wilate alked him againe, saying, Answerest thou nothina? Beholdehow many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that fealt Pilate did deliner buto them a prisoner, whomsoener they would desire. And there was one that was named Barabbas, which lave bounde with them that made insurrection: hee had committed murder. And the people called buto him, and began to delive him that he would doe according as hee had ever done buto them. Bilate answered them, faying, will yee that I let loofe buto you the king of the Jewes! For he knew that the hie Priests had delinered him ofenuie. But the hie Priestes moued the people, & he Moulde rather deliner Barabbas buto them. Pilate answered againe, and sayde buto the, what will ye then that I do buto him, whom ye call the hing of the Jewes? And they cryed againe, Crucifiehim. Pilate said buto them, no hat emil hath he done? And they cryed the more feruently, Crucifie him. And so Bilate willing to content the people, let loose Barabbas onto them, and delivered by Jesus (when he had scourged him) for to be crucified. And the foundiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thomes, and crowned him withall, and began to falute him, Payle King of the Jewes. And they fmote him on the head with a reed, and did spit byon him, and bowed their knees, and worthipped him. And when they had mocked him, they tooke the purple off him, a puthis owne clothes on him, a led him

out

Tuesday tefore Easter.

out to crucifie him. And they compelled one that valfed by, called Simon of Cyzene (the father of Alerander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interprete, ig, the place of dead mens skulles.) And they gave him to drinke wine mingled with myrthe, but hee received it not. And when they had crucified him, they parted his garments, calting lottes byon them, what every man thould take. And it was about the third houre. and they crucified him, and the title of his cause was written. The king of the Iewes. And they crucified with him two theeues, the one on his right had, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wiched. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyeff the temple, and buildest it agains in three dayes, faue thy felfe, and come downe from the croffe. Like. wife also mocked him the hie Priestes among them felues, with the Scribes, a faid, He faued other men, him selfe he cannot saue. Let Christ the King of Asrael descend now fro the crosse, that we may see, and beleeve. And they that were crucified with him, checked him also. Ind when the sixthoure was come, darkenesse arose over all the earth, butill the ninth houre. And at the ninth houre Jesus cryed with a loude boice. saving, Eloi, Eloi, lamasabachthani, which is (if one interprete it) My God, my God, why half thou forfaken me? And some of them that stoode by, when they heard that, sayde, Beholde, he calleth for Clias. And one ran a filled a sponge full of bineger, and put it on a reede, and gave him to drinke, faying, Let him alone, let bs see whether Elias will come

and

and take him downe. But Jelus cryed with a loude boyce, and gave by the gholt. And the vayle of the Temple rent in two pieces, from the top to the bottome, And when the Centurion (which stoods before him) sawe that he so cryed and gave by the ghost, he fard, Truely this man was & Sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the little, and of Joses, and Marie Solome (which also when he was in Balilee, had followed him, and ministred buto him) and many other women, which came by with him to Hierusa Iem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsaylour, which also looked for the kingdome of God, came and went in voidely unto Pilate, and begged of him the body of Jelu. And Pilate marueiled that hee was alreadie dead, and called buto him the Centurion, a asked of him whether he had bin any while dead. And when he knewe the trueth of the Centurion, he caue the body to Joseph. And he bought alis nen cloth, and tooke him downe, and wrapped him in the linen cloth, and layde him in a sepulchie that was hewen out of a rocke, and rolled a stone before the dooze of the sepulchie. And Marie Magdalene. and Marie Joses behelde where he was layde.

Wednesday before Easter.

The Épistle.

Dere as is a Telkament, there must also (of necessitie) bee the death of him that maketh the Telkament. For the Telkament taketh authoritie when men are dead; for it is yet of no balue.

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lue, as long as hee that maketh the Tellament is alive. for which cause also, neither the first Tellament was orderned without blood. For when Aboles had declared all the commandements to all the people, according to the lawe, he tooke the blood of Calues and of Goats, with water and purple wool, and hyllope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed but o you. Mozeouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without hedding of blood is no remission. It is neede then that the similitudes of heavenly thinges bee purified with such things, but that the heavenly things them selves be purified with better facrifices then are those. For Christ is not entred into the holy places that are made with handes (which are limilitudes of true things) but is entred into very heave, for to appeare nowe in the light of God for bs: not to offer him felfe often, as the high Priest entreth into the holy place every yeare with strange blood, (for then must hee have often suffered lince the worlde began) but now in the end of the world hath he appeared once, to put linne to flight, by the offring by of him felfe. And as it is appointed buto all men that they shall once dye, and then commeth the judgement: even so Chailt was once offered to take away the finnes of many, and buto them that looke for him, shall be appeare againe without sinne, buto saluation,

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The Gospel. The Company of the Compa Le Pe feat of tweete bread drewe nigh, My which is called Caster, and the high Driefter and Scribes fought how they inighthill him, for they feared the peo-Ple. Then entred Satan into Judas, whose furname was Ascariot, which was of the number of the twelve, and he wenthis way, and communed with the hie Priestes and Officers, how hee might betray him buto them. And they were alad, and promised to give him money. And he consented, and sought opportunitie to betray him buto them, when the people were away. Then came the day of sweets bread, when of necessitie the Passeoner must be offered. And he sent Deter and John, fazing, Goe, and prepare by the Passeover, that we may eate. They sayde buto him, where wilt thou that we prepare? And he layde buto them, Beholde, when reenter into the citie, there hall a man meete rou, bearing a pitcher of water, him folowe into the fame house that he entreth in, and re hall say buto the good man of the house, The master saith buto thee, where is the ghelt chamber, where I halleate the Passeoner with my Disciples? And hee wall thewe you a great Parlour paned, theremake readye. And they went, and founde as he had layd buto thent, a they made ready the Passeoner. And when the houre was come, befate downe, and the tweltte Apostles with him. And he saide wito them, Thate inwardly delired to eate this Palleouer with pon before that I fuffer. Hor I fay but o you, hencefoorth will I not eate of it any more, butill it be fulfilled in the hinadome of God. And he tooke the cup, and gave thanks, and said, Take this, a devide it among

vou:

you: for A say buto you, A will not drinke of the fruite of this wine, butilithe kingdome of GDD come. And he tooke bread, and when hee had given thankes, he brake it, and gave buto them, faying, This is my body which is given for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, which is shedde for you. Bet beholde, the hande of him that betray eth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe buto that man by whome he is betrayed. And they beganne to enquire among them selves, which of them it was that housde doe it. And there was a strife as mong them, which of them houlde seeme to be the dreatest. And he sayde buto them, The Kings of nations raigne over them, and they that have authoritie byon them, are called gratious: but ye hall not so be. But he that is greatest among you, shall bee as the yonger: and he that is chiefe, wall bee as he that doeth minister. For whether is greater, he that litteth at meate, or he that serveth: Is not hee that litteth at ineate? But J am among you as he that ministreth. Pe are they which have bidden with me in my temptations. And J appoint buto you a hingdome, as my father hath appointed tome, that ye may eate and drinke at my table in my kingdome, and litte on feates judging the twelve tribes of Firael. And the Lorde layde, Simon, Simon, beholde, Satan hath delired to lifte you, as it were wheate: but I have prayed for thee, that thy faith faile not. And when thou art converted, Arengthen thy brethren. And he sayde buto him, Lorde, I am ready to goe with thee into prison, and **3. f.**

to death. And hee sayde, I tell thee, Peter, the Cocke thall not crowe this day, till thou have denred thrife that thou knowest mee. And hee sayde bnto them, when I fent you without wallet, and scrippe, and moves, lacked you any thing? And they sarde, Do. Then saide he buto them, But nowe hee that hath a wallet, lethim take it by, and likewise his scrippe, and hee that hath no swozde, lethin sell his coate and buy one. For I say buto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, have an ende. And they sayde, Lorde, beholde, here are two swordes. And he sayde unto them, It is pnough. And hee came out, and went (as hee was wont) to mount Dlivet. And the disciples followed him: and when he came to the place, he layde but othem, Dray, least yee fall into temptation. And hee gate him selfe from them about a Cones cast, and kneeled downe, and played, faying, father, if thou wilt, remooue this cuppe from me: neverthelesse, not my will, but thine be fulfilled. And there appeared an Angell buto him from heaven, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickes ling downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them deeping for heavinede, and he layd buto them. mhy sleepe ye? Rife, and play, least ye fal into temp tation. While hee yet spake, beholde, there came a companie, and he that was called Judas, one of the tweltte, went before them, and preasled nigh buto Jesus, to kille him. But Jesus sayde buto him, Judas, betravest thou the sonne of man with akiste? mehen

119 hen they which were about him, saw what would folow, they said buto him, Lorde, shall we smite with the sword? And one of them smote a servant of the high priests, and strooke offhis right eare. Jesus answered, and sayde, Suffer ye thus farre foozth. And when he touched his eare, he healed him. Then Jefus sayde buto the high priests and rulers of the temple, and the Elders which were come to him, De bec come out as buto a thiefe, with swordes and staues. When I was daily with you in the temple, yee Aretched footh no handes against mee: But this is even your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high priettes house. But Peterfollowed a farre off. And when they had kindled a fire in the middes of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches behelve him, as he fate by the fire, (and looked bpon him) thee fayde, This same fellowe was also with him. And he denied him, saying, Moman, I know him not. And after a little while, another fawe him, and fayde, Thou art also of them. And Peter laid, Man, Jamnot. And about the space of an houre after, another affirmed, saying, verily this fellowe was with him also, for he is of Galilee. And Peter faid, Man, I wote not what thou fayeff. And immediatly while he yet spake, the Cocke crewe. And the Lorde turned backe and looked bpon Peter, and Peter remembred the word of the Lord, how he had faid butohim, Befoze the Cocke crow, thou halt deny me thrife: And Peter went out, and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: And whe they had blindfolded him, they Arooke himon the face, and asked him, saying, Areede, who B.ii.

who Troubus 1) past I wall

ishe that imote thee? And many other things despitefully laybe they against him. And assoone as it was day, the elders of the people, and the high priess and Scribes came together, and ledde him into their counsaile, saying, Art thou very Christ? Tell vs. And he sayde unto them, Is I tell you, ye will not believe me: and is I aske you, you will not answere, nor let me goe. Hereafter thall the sonne of mansit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He sayde, We say & I am. And they sayde, what neede wee of any further witnes? so, we our selves have he ard of his own mouth.

The Thursday before Easter.
The Epistle.

Cor. 11

His I warne you of, and commende

this

Mot, that yee come not together after a better maner, but after a worse. for first of all, when yee come together in the congregation, Theare that there is distention among you, and I partly beleeve it. Foz there must be lects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lordes Supper can not be eaten, for every man beginneth afore to eate his owne Supper. And one is hungry, and as nother is dunken. Have ree nothouses to eate and deinke in! Despise pe the congregation of God, and hame them that have not? What hall I say buto you: Shall Prayle you: In this I praise you not. That which I delivered but o you, I received of the Lorde. For the Lorde Jesus, the same night in which he was betraied, tooke bread, and when hee had giuen thankes, he brake it, and faid, Take ye, and eate,

this is my body which is broken for you: This doe ve in the remembrance of me. After the same maner also, he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood; This doe, as oft as redrinke it, in remembrance of me. Hoz as often as pethall eate this bread, and drinke of this cup, re hall shewe the Lordes death till he come. Pherefore, whosoever shall eate of this bread, and drinke of this cup of the Lord buworthily, chall bee quiltie of the body and blood of the Lorde. But let a man examine him felfe, and so let him eate of the bread, and drinke of the cup. Hor he that eateth and deinketh buwoethily, eateth and deinketh his owne damnation, because he maketh no disserence of the Lordes body. For this cause many are weake a licke among you, and many seepe. Hoz if we had judged our selves, wee shoulde not have bene indged. But when we are judged of the Lorde, we are chastened, that we hould not be damned with the world. Wherfore, my brethren, when re come together to eat, tary one for another. If any man hunger, let him eate at home, that re come not together buto codemnation. Other things will I set in order when I come.

The Gospel,

the whole multitude of them arose, and Luk.23. led him but o Pilate. And they beganne to accuse him, saying, we founde this fellowe peruerting the people, and so bidding to pay tribute to Cesar, saying that hee is Chaift a King. And Pilate apposed him, saying, Artthoughe King of the Jewes. Hee

answered him and sayde, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, faying, He moveth the people, teaching throughout all Jurie, and beganne at Galilee, euen to this place, when Pilate heard mention of Galilee, he asked whether the man were of Galilee. And alloone as he knewe that he belonged buto Berodes inviloiction, hee fent him to Herode, which was also at Hierusalem at that time. And when Perode sawe Jesus, he was exceeding gladde: so: hee was desirous to see him of a long season, because he had heard many thinges of him, and hee trusted to have seene some myzacles done by him. Then hee questioned with him many woodes: but he answered him nothing. The high Priestes and Scribes stoode footh, and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, he araped him in white clothing, and sent him againe to Dilate. And the same day Pilate and Perode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde buto them, De have brought this man buto mee, as one that peruerteth the people, and beholde, I examine him befoze you, and finde no faulte in this man of those thinges whereof re accuse him, no not yet Perode. For I fent you buto him, and toe, nothing worthy of death is done buto him: I will therefore challen him, and let him loofe. far of necessitie hee must have let one loose to them at the featt. And all the people cryed at once, faying, Away with him, and deliver by Barabbas (which

for a certaine insurrection made in the Citie, and for a murder, was calt intopyison.) Pilate spake againe buto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. De sayde buto them the third time, what euill hath hee done? A finde no cause of death in him: I will therefore cha-Cenhim, and lethim goe. And they cryed with loude boyces, requiring that he might be crucified. And the boyces of them and of the high Priestes vieuar led. And Bilate gaue sentence, that it houlde bee as they required: and hee let loofe buto them him, that for insurrection and murder was cast into prison, whome they had delived. And hee delivered to them Telus, to doe with him what they woulde. And as they led him away, they caught one Simon of Cy: rene comming out of the fielde, and on him laide they the croffe, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Aesusturned backe buto them, and sayde, Dedanah: ters of Hierusalem, weepe not for mee, but weepe for your selves, and for your children: for beholde, the dayes will come, in the which they hall fav. Happie are the parrent and the wombes that never bare, and the pappes which never gaus suche: Then hall they beginne to lay to the mountaines, fallon by: and to the hilles, Court by. For if they doe this ira greene tree, what halbe done in the drie francthere were two entil doers ledde with hint to beeflaine. And after that they were come to the place, (which is called Galuaria) there they crucified him, and the entil doers, one on the right hande, and the other on the left. Then farde Jefus, Kather's forgive them 3 for they wote not what B.iiii. thep CHO

The Gospel.

Hen Jelus had spoken these wordes. .18.1. hee went footh with his Disciples o. I, uer the brooke Cedron, where was a aarden, into the which he then entred with his disciples. Judas also which betraved him, knewe the vlace, for Jesus oft times resorted thither with his disciples. Judas then (after he had received a bande of men, and ministers of the high Priestes and Pharisees) came thither with lanternes and firebrandes, and weapons. And Jefus knowing all things that houlde come on him, went footh, and savde buto them, whome seeke re? They answered him, Jesus of Pazareth. Jesus fayde buto them, I am he. Judas also which betray. ed him, stoode with them. Assoone then as hee had sayde buto them, Jambe, they went backwarde, and fell to the grounde. Then asked he them againe, Whome seeke ye? They sayde, Jesus of Pazareth. Jelus answered, I have tolde you that I am hee: if pe seeke me therefoze, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, have I not lost one. Then Simon Peter hauing a sworde, drewit, and smote. the high Priestesservant, and cut off his right eare. The servannts name was Malchus. Therefore saith Jesus buto Peter, Put by thy sworde into the heath: hall I not drinke of the cup which my father bath given me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jefus, and bounde him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeers. Cataphas was hee that gave counsaile to the Jewes, that it was erpes

expedient that one man thoulde dye for the people. And Simon Peter followed Jesus, and so did and ther disciple: That disciple was knowen to the hie Priest, and went in with Jesus buto the palace of the high Brieft. But Peter stoode at the dooze without. Then went out that other disciple (which was knowen to the high Priest) and spake to the Damosell that kept the dooze, and brought in Peter. Then sayde the Damosel that kept the dooze, buto Peter, Art not thou also one of this mans disciples! Pesayde, Jamnot. Theservantes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselves. Deter also thoode among them, and warmed himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jefus answered him, I spake openly in the worlde, I ever taught in the Synagogue, and in the Temple, whither all the Jewes have reforted, and in secrete have I spoken nothing. idly askelt thou me? Aske them which heard mee, what I sayde buto them: Behold, they can tell what I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high Priesso? Jesus answeredhim, If I have evil spoken, beare witnesse of the euill: but if I have well spoken, why smitest thou mee? And Annas senthim bounde buto Caiaphas the high Priest. Simon Peter stoode and warmed himselse. Then sayde they buto him, Art not thou also one of his disciples! We denied it, and saide, Fam not. One of the servantes of the high Adriest (his Coulin whose eare Peter smote off) sayde buto him, Did not I fee thee in the garden with him? Peter therefore denied againe, and immediatly the Cocke

Coche crewe. Then led they Jesusfrom Caiaphas, into the hall of indgement: it was in the morning, and they themselves went not into the judgement hall, lest they houide be defiled, but that they might eate the Passeover. Pilate then went out to them. and sayde, what accusation being you against this man: They answered and sayd but ohim. If he were not an euill doer, we would not have delivered him buto thee. Then layde Pilate buto them, Take yee. him, and judge him after your owne lawe, The Aemes therefore said buto him, At is not lawfull for bs to put any man to death: that the words of Jefus might beefulfilled which he spake, signifying what death hee Moulde dre. Then Pilate entred into the judgementhall againe, and called Jesus, and sayde buto him, Art thou the king of p Jewes? Jelus and swered. Savest thou that of thy selfe, or did other tell it thee of mee? Wilate answered, Am Ja Jewe? Thine owne nation, and high priests have delivered thee buto mee: what half thou done? Jesus answered. App kingdome is not of this worlde. If my kings dome were of this worlde, then would my ministers furely fight, that I shoulde not bee delivered to the Tewes: but nowe is mykingdome not from hence. Bilate therefore sayde buto him, Art thou a King then: Jesus answered, Thousaiest that I am a king. For this cause was I borne, and for this cause came Ainto the worlde, that A would be are witnesse buto' the trueth: And all that are of the trueth, heare my boyce. Pilate sayde buto him, what thing is trueth? And when he had sayde this, he went out as gaine buto the Jewes, and sayde buto them, A finde in him no cause at all. De have a custome that A mould deliver you one loose at Easter: will re that A loose

loose buto you the King of the Jewes! Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. The Pilate tooke Jesus therefore, and scourged him: and the souldiers wounde a crowne of thomes, and put it on his head. And they did on him a purple garment, and came buto him, and faid, Hayle King of the Jewes: and they smote him on the face. Pilate went footh againe and sayde buto them, Beholde, I bring him footh to you, that ye may know that I find no fault in him. Then came Jesus footh, wearing a crowne of thorne, and a robe of purple. And hee fayeth buto them, Behold the man. When the high priests there. fore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate fayeth buto them, Take pe him, and cruciae him, for I find no cause in him. The Tewes answered him, we have a lawe, and by our laweheought to dye, because he made him selfethe sonne of God. When Pilate heard that saying, hee was the more afrayde, and went againe into the iudgement hall, and sayde buto Jesus, whence art thou: But Jelus gaue him none answere. Then said Pilate buto him, Speakest thou not buto me? Unowell thou not that I have power to crucifie thee, and have power to loofe thee! Jefus answered, Thou couldest have no power at all against me, except it were given thee from aboute. Therefore he that deliuered mee buto thee, hath the moze linne. And from thencesooth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Celars friende: For whoseever maketh him selse a King, is against Cesar. When Pilate heard that laying, he brought Jelus foorth, and late downe to give sentence, in a place that is called

the

the pauement, but in the Debrewe tongue, Gabbatha. It was the preparing day of Easter, about the firthoure. And he faveth buto the Jewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate faith buto them, Shall I crucifie your King? The hie Priestes answered, we have nothing but Cesar. Then delives red he him to them to be crucified. And they tooke Jelus and ledde him away. And he bare his croffe, and went footh into a place which is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified him, and two other with him, on either tide one, and Jesus in the middelf. And Pilate wrote a title, and put it byon the crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jelus was crucified, was neere to the citie. And it was written in Bebrewe, Greeke, and Latine. Then said the high Priestes of the Jewesto Pilate, write nothing of the Jewes: but that hee layde, Jamking of the Jewes. Pilate answered, what I have written, that have I written. Then the fouldiers, when they had crucified Jesus, tooke his garments, and made foure partes, to every fouldier apart, and also his coate. The coate was without seame, wrought byon throughout. They sayde therefore among them selves. Let by not devide it, but cast lots for it, who shall have it, that the Scripture might be fulfilled, saying, They have parted mprayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There floode by the Croffe of Jeftis, his mother, and his mothers lifter, Marie the wife of Cleaphas, and Marie Magdalene, when Jesus therefore.

fore sawe his mother, and the disciple whomehe loned flanding, he faith buto his mother, ndoman, behold the sonne. Then said he to the disciple. Beholde the mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all things were now perfourmed, & the Scripture might be fulfilled, he layeth, I third. So there flood a bestel by, ful of vineger: Therefore they filled a spokede with vineger, and wound it about with hyfove, and put it to his mouth. Assone as Jesus then received of the vineger, he layde, It is finished, and bowed his head, and game by the ghost. The Jewes therefore, because it was the preparing of the Sab. both, that the bodyes thoulde not remaine byon the crosse on the Sabboth day (for that Sabboth day was an high day) befought Pilate that their legges might be broken, a that they might be taken downe. Then came the fouldiers, a brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legges: but one of the fouldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And he that saw it bare recorde, a his record is true. And he knoweth that he saith true, gre might beleeve also. for these things were done, that the scripture sould be fulfilled, De chall not breake a bone of him. And againe another scripture saith, They that looke byon him whom they have pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) belought Pilate that he might take downe & body of Jelus. And Pilate gaue him licence. He came therefore a tooke the body of Jelus. And there came also Pichodemus (which at the beginning

Faster Euen.

beginning came to Jelus by night) and brought of myrhe and aloes mingled together, about an hundeed pounde waight. Then tooke they the body of Felus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified, there was a gar? den, and in the garden a newe Sepulchze, wherein was never man layd. There layd they Jesus theres fore, because of the preparing of the Sabboth af the Tewes, for the sepulchie was nigh at hand.

Easter Eueng The Epistle.

Tis better (if the wil of God be so) that pe luffer for wel doing, then for euil doing:forasmuch as Christ hath once suffered for sinnes, the just for the briust, to bring bs to God, a was killed as per-

teining to the flesh, but was quickened in the spirite. In which spirite he also went and preached to the spirits that were in prison, which sometime had ben disobedient, when the long suffering of God was once looked for in the dayes of Poe, while the Arke was a preparing: wherein a few, that is to fay, eight fortles, were faued by the water, like as baptisme also now faueth bs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hande of God, and is gone into heaven, angels, powers, and might, subdued buto him.

The Gospel.

Hen the even was come, there came a rich man of Arimathea, named Foseph, which also was Jesus disciple. He went buto Pilate, and begged the bodie of Jesus. Then Pilate com-

at.27.

Pet.3.

Easter day.

maunded the body to bee delivered. And when Foseph had taken the bodie, hee weapped it in a cleane linnen cloth, and layd it in his new tombe, which he had bewen out even in the rocke, and rolled agreat stone to the dooze of the sepulchie, and departed, And there was Marie Magdalene, and the other Marie, litting over against the sepulchie. The nert day that followeth the day of preparing, the high Priests and Pharifees came together buto Pilate, faying, Sir, we remember that this deceiner saide, while he was pet aline, After three dayes I will rife againe. Commaund therefore, that the sevulchre bee made fure, butill the third day, lest his disciples come and steale him away, and say but o the people, Dee is rifen from the dead: and the last errour shall be worse then the art. Pilate sayde buto them, De haue a watche, goe your way, make it as sure as yeecan. So they went, and made the sepulchie sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in steade of the Psalme, Deome let vo. Re. These Anthemes shalbe sung or said.

Drift riling againe from the dead, nowe dyeth not. Death from henceforth hath no power byon him. For in that he died, he died but once to put away linne: but in that he liveth, he liveth but o God. And so likewise, count your selves dead but sinne, but living but God in Christ Jesus our Lord.

Object is risen againe, the first fruites of them that sieve, for seeing that by ma came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men halbe re-

Anzed to life.

H.ii.

The

LEaster day.

The Collect.

A Lmightie God, which through thy onely begot-Iten sonne Jesus Christ halt ouercome death, and ovened buto by the gate of everlatting life: we humbly befeech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good delires: to by thy continuall helpe wee may bring the same to good effect, through Jelus Christour Lorde, who lie

The Epistle. ueth, ac.

01.3.1.

If yee be risen againe with Christ, seeke Was those thinges which are aboue, where Ca Chaift litteth on the right hande of God. Set your affection on heavenly things and not on earthly thinges. For yee are dead, a your life is hid with Chailt in God. When soe! uer Christ (which is our life) that thew himselfe, then that re also appeare with him in glozy. Mortifie ther fore your earthly members, fornicatio, bucleannelle, binatural luft, euil cocupilcence, and couetousnesse, which is worthipping of Jooles: for which thinges lake the weath of God bleth to come on the children of bubeliefe, among whom ye walked sometime, whe ve lived in them.

The Gospel.

HE first day of the Sabbothes came h.20.1. Marie Magdalene earely (when it was vet darke) buto the sevulchie, and saw the stone take away from paraue. Then theeran, a came to Simon De-

ter, and to the other disciple whome Jesus loued, and sayth buto them, They have taken away the Lorde out of the grave, and we cannot tell where they have larde him. Beter therefore went foorth, and that other disciple, and came buto the Sepulchie. They

ranne

Munday in Easter weeke.

ranne both together, and that other Disciple did outrunne Deter, and came first to the sevulchie. And when he had flouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchie, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but weapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchie, and he sawe, and beleened: for as pet thep knewe not the Scripture, that he should rise againe from death. Then the disciples went agains to their owne home.

Munday in Easter weeke. The Collect.

A Lmightie God, which through thy onely begotten Sonne Jesus Christ hast overcome death, and opened buto by the gate of everlalling life: we humbly beseech thee, that as by thy speciall grace preventing by, thou does put in our mindes good delires: so by thy continuall helpe we may bring the same to good effect, through Jesus Christour Lord, who liveth and raigneth, ac.

The Epistle.

Eter ovened his mouth, and layde, Of A&. 1 a trueth I perceive that there is no ref- 34. vect of versons with God: but in all people hee that feareth him, and wozketh righteousnesse, is accepted with him. Deknow the preaching that God sent buto the children of Israel, preaching peace by Jesus Christ,

which is Lorde over all things, which preaching H.iii. was

Munday in Easter weeke.

was published throughout all Jurie (and began in Balilee, after the baptisme which Johnpreached) home God anointed Jesus of Nazareth with the holy Ghoff, and with power. Which Jesus went as bout, doing good, a healing al that were oppressed of Hoeuill, for God was with him. And we are witness fes of all things which he did in the lad of y Jewes, a at Dierusalem, who they sew a hanged on tree. Him God raised by the third day, and the wed him openly, notto all p people, but to by witnesses (chosen before of Bod for the same intent) which did eate and drinke with him after he role from death. And he comman. ded his to preach but othe people, a to testifie, that it is he which was ordeined of God to be the indge of the quicke and the dead. To him give all the Prophets witnesse, that through his name, whosoever beleeueth in him, thall receive remission of sinnes.

The Gospel.

Eholde, two of the disciples went that (A) I same day to a towne called Emmaus, M which was fro Hierusalem about three fcoze furlongs, and they talked together of all the thinges that had happened. And it chaunced, while they communed toges ther and reasoned, Jesus him selfe drewe neere, and went with them: But their eyes were holden that they should not know him. And he sayde buto them. uphat maner of communications are these that yee have one to another as ye walke, a are fad ? And the one of them (whose name was Cleophas) answer red, and layd buto him, Art thou onely a stranger in Dierusalem, and half not knowen the things which have chaunced there in these dayes? He sayde buto them, phat things? And they layde buto him, Of Telus

e 24

Munday in Easter weeke.

Telus of Mazareth which was a Prophet, mightie in deede and worde before God and all the veople, and how the high Priests and our rulers deline. red him to be condemned to death, and have crucified him: But we trulted that it had bin he which would have redeemed Afrael. And as touching all these thinges, to day is even the third day that they were done. Dea, and certaine women also of our compamy made by affonied, which came earely buto the Sepulchie, and found not his body, and came, saping that they had seene a vision of Angels, which fayde that he was alive. And certaine of them which were with bs, went to the sepulchie, and founde it even so as the women had saide, but him they sawe not. And he saide buto them, O sooles, and sowe of heart to beleeve all that the Prophets have svoken. Dught not Christ to have suffered these things, and to enter into his glozy? And hee beganne at Moles, and all the Prophets, and interpreted buto them in all Scriptures which were written of him. And they drewe nigh buto the Towne which they went buto, and hee made as though hee woulde have gone further, and they constrayned him, saying, Abide with by, for it draweth towardes night, and the day is farrevalled. And hee went in to tary with them. And it came to palle, as he late at meate with them, be tooke bread, and blessed it, and brake, and gave to them. And their eyes were ovened, and they knewehim: and he banished out of their light. And they laide betweene themselves, Did not our hearts burne within bs, while hee talked with bs by the way, and opened buto by the Scriptures? And they rose by the same houre, and returned to Hierusalem, and found the eleven gathered together, and them D.iiii. that

Tuesday in Easter weeke.

that were with them, laying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knew him in breaking of bread.

Tuesday in Easter weeke.
The Collect.

A Lmightie father, which half given thine onely Sonne to die foz our linnes, and to rise againe foz our iustification: graunt vs so to put away the leaven of malice and wickednesse, that wee may alway serve thee in purenesse of living and trueth, through Jesus Christ our Lord.

The Epistle.

3 Ce men and brethren, children of the I generation of Abraham, and whosoe uer among you feareth God, to you is this woozde of faluation fent, for the Desimpabiters of Pierusalem, and their rulers, because they knewe him not, not yet the bovces of the Prophetes, which are read every Sabboth day, they have fulfilled them in condemning him. And when they founde no cause of death in him, yet delived they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchie. But God rapled him againe from death the third day, and hee was seene many dapes of them which went with him from Galilee to Hierusalem, which are witnesses buto the veorle. And wee declare buto you, howe that the promise which was made but othe fathers. God hath fulfilled buto their children, even buto bs, in that

13.

Tuesday in Easter weeke.

herayled by Jelus againe, even as it is written in the second Psalme, Thou art my sonne, this day have I begotten thee. As concerning that hee rayled him by fro death, now no moze to returne to cozrups tion, hee layd on this wife, The holy promifes made to David, wil I give faithfully but o you. Wherefore he saith also in another place, Thoughalt not suffer thine holy one to see corruption. For Dauid (after that he bad in his time fulfilled the will of God) fell on deepe, and was layde but ohis fathers, and lawe corruption: But he whom God rayled againe, fawe no corruption. Be it knowen buto you therefore (pee men and brethren) that through this man is preached but o you forgive neffe of linnes, and that by him all that beleeve, are justified from all things, from which recould not bee justified by the Lawe of Moles. Beware therefore, least that fall on you, which is spoken of in the Prophets, Beholde pee despisers, and wonder, and perith yee: for I doe a worke in pour dayes, which re thall not beleeve, though a man declare it buto you.

The Gospel.

Clus Goode in the middes of his disci-Luk.2 ples; and saide but o them, Peace be but 36. to you: It is I, seare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said

why doe thoughts arise in your hearts? Beholde my handes and my seete, that it is even I my selse: handle mee, and see: for a spirite hath no sieth and hones, as yee see mee have. And when hee had thus spoken, hee shewed them his handes and his seete.

And

The first Sunday after Easter.

And while they yet beleeved not forior, and wonder red, he said buto them, Haue ye here any meate: And they offred him a piece of a broyled fith, and of an honie combe. And he tooke it, and did eate befoze them. And he said buto them, These are the wordes which I spake buto you, while I was pet with you: that all must needes befultilled which were written of me in the law of Moles, and in the Prophets, and in the Plaimes. Then opened hee their wittes, that they might buderstande the scriptures, a sayd buto them, Thus it is written, and thus it behooved Christ to luffer, and to rife againe from death the third day, and that repentance and remillion of linnes thould be preached in his name among all nations, a mult beginne at Pierusalem. And ye are witnesses of these thinas.

The first Sunday after Easter.
The Collect.

Almightie God. ac. (As at the Communion Con Easter day.)

The Epistle.

Li that is borne of God, overcommeth

the worlde. And this is the victorie that ouercommeth the worlde, even our faith. Who is hee that overcommeth the worlde, but he that beleeveth that Jelus is the sonne of God? This Jelus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heaven, the father, the Worde, and the holy Ghost, and these three are one. And there are three which beare record

The first Sunday after Easter.

coed in earth, the spirite, and water, and blood, and these three are one. If we receive the witnes of men. the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the Sonne of God, hath the witnes in himselse: He that beleeveth not God, hath made him a lyar, because he beleeveth not the recorde that God gaue of his sonne. And this is the record, howe that God bath aiven buto by eternall life, and this life is in his sonne. De that hath the Sonne, hath life, and he that bath not the Sonne of God, hath not life.

The Gospel.

De same day at night, which was the Iohn first day of the Sabbothes, when the 19.
doozes were that (where the disciples were assembled together for feare of the Tewes) came Jelus and floode in the middes, and said buto them, Peace be buto you. And when he had so said, he shewed but o them his hands and his lide. Then were the disciples alad when they saw the Lord. Then said Jesus to the againe, Peace be buto vou. As my father sent me even so send I pour also. And when behad said these wordes, he breathed on them, a said buto them, Receive ve the holy Bhost. uphosoevers linnes peremit, they are remitted buto them, and who so evers linnes ye retaine, they are retained.

> The second Sunday after Easter. The Collect.

A Lmightie GDD, which hast given thine onely Sonne to bee buto by both a Sacrifice for finne, and also an ensample of godly life, give by the grace that wee may alwayes most thankefully receive that his inestimable benefite, and

The second Sunday after Easter.

and also daily endeuour our selves to followe the blessed steppes of his most holy life.

The Epistle.

Dis is thanke worthie, if a man for comscience toward God endure ariese, and fusier wrong bideserued. For what praise is it, if when ye be buffeted for Down faultes, ye take it patiently? But and if when ye doe well, ye luffer wrong, and take it natiently, the is there thanke with God: for hereunto verily were recalled. For Christ also suffered for bs, leaning by an example, that pe hould followe his steppes, which did no sinne, neither was there auile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the bengeance to him that judaeth righteough. Which his owne selse bare our finnes in his body on the tree, that we being delives red from linne, houlde live butorighteoulnes, by whose stripes ve were healed. For ye were as sheeve going aftrap, but are nowe turned but o the hepherd and Bishovof your soules.

The Gospel.

Prist sayde to his Disciples, Jam the good shepheard giveth his life for his sheepe. An hired servent, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and sleeth, and the wolfe catcheth and scattereth the sheepe. The hired servant seeth, because hee is an hired servant, and careth not for the sheepe. Jam the good shepheard, and knowen my sheepe, and an knowen

The iij. Sunday after Easter.

knowen of mine. As my father knoweth me, euen fo knowe Talsomy father. And T give my life for the theepe. And other theepe I have, which are not of this folde: them also mult I bring, and they hall heare my boyce, and there halbe one folde, a one hepheard.

> The third Sunday after Easter. The Collect.

A Linightie God, which the well to all men that be inerrour, the light of thy trueth, to the intet that. they may returne into the way of righteousnesse: graunt buto all them that bee admitted into the fellowship of Christes religion, that they may eschewe those things that be contrary to their profession, and followe all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epiftle.

Earely beloued, I beseeche you as 1.Pc.2. atrangers and vilorims, abiteine from A laterally lustes, which fight against the Asoule, and see that ye have honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and prayle God in the day of visitation. Submit your selves therefore es uery man for the Lordes sake, whether it bee buto the king, as buto the chiefe head, either buto rulers, as buto them that are lent of him for the punishment of entill doers, but for the laude of them that doe well. forso is the will of God, that with well doing ree may stoppe the mouthes of foolish and ignorant men, as free, and not as having the libertie for a cloke of maliciousnesse, but even as the servants of

Bod.

The iij. Sunday after Easter.

God. Ponour all men: Loue brotherly fellowshippe: feare God: Ponour the king.

The Gospel.

while ye that see mee, and againe, after a while while ye that see mee, and againe, after a while ye that see me, so I goe to the Father. Then said some of his disciples betweene themselves, what is this that

he faith buto bs, After a while pe chall not fee me, a againe, after a while ye that fee me, a that I go to y father: They laid therefore, What is this that he fayth, After a while: we cannot tell what he layeth. Jefus perceived that they would aske him, a said buto the, Dee enquire of this betweene your felues, because I faid. After a while re thall not feeme, and againe, after a while re chall see me. Berily, berily I say buto you, De thall weepe and lament, but contrariwise the world thall rejoyce. De thall forome, but your forome halbe turned to joy. A woman when the traveileth bath solowe, because her houre is come: But assoone as the is delivered of the childe, thee remembreth no moze the anguith, for toy that a manis bome into the world. And re now therefore have forowe: but I will fee you againe, and your hearts thall reforce, a your iop hall no men take from you.

The fourth Sunday after Easter.
The Collect.

A Lmightie God, which doest make the mindes of all faithfull men to bee of one will, graunt buto thy people, that they may love the thing which thou commandest, a desire that which thou doest promise, that among the sundry and manifold changes of the morld, our hearts may surely there be sired, whereas true loves are to be sound, through Christ our Lorde.

The

The fourth Sunday after Easter.

The Epistle.

enery good gift, and enery perfect gift Iam, I. I is from aboue, and commeth downe from the father of lights, with whom is no variable nelle, neither hadow of change. Of his owne wil begate he bs

with the worde of trueth, that we should be the first fruites of his creatures. Wherefore deare brethren, leteuery man beswift to heare, now to speake, nowe to weath: for the weath of man worketh not that which is righteous before God. Wherefore lay apart all filthinelle, and superfluitie of maliciousnelle, and receive with meekenelle the worde that is graffed in vou, which is able to faue your foules.

The Gospel.

Lus layde buto his disciples, Nowe loh. 16,5 If goe my way to him that fentme, and In none of you alketh me whither I goe: but because I have saide such thinges buto you, your heartes are full of sozrowe. Peuerthelesse, I tell you the trueth, it is expedient for you, that I goe away. For if I go not away, that comforter will not come buto you. But if I depart, I wil send him buto you. And when he is come, he wil reduke the world of linne, a of righteousnesse, and of judgement. Of linne, because they beleeve not on me. Dfrighteousnes, because I goe to mpfather, and ye challsee me no moze. Of judgement, because the prince of this worlde is indged already. Thate ret many thinges to say but you, but re can not beare them away nowe. Howbeit, when he is come (which is the spirite of trueth) he willeade you into all trueth. Dechall not weake of him felfe, but whatsoever he shall heare, that wall he speake, and he will shewe

The fifth Sunday after Easter.

thewe you thinges to come. He thall glorifie me: for the shall receive of mine, and shall spewe but you. All thinges that the father hath, are mine: therefore saide I but you, that he shall take of mine, and showe but you.

The fifth Sunday after Easter. The Collect.

Lorde, from whome all good thinges doe come, graunt by thy humble servants, that by thy holy inspiration, we may thinke those thinges that bee good, and by thy mercifull guiding, may persourme the same, through our Lord Jesus Christ.

The Epistle, and and

and not hearers onely, deceiving your owne selves. For if any man heare the word, and declareth not the same by his workes, he is like buto a man beholding his bodily face in a glasse. For alloone as hee bath looked on him selfe, he goeth

his way, and forgetteth immediatly what his fathion was. But who so looketh on the perfect lawe of libertie, and continueth therein (if he be not a forgetfull heaver, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be devout, and refraineth not his tongue, but deceiveth his owne heart, this mans devotion is in baine. Pure devotion, and undefiled before God the father is this, to visite the fatherlesse and widowes in their advertice, and to keepe him selse unspotted of the worlde.

The v. Sunday after Easter.

The Gospel.

Erily, verily I say but o you, what so lohn is every ee aske the father in my name, he 23. will give it you. Hitherto have ye asked nothing in myname. Alke, and re hall -Color receive, that your toy may be full. These things have I spoken buto you by proverbes. The time will come, when I shall no moze speake buto you by proverbes, but I shall newe you plainly from my father. At that day thall ye aske in my name, and I say not but o you h I will speake but o my father for pou: for the father him selfe loueth you, because yee have loved me, and have beleeved that I came out from God. I went out from the father, and came into the worlde. Againe, I leave the worlde, and go to the father. His disciples said butohim, Lo, now thou talkest plainly, a speaked no proverbe. Dow are we fure that thou knowest all thinges, and needest not that any man houlde aske thee any question, therefore beleeve we that thou camelt from God. Iefus answered them, Now re do beleeve: behold, the houre draweth nie, and is alreadie come, that re that be scattered every man to his owne, and shall leave me alone: And yet am I not alone, for the father is with me. These words have I spoken buto you, that in me ye might have peace, for in the worlde thall ye have tribulation: But be of good cheare. Thave ouercome the worlde.

> The Ascension day. The Collect.

Raunt wee beseech thee Almightie God, that Title as we doe beleeve thy onely begotten sonne our Lorde to have ascended into the heavens: so **3. i.**

me

The Ascension day.

we may also in heart and mind thither ascende, and with him continually dwell.

The Epistle.

s.I.I.

A the former treatile (deare Theophile (lus) we have spoken of al that Jesus bea gan to do a teach, butil the day in which he was taken by, after that he through the holy Ghost had given commaunde. ments buto the Apostles, whome he had chosen, to whom also he the wed himselfe alive after his passion (and that by many tokens) appearing buto them fourtie dayes, a speaking of the kingdome of God, a gathered them together, a commanded the that they mould not depart from Hierusalem, but to waite for the promise of the father, whereof (layth he) ye have heard of me. For John truely baptized with water, but ye hall be baptized with the holy Bhott, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore agains the kingdome of Israel? Indhe said butothem, It is not for you to know the times or the featons, which & father hathput in his owne power. But ye thall receive power after the holy Ghoft is come byon you: and ye hall be witheffes buto me, not onely in Dierusalem, but also in al Aurie, and in Samaria, and even buto the worlds end. And when he had woken these things, while they behelde, hee was taken by on hie, and a cloude receiued him brout of their light. And while they looked stedfastly by towards heaven as hee went, beholde, two men stoode by them in white apparell, which also said. De men of Balilee, why stande ye gating by into heaven? This same Jesus which is taken by from

The Ascension day.

from you into heaven, thall so come, even as rehave seene him goe into heaven.

The Gospel.

Elus appeared buto the eleven, as they Mark sate at meate, a cast in their teeth their 14. bubeliefe a hardnesse of heart, because they believed not the which had seene I that he was rifen againe from § dead.

And he sayde buto them, Goe ree into all the worlde, and vieachethe Golvel to all creatures: Dee that beleeueth and is baptized, thall bee faued: but he that beleeueth not, wall be damned, And these tokens was followe them that beleeve. In my name they hall cast out deuils, they shall speake with newe tongues, they hall drive away Servents, and if they drinke any deadly thing, it hal not hurt them: they hall lay their hands on the licke, and they hall recover. So then when the Lorde had spoken buto them, he was received into heaven, a is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the worde with miracles following.

Sunday after Ascension day.

The Collect.

GDD, the king of glozie, which hast eralted thine onely Sonne Jesus Chaift, with great triumph buto thy kingdome in heatten: we befeeche thee leave by not comfortlesse, but sende to by thine holy Choff to comfort bs, and eralt bs buto the same place whither our Sautour Christ is gone before, wholinethand reigneth, ac. A.it.

Sunday after Ascension day.

The Epistle.

be ende of all things is athande. Bee ye therefore sober, a watch but o prayer. But aboue all things have fervent love among your solves: for love thall cover the multitude of sinnes. Bee yee

harberous one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God. It any man minister, let him doe it, as of the habilitie which God ministreth to him, that God in all thinges may bee glorised through Jelus Christ, to whom bee prayle and dominion for ever and ever. Amen.

The Gospel.

Den the comforter is come, whome I will sende but o you from the father (expected by the state) he shall testifie of me, and ye wall beare witnesse also, because yee have bene with mee from the beginning. These things have I sayde but you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will thinke that hee doeth God service. And such things will they do but you, because they have not knowen the father, neither yet me. But these things have I tolde you, that when the time is some, yee may remember then that I tolde you.

Whitfunday.

Whit funday.

The Collect.

GDD which as boon this day halt taught the heartes of thy faithfull people, by the sending to them the light of thy holy spirite: Graunt by by the same spirite to have a right indgement in all things, and evermore to rejoyce in his holy comfort, through the merites of Christ Jesu our Saujour, who liveth and reigneth with thee, in the britie of the same spirite, one God, worlde without ende, Amen.

The Epistle.

an end, they were all with one accoed together in one place, and fuddenly there came a found fro heauen, as it had bene the comming of a mightie winde, ait filled all the I house where they sate. And there appeared buto them clouen tongues, like as they had bene of fire, and it sate byon echeone of them. and they were all filled with the holy Ghost, and beganne to speake with other tongues, even as the same spirite gave them betterance. Then were dwelling at Hierusalem Jewes, destoute men, out ofevery nation of them that are boder heaven. When this was noyled about, the multitude came todes ther, and were affonyed, because that every man heard them speake withhis owne language. They wondred all, and marueiled, saying among them felues, Behold, are not all these which speake, of Galilee? And howe heare we enery man his owne tongue wherein we were borne? Parthians, and Medes, and Clamites, and the inhabiters of Mesovotamia, and of Jurie, and of Cappadocia, of

A. iii.

Pontus

Hen the fiftie dayes were come to Acs.

Whitfunday.

Pontusand Ka, Phygia, and Pamphylia, of Egypt, and of the partes of Libra, which is befor Cyrene, and firangers of Rome, Jewes a Profesites, Treetes and Frabians, we have heard them speake in our owne tongues the great workes of God.

The Gospel.

Elus layde buto his disciples, If yee loueme, keepe my commandements, a CaI will pray the father, and hee wall gine you another comforter, that hee may abide with you for ener, even the spirite of trueth, whome the worlde cannot receive. because the worlde seeth him not, neither knoweth him: But ye knowehim, for he dwelleth with you, and thall be in you. I will not leave you comfortles, but will come to you. Det a little while, and the worlde feeth me no more, but ye fee me: for I live, and re hall line. That day wall re knowe, that A aminmy father, and you in me, and I in you. He that hath my commandements and keepeth them, the same is he that loueth nice. And he that loueth me, halbe loved of my father, and I will love bim, and will thewe mine owne felfe butohim. Judas fageth buto him, (not Judas Fleariot) Loide, what is done that thou wilt thewe thy felfe buto bs, and not buto the worlde? Jefus auswered, and saide butohim, Ifaman love me, he will keepe my lapings, and my father willoue him, and we wilcome buto him, and dwell with him. He that loveth me not, keepeth not my savinas. And the worde which pe heare, is not mine, but the fathers which fent me. These thinges have I spokerrbuto you, being yet present with you: but the Comforter, which is the holy

Munday in Whit sun weeke.

holy Gholf, whom my father will fende in my name. he thall teach you all things, and bring all things to pour remembrance, whatfoeuer I have fayde buto you. Peace I leave with you, my peace I give buto you: notas the world gineth, giue I bnto you. Let not your hearts be grieued, neither feare. Dee haue beard how I saide buto you, I goe and come againe buto you. If reloved mee, ree would berily rejorce, because I said, I go but o the father: For the father is greater then J. And now have I thewed you before it come, that when it is come to passe, re might beleene. Hereafter will I not talke many wordes buto you: for the prince of this worlde commeth, and hath nought in me, but that the worlde may know e that A love the father. And as the father gave me comman. dement, even so doe I.

Munday in Whitfun weeke.

The Collect.

DD which as byon this day hast taught the hearts, ac. As vpon Whitfunday. The Epistle.

> Hen Peter opened his mouth, and said, Act. 10 Df a trueth I perceive that there is 34. no respect of persons with God: but in all people, he that feareth him, a woz-

theth righteousnesse, is accepted with him. Pee knowe the preaching that God fent buto the children of Acrael, preaching peace by Jelus Christ, which is Lorde ouer all thinges. Which preaching was published throughout all Jurie, (and beganne in Balilee, after the baptisme which John preached)how God anointed Jesus of Pazareth with the holy Gholf, a with power. nohich Jeluswent about doing good, & healing all that were oppseded of T.iiii, the

Munday in Whit sun weeke.

the deuill: for God was with him. And we are witnesses of all things, which he did in the lande of the Tewes, and at Hierusalem: whome they sewe and hanged on a tree: him God rayled by the third day, and the wed him openly, not to all the people, but buto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hearole from death. And hee commaunded by to pleach buto the people, and to testifie that it is he which was ordeined of God to bee the judge of quicke and dead. To him give all the Prophets witnesse, that through his name, who so ever beleeveth in him, thall receive remission of sinnes, while Peter pet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcilion which beleeved, were attonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Sholl. For they heard them weake with tongues, and magnific God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commaunded them to be bavtized in the name of the Lord. Then praved they him to tary a fewe daves.

The Gospel.

D God loued the worlde, that hee gave his onely begotten sonne, that whosoever beleeveth in him, houlde not perish, but have everlasting life. For God sent not his sonne into the worlde to condemne the world, but that the worlde through himmight be saved. Hee that beleeveth on him, is not condemned. But hee that beleeveth not, is

COTTS

Tuesday in Whitsun weeke.

condemned already, because he hath not beleeved in the name of the onely begotten some of God. And this is the condemnation, that light is come into the world, and men loved darkenesse more then light, because their deedes were evill. For every one that emild doeth, hateth the light, neyther commeth to the light, lest his deedes should be reprodued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tuesday in Whitsun weeke. The Collect.

God which as, ac. As vpon Whitfunday.

The Epiftle.

Den the Apostles which were at Die: Act. 8.1.

rusalem, heard say that Samariahad
received the word of God, they sent but
to them Peter and John: which when
they were come down, prayed for them,
that they might receive the holy Ghost. Hor as yet he
was come on none of them, but they were baptized
onely in the name of Christ Jesu. Then sayde they
their hands on them, a they received the holy Ghost.

The Gospel.

Erily, berily I say but o you, he that en Ioh. 10.

treth not in by the dooze into the sheeper folde, but clymeth by some other way, the same is a thiese and a murderer. But hee that entreth in by the dooze, is the sheeper of the sheeper. To him the poster openeth, and the sheepe heare his boyce, and he calleth his

ownesheepe by name, and leadeth them out. And when

Trinitie Sunday.

when he hath sent soozth his owne sheepe, hee goeth befoze them, a the sheepe followhim, foz they knowe his voyce. A stranger will they not followe, but will shee from him: foz they know not the voyce of strangers. This proverbe spake Jesus buto them, but they buderstoode not what things they were which he spake buto them. Then saide Jesus buto them againe, Berily, verily Jsay buto you, Jam the doore of the sheepe. All (even as many as came befoze mee) are theeves and murderers, but the sheepe did not heare them. Jam the doore, by me if any enterin, he shall be safe, and shall go in and out, and sind pasture. A thiefe commeth not but for to steale, kill, and destroy. Jam come that they might have life, and that they might have life, and that

Trinitie Sunday. The Collect.

A Lmightie and everlasting God, which hast giuen buto by thy servants grace, by the consession of a true faith, to acknowledge the glozy of the eternall Trinitie, and in the power of the divine maiestie, to worship the buitte: whee beseeche thee, that through the stedfastnesse of this faith, we may evermoze be desended from all adversitie, which livest and raigness one God, world without ende, Amen.

The Epistle.

oc.4.1

Afterthis I looked, and beholde, a doore was open in beauen, and the first boyce which I heard, was as it were of a trumpet, talking with mee, which layde, Come by hither, and I will were

Trinitie Sunday.

thew thee things which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a feate was let in heaven, and one fate on the feate. And he that sate, was to looke byon like buto a Jalver stone, and a Sardine stone. And there was a rainebowe about the feate, in light like buto an Emeralde. And about the leate were foure and twentie leates, and byon the feats foure and twentie Elders litting, clothed in white rayment, and had on their heades crownes of golde. And out of the leate proceeded lightnings, and thundrings, and boices. And there were seuen lampes of fire burning before the feate, which are the feuen spirits of God. And before the feate there was a sea of alasse like buto Christall, and in the middes of the feate, and round about the feate were foure beaftes, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beat like a Calle, and the third beath had a face as a man, and the fourth beatt was like a fice. ing Eagle. And the foure beaftes had eche of them fire winges about him, and they werefull of eyes within. And they did not rest day neither night, say. ing, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beats gave glorie, and honour, a thankes to him that late on the leate (which liveth for ever a ever) the foure and twentie Elders fell downe before him that sate out the throne, and worthipped him that liveth for euer, and cast their crownes before the throne, saying, Thou art worthy, D Lord (our God) to receitte glorie, and honour, and power, for thou hatt created all things, and for thy willes sake they are, and were created.

Trinitie Sunday.

The Gospel.

Here was a man of the Pharifees, nas med Dichodemus, a ruler of the Aewes. The same came to Jesus by night, and sayde buto him, Rabbi, we thowe that thou art a teacher come fro God, for no man could doe fuch miracles as thou dos eff. ercept God were with him. Jesus answered and said buto him, verily, berily I say buto thee, Ercept. a man be borne from aboue, he can not see the hing. dome of God. Pichodemus layd buto him, How can a man be bozne when he is olde! Can he enter into his mothers wombe, and beborneagaine? Jesus answered, Merily, verily Isay unto thee, Except a man be borne of water and of the spirite, he can not enter into the kingdome of God. That which is borne of the fleth, is fleth: and that which is borne of the spirite, is spirite. Waruaile not thou that A sayd buto thee, De must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the found thereof, but thou can't not tell whence it commeth, nor whither it goeth: So is every one that is borne of the spirite. Pichodemus answered, and fayd buto him, How can thefe things be? Jefus answered and sayde buto him, Art thou a master in Israel, and knowell not these things? Merily, berily I say buto thee, we speake that we knowe, and testifie that we have seeme, and ye receive notour witnesse. If I have tolde you earthly thinges, and ye beleeve not, howe thall ye beleeve if I tell you of heavenly things? And no man ascendeth by to hea. uen, but he that came downe from heaven, even the Sonne of man which is in heaven. And as Poles lift by the Serpent in the wildernelle, even so mult the

13.1

The first Sunday after Trinitie.

the sonne of man be lift by, that who soever beleeveth in him, perith not, but have everlalling life.

> The first Sunday after Trinitie. The Collect.

DD the Arength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt by the helpe of thy grace, that in heeping of thy commaundements wee may please thee both in will and deede, through Jesus Christour Lord.

The Epistle.

Carely beloued, let bs loue one and 1.loh.4. ther, for love commeth of God, and e Auery one that loueth, is borne of God, Aand knoweth God. He that loueth not, knowethnot God: for God is love. In this appeareth the love of God to bywarde, because that God sent his onely begotten Sonne into the worlde, that we might live through him. Herein is love, not that wee loved God, but that he loved by, and sent his sonne to be the agreemet for our sinnes. Dearely beloved, if God so loved by, wee ought also one to loue another. Po man hath feene God at any time. If we love one another, God dwelleth in vs, and his love is perfect in bs. Hereby knowe wee that we dwell in him, and he in by, because hee hath given bsofhis wirite. And we have feene, and doe testifie, that the father sent the Sonne to bee the fauicur of the world. Adhosoeuer consesseth that Tefus is the sonne of God, in him dwelleth God, whe in God. And wee have knowen and beleeved the love that Bod hath to bs. Bod is love, and hee that dwelleth.

The first Sunday after Trinitie.

leth in love, dwelleth in God, and God in him. Herein is the love perfect in vs, that wee houlde trult in the day of judgement: for as he is, even so are wee in this worlde. There is no feare in love, but perfect love casteth out feare: for feare hath paynefulnesse. He that feareth, is not perfect in love. Wee love him, for he loved vs sirts. It a mansay, I love God, and yet hate his brother, he is alvar. Hor how can hee that loveth not his brother whome hee hath seene, love God whome he hath not seene? and this commandement have we of him, that he which loveth God, thous love his brother also.

The Gospel.

Dere was a certaine rich man, which was clothed in purple a fine white, a fared deliciously enery day. And there was a certaine begger named Laza-rus, which lay at his gate full of fores,

areat

deliving to be refreshed with the crumbes which fell from the rich mans boorde, and no man gave buto him: The dogs came also and licked his sozes. And it fortuned that the begger dyed, and was carred by the Angels into Abrahams bosome. The riche man also dved, and was buried. And being in hell in to2ments, be lift by his eyes, and lawe Abraham a farre off, and Lazarus in his bosome, and hee cryed, and farde, father Abraham, haue mercie on mee, and sende Lazarus, that hee may dippe the tippe of his finger in water, and coole my tongue, for I am tozmented in this flame. But Abraham layde, Sonne, remember that thou in thy life time received thy pleasure, and contrariwise Lazarus received vaine: but nowe hee is comforted, and thou art punished. Beyonde all this, betweene by and you there is a

c. 16.

The.ij. Sunday after Trinitie.

great space set, so that they which would goe from hence to you, can not, neither may come from thence to bs. Then he sayde, I pray thee therefore sather, send him to my sathers house (for I have sue brethren) for to warne them, least they come also into this place of torment. Abraham said but o him, They have Moses a the Prophets, let them heare them. And he sayd, Nay sather Abraham, but if one come but o them from the dead, they will repent. He sayde but o him, If they heare not Moses and the Prophets, neither will they believe though one arose from death againe.

The ii. Sunday after Trinitie. (1) 101 1314.

The Collect.

Lot make by to have a perpetual feare and love of thy holy name, for thou never faylest to helpe and governe them whom thou doest bring by in thy stedfast love. Graunt this, ac.

The Epiftle,

Arueile not, my brethren, though the 1.Ioh.3.

worlde hate you. We knowe that wee 13.

are translated from death but life, be cause we some the brethren. De that so weth not his brother, absorbeth in death, whosever hateth his brother, is a manslear. And yee knowe that no manslear hath eternall life absoing in him. Hereby perceive wee some, because he gave his life forws, and wee ought to give our lives for the brethen. But who so hath this worldes good, and seeth his brother have neede, and shutteth up his compassion from him, how dwelleth the some of God in him? My babes, let be not soue in worde, neither intongue: but in deede and in beristie. Hereby wee knowe that wee are of the beritie;

and

The second Sunday after Trinitie.

and can quiet our heartes befoze him. Foz if our heart condemne by, God is greater then our heart, and knoweth all thinges. Dearely beloved, if our heart condemne by not, then have we trust to Godwarde, and what loeuer we aske, we receive of him, because we keepe his commandements, and do those things which are pleasant in his light. And this is his commandement, that we believe on the name of his some Jesus Christ, and love one another, as he gave commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, even by the spirit which he hath given vs.

The Gospel.

ike 14.

Certaine man orderned a great supper, and bade many, and sent his seruant at supper time, to say to the that were bidden, Come, for all things are nowe ready. And they all at once be-

ganne to make excule. The first sayde but him, I have bought a farme, and I must needed goe and see it, I pray thee have me excused. And another said, I have bought sive yoke of oven, a I go to prove them, I pray thee have me excused. And another sayde, I have marryed a wise, and therefore I can not come. And the servant returned, and brought his master worde againe thereof. Then was the goodman of the house displeased, and saide to his servant, Goe out quickely into the streetes and quarters of the citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the servant sayde, Lorde, it is done as thou has commaunded, and yet there is roome. And the Lord sayd but the servant, Goe out

into

The thirde Sunday after Trinitie.

into the high waves and hedges, and compell then to come in, that my house may be filled. For Flay but to you, that none of these men which were bidden, thall take of my supper.

The third Sunday after Trinitie.

The Collect.

L Ded, we beleech thee mercifully to heare be, and but o whome thou half given an heartie delive to peay, graunt that by thy mightie ayde we may be defended, through Jelus Cheilt our Loed.

The Epistle.



to another, knitte your selves to another, knitte your selves to gether in low linese of minde: for God resisteth the proude, a giveth grace to the humble. Submitte your selves therefore buder the mightie hand of God, that he may exalt you when the time is come.

Cast all your care boon him, for hee carethfor you. Be sober, and watch, for your adversarie the devill, as a roaring Lion, walketh about, seeking whome he may devoure: whome resist stedsast in the faith, knowing that the same afflictions are appointed but to your brethren that are in the world. But the God of all grace, which hath called by but his eternall glorie by Christ Jesu, shall his owne selse (after that ye have suffered a litle affliction) make you perfect, settle, strength, and stablish you. To him be glory and dominion for ever and ever, Amen,

孤.1.

The iij. Sunday after Trinitie.

The Gospel.

Den resorted buto him al & Dublicanes and linners for to heare him. And the Pharifes a Scribes murmured, says ing, Dereceiveth linners, a eateth with them. But he put forth this parable bnto them, laying, no hat man among you, having an hudgeth theepe (if he lose one of them) doth not leave ninetie and nine in the wildernelle, and goeth after that which is lost, butil be find it? And when he hath founde it he laveth it on his houlders with iov: and alloone as he commeth home, he calleth together his louers and neighbours, saying buto them, Rejoyce with me, for I have founde my sheepe which was loft. I say but o you, that like wise soy shalbe in heaven oner one finner that repenteth, moze the oner ninety anine just persons, which neede no repentance. Either what woman, having ten groats (if the lose one) doth not light a candle, a sweepe the house, and seeke diligently till the finde it? And when the hath found it, the calleth her louers and her neighbours toges ther faving. Rejoyce with me, for I have founde the groate which I loft. Likewife I say buto you, thall there be toy in the presence of the Angels of God; ouer one linner that repenteth.

The iiii. Sunday after Trinitie.
The Collect.

Od the protectour of all that trust in thee, without whome nothing is strong, nothing is holy: encrease and multiplie by on vs thy mercy, that thou being our ruler and guyde, we may so passe through things temporall, that we finally lose not the things eternall: Braunt this heavenly father, for Jesus Christes sake our Lord.

The iiij. Sunday after Trinitie.

The Epistle.

Suppose that the afflictions of this Rom. life, are not worthy of the glory which 18. that he wed by on vs. For the feruent delire of the creature abideth looking when the sonnes of God thall appeare.

because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe delivered from the bondage of corruption, but o the glorious sibertie of the sonnes of God. For we knowe that every creature groneth with vs also, a traveileth in paine, even but o this time: not onely it, but we also which have the first fruites of the spirite, mourne in our selves also, and waite for the adoption of the children of God, even the deliverance of our bodies.

The Gospel.

Eyee mercifull, as your father also is Luk.6. Mercifull. Judge not, and rethall not be Liudged. Condemne not, a rechall not be condemned. forgiue, a re hall be forgi-Quen. Biue, and it halbe given buto pou, good measure, a pressed down, a shaken together, and running ouer, hall mengive into your bosomes, for with same measure that ye mete withall, wall other men mete to you again. And he put forth a limilitude buto them, Can the blinde leade & blind: Do they not both fall into the ditche? The disciple is not about his mader. Euery man hall be perfect, euen as his matter is. 10 hy feell thou amote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thousay to thy brother, Brother, let me pul out the mote that is in thine eye, whe thou feelt not the beame that is in thine owne eye? B.ii.

The v. Sunday after Trinitie.

First thou hypocrite, cast out the beame out of thine owneeye, then halt thousee perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie:

The Collect.

Chaunt Lorde, we beseech thee, that the course of this worlde may bee so peaceably ordered by thy governance, that thy congregation may ioysully serve thee in all godly quietnesse, through Jesus Christ our Lord.

The Epistle.

evou all of one mind, and of one heart, Slove as brethren, be pitifull, be courte-Jous, (meeke) not rendzing euill fozeuil, oz rebuke foz rebuke: but contrariwise blesse, knowing that yee are thereunto called, even that yee hould be heires of the blessing. For hee that doeth long after life, and loueth to fee good bayes, let him refraine his tongue from euill, and his lippes that they speake no quile. Let him eschewe euili and doe good, let him seeke peace and infueit. for the eyes of the Lorde are over the riahteous, and his eares are open buto their prayers. A. gaine, the face of the Lorde is ouer them that doe euill. Mozeover, who is hee that will harmeyou, if reefollowe that which is good! Dea, happie are yee if any trouble happen buto you for righteousnesse fake. Be not ye afrayde for any terrour of them, netther be ye troubled; but sanctifie the Lorde God in vour hearts. The

The v. Sunday after Trinitie.

The Gospel

T came to passe, that (when the Luke 5 people preased byon him to heare the worde of God) he stoode by the lake of Generareth, and sawe two ships stande by the takes side, but the sishermen were gone out of them, a were washing their nets. Into one of the shippes (which pertaises

And he entred into one of the thippes (which pertais ned to Simon) and prayed him that he would thrust out a litle from the land. And he fate down, a taught the people out of the hippe. When he had left freaking, he saide buto Simon, Launch out into the deepe, and let flip your nets to make adjaught. And Simon answered and sard buto him, Matter, wee have laboured all night, and have taken nothing: Reverthelese, at thy commaundement I will look footh the net. And when they had so done, they enclosed a great multitude of fishes. But their nette brake, and they beckened to their fellowes (which were in the other hippe) that they hould come and helpe them. And they came, and filled both thippes. that ther sunke againe. When Simon Deter sawe this, he fell downe at Jefus knees, faying, Lord, ace from me, for Jam a finfull man. for he was altony. ed, and all that were with him, at the draught of fithes which they had taken: a so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jelus laide buto Simon, feare not, from hencefooth thou thalt catch men. And they brought the hippes to lande, and forsooke all, and followed him.

B.iii.

The vj. Sunday after Trinitie.

The Collect,

God which half prepared to them that love thee, fuch good things as palle all mans understanding: power into our hearts such love toward thee, that we louing thee in all things, may obtain thy promises, which exceede all that wee can desire, through Jesus Christour Lord.

The Epistle,



Powe ye not, that all wee which are baptized in Jesus Christ, are baptized to die with him: we are buried the with him by baptisme for to die, that likewise as Christ was raised from death by the glorie of the father, even so we also should walke in a new life. For if

we be graft in death like buto him, even so thall we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might betterly be destroied, that henceforth we hould not be servants buto sinne. For the that is dead, is instified from sinne. Wherefore, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being rayled from death, dieth no more, death hath no more power over him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liveth, he liveth buto God. Likewise consider ye also, that ye are dead as touching sinne, but are alive buto God, through Jesus Christ our Lord.

The vj. Sunday after Trinitie.

The Gospel.

Elus laide buto his disciples, Er. Mat. 5. cept your righteousnes exceede the righteousnesse of the Scribes and Pharifees, ree cannot enter into the kingdome of heaven. Pee have heard that it was sayde buto them do Too olde time, Thou halt not kill: whosveuer killeth, thall bee in danger of judgement. But I fay buto you, that whosvener is angry with his brother (bradmicedly) thatbe in daunger of judgement. And whosveuer saith buto his brother, Racha, thalbe in danger of a countell. But who soever saith, Thousoole, maibe in danger of hell fire. Therefore, if thou offrest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leave there thine offring before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversarie quickly, whiles thou art in the way with him, left at any time the adversarie deliver thee to the judge, and the judge deliuer thee to the minister, and then thou bee cast into prison. Bevily I say buto thee, thou shalt not come out thence, till thou halt payed the otter. most farthing.

The vii. Sunday after Trinitie. The Collect.

Litour and giver of all good things, graffe in our heartes the love of thy name, increase in vs true religion, nourish by with all goodnesses, softhy great mercie keepe by in the same, through Jesus Christour Lord.

Bititi. The

The vij. Sunday after Trinitie.

The Epistle.

Speake grolly, because of the instrmitie of your siethe. As yee have given your members servants to buckeaunes, and to iniquitie (from one iniquitie to another) even so now give over your members servants but orighteousnesse, that

ye may be fanctified. For when yee were feruants of finne, ye were boyde of righteoutnes. What fruit had ye then in those things wherof ye are now albamed? For the ende of those things is death. But now are ye belivered fro sinne, a made the servants of God, and have your fruit to be fanctified, a the end everlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Jesus Christ our Lord.

The Gospel. A those dayes, when there was a very

great company, a had nothing to eate, Jelus called his disciples buto him, a layd buto them, I have compassion on the people, because they have bin now with mee three dayes, and have nothing to eate, and if Flend the away fatting to their owne houses, they hall faint by the way: for divers of them came from farre. And his Disciples answered him, where thould a manhaue bread here in the wildernelle, to satissie these? And he asked them, How many loaues have ve? They layd, Seven. And he commanded the people to lit downe on the ground. And hee tooke the feuen loanes, a when he had given thankes, he brake and gave to his Disciples to lette befoze them: and they did let them before the people. And they had a fewe small sites: and when he had blessed, hee commaunded

The eight Sunday after Trinitie.

maunded them allo to bee let before them. And they did eate, and were lufficed. And they tooke by of the broken meate that was left, seuen baskets full. And they that did eate, were about soure thousande. And he sent them away.

The eight Sunday after Trinitie.
The Collect.

Od whole providence is never deceived, wee his bly befeech thee, that thou wilt put away fro bs all hurtfull things, a give thole things which be profitable for bs, through Jefus Christ our Lord.

The Epistle.

deth, to line after the fleth: for if ye live after the fleth, ye thall die. But if ye, through the spirit, do mortifie the decdes of the body, ye thall live. for as many as are led by the spirit of God, they are the sonnes of God. for ye have not received the spirit of bondage to seare any more: but ye have received the spirit of adoption, whereby ye crie Abb2, father. The same spirite certifleth our spirit, that we are § sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, a heires annered with Christ, if so be that we suffer with him, that wee may also be glorified together with him.

The Gospel.

Eware of falle Prophets, which come Mat.7. to you in theepes clothing, but inwarding they are rauening wolves: yee thalf knowe them by their fruites. Doe men gather grapes of thornes: or figges of thitles: Eucn so, every good tree bringeth foorth

good

The ix Sunday after Trinitie.

good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring foorth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and call into the fire. Wherefore by their fruites rehallknow them. Det euery one that faith but o me, Lord, Lord, that enter into the kingdome of heaven: but he that doeth the wil of my father which is in heaven, hee shall enter into the kingdome of heaven.

The ix. Sunday after Trinitie.
The Collect.

Gkaunt to by Loed, we befeech thee, the spirite to thinke and doe alwayes such things as be right-full, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Loed.

The Epistle.

Rethren, I would not that re thould be ignorant, how that our fathers were all bnder the cloude, and all passed through the Sea, and were all baptized buder Doses in the cloude, and in the Sea, and did all eate of one spiritual meate, a did all drinke of one spirituall drinke: and they dranke of the Spirituall rocke that followed them, which rocke was Chill. But in many of them had God no delight: for they were our throwen in the wildernesse. These are ensamples to bs, that wee thould not full after ewill thinges, as they lufted: and that yee hould not bee worthippers of images, as were some of them, according as it is written: The people sate downe to eate and dinke, and role by to play. Peither let by bee de. filed with fornication, as some of them were defiled with

The ix. Sunday after Trinitie.

with fornication, and fell in one day three atwentie thousand. Peither let by tempt Christ, as some of them tempted, and were destroyed of serpents. Deither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened but o them sor ensamples: but are written to put by in remembrance, whome the endes of the world are come by on. Wherefore let him that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as solloweth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel,

Les sayde buto his Disciples, There Luk, 1 Was a certaine rich man which had a A Rewarde, a the same was accused buto Vas him that he had wasted his goods. And he called him, and said buto him, Howe is it that I heare this of thee? Bine accompts of thy sewardhip, for thou mayest be no longer sewarde. The deward faid within him felfe, up hat mall I do: for my matter taketh away from me the flewardhip. A cannot diage, and to begge Jamachamed. I wot what to doe, that when I am put out of the Stewardhip, they may receite me into their houses. So when he had called all his masters detters together. he saide buto the ard, Howe much owest thou buto my matter: And he layd, An hundzed tunnes of ople. And he said buto him, Take thy bill, and sit downe anickly, a write liftie. Then said he to another, How much owest thou? And he saide, Anhundzeth quarters of wheate. De saide buto him, Take the bill.

and

Thex. Sunday after Trinitie.

and write fourescore. And the Lord commended the buink Steward, because he had done wisely. For the children of this world, are in their nation wifer then the children of light. And J say but o you, make you friendes of the burighteous Dammon, that when ye shall have neede, they may receive you into everlasting habitations.

The x. Sunday after Trinitie.
The Collect.

Let thy mercifull eares, D Lorde, be open to the prayers of thy humble feruants: And that they may obteine their petitions, make them to aske such thinges as thall please thee, through Jesus Christ our Lorde.

A would not have you ignozant. Dee

The Epistle. Oncerning spiritual things, brethre,

knowe that re were Bentiles, a went vour wates buto dumme images, enen as re were ledde. Wherefore I declare buto you, that no manspeaking by the Spirite of God. defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghou. There are diverfities of giftes, verbut one spirite. And there are differences of administrations, and yet but one Lorde. And there are divers maners of operations, and yet but one God, which worketh all in all. The aift of the wirite is given to every man to edifie withall. For to one is given through the svirit, the biterance of wisedome, to another is given the biterance of knowledge by the same spirite, to another is given faith by the same spirite, to another the gift of healina by the same spirite, to another power to doe miracles, to another to prophecie, to another judgement

The x. Sunday after Trinitie.

ment to discerne spirits, to another divers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, deviding to every man a severall gift, even as he will.

The Gospel.

Ad when he was come neere to Hierus Luk. 19. salem, he beheld the citie, and wept on 41. it, saying, If thou haddest knowe those things which belong but thy peace,

Teven in this thy day, thou wouldest take heede: but now are they hidde from thine eyes. for the dayes shall come but othee, that thine enemies shall cast a banke about thee, and compasse thee rounde, and keepe thee in on every side, and make thee even with the grounde, and thy children which are in thee: and they shall not leave in thee one stone byon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying but o them, It is written, My house is the house of prayer, but ye have made it a denne of theeves, And he taught dayly in the temple.

The xi. Sunday after Trinitie.

The Collect.

Od, which declarest thy almightie power most chiefly in the wing mercy and pitte: give but obs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treature, through Jesus Christour Lord.

The xj Sunday after Trinitie.

Rethien, as perteining to the Golvell

which I preached but o you, which ree

The Epistle.

or.

have allo accepted, and in the which pe octinue, by the which re are also saued: I doe vou to wit after what maner I neached buto you, if yee keepe it, except yee have beleeued in vaine: forfirst of all A delivered buto vou that which I received, how that Christ dyed for our. linnes, agreeing to the Scriptures: And that he was buried, and that he rose agains the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelve: After that, he was seene of moe then five hundzeth brethren at once, of which many remarne butothis day, and many are fallen alleeve. After that appeared he to James, then to all the Avoilles, and last of all he was seene of me, as of one that was borne out of due time: for I am the least of the Aposiles, which am not worthy to bee called an Apostle, because I have versecuted the Comareastion of God. But by the arace of God, Jam that A am: and his grace which is in mee, was not in vaine. But A laboured more aboundantly then they all: retnot I, but the grace of God which is with me. Therefore, whether it were Aorthey, so we preached, and so re have beleeved.

The Gospel.

Prist tolde this parable but certaine which trusted in themselves that they were perfect, and despised other. Two men went by into the Temple to pray, the one a Pharisee, a the other a Publicane. The Pharisee stoods and prayed thus with him selse: God I thanke thee that I am not as of there

The xij. Sunday after Trinitie.

ther men are, extortioners, bniuft, adulterers, or as this Publicane. I fast twife in the weeke, I give tythe of all that I possesse. And the Publicane standing a farre off, would not lift by his eyes to heaven, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himselfe, shalbe brought lowe: and hee that humbleth himselfe, shalbe exalted.

The xij. Sunday after trinitie.
The Collect.

A Lmightic and everlatting God, which art alwayes more ready to heave, then we to pray, and art wont to give more then either we delire or deferue: Powee downe byon by the abundance of thy mercie, forgiving by those things whereof our conscience is afraide, and giving but o by that, that our prayer dare not presume to aske, through Jesus Christour Lord.

The Epistle.

The Line we through Christ to 1.Cor.3 Godward, not that we are sufficient of 4. our selves to thinke any thing as of our selves: but if we be able but oany thing, the same cometh of God, which

hath made is able to minister the newe Testament, not of the letter, but of the spirit: For the letter hilleth, but the spirit give this. If the ministration of death, through the letters sigured in stones, was glorious, so that the children of Israel coulde not beholde the face of Moses for the glorie of his countenance (which glorie is done away:) why shall

The xij. Sunday after Trinitie.

hall not the ministration of the spirit be much moze alozious? Foz if the ministration of condemnation be glozious, much more doeth the ministration of rianteousnelle erceede in alozy.

The Gospel.

7.31

dumme to speake.

Elus departed from the coastes of Tree and Sidon, and came buto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought buto him one that was deafe, and had an impe-A diment in his sveache: and they prayed him to put his band byon him. And when he had taken him alide from the people, he put his fingers into his eares, and did spitte, and touched his tongue, and looked by to heaven, and lighed, and said buto him, Ephaca, that is to say, Be opened. And Araightway his eares were ovened, and the Aring of his tonque was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more heforbade them, so much the more a creat deale they published, saying, He hath done all things well, he bath made both the deafe to heare, and the

> The xiii. Sunday after Trinitie. The Collect.

Lmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe buto thee true and laudable service: Graunt wee befeech thee, that wee may forunne to thy heavenly promifes, that weefaile not finally to attaine the same through Christour Lord.

The xiij. Sunday after Trinitie.

The Epistle.

D Abraham a his feede were the pro-miles made. He faith not, In his feeds, as many: but, In thy seede, as of one, which is Christ. This I say, that the lawe which began afterward beyonde foure hundred and thirty yeres, doth not disanul the Testament that was confirmed afoze of God buto Christward, to make the promise of none effect. for if the inheritance come of the law, it cometh not nowe of promise. But God gane it to Abraham by promise. Wherefore then ferneth the lawe? The law was added because of transgression (till the seede came to whome the promise was made) tit was ordeined by angels in the hande of a mediatour, A mediatouris not a mediatour of one: but God is one. Is the lawe then against the promise of God? God forbid. For if there had bene a law given which could have given life, then no doubt righteousnesse should have come. by the lawe. But the Scripture concludeth all things under sinne, that the promise by the faith of Jesus Christ mould be given to them that beleeve. The Gospel.

Appy are the eyes which see the things Lu. 10. I that ye see. For I tell you, that many Prophetes and Kings have delired to fee those things which re see, and have to heare thought to heare those things which reheave, and have not heard them. And behold, a certaine Lawyer flood by, and tempted him, faying, Matter, what thall I doe to inherite eternall life: Dee sayde buto him, what is written in the lawe? Powe readest thou? And heanswered, and fard, Loue the Lord thy God with all thy heart, and with L.t.

The xiii. Sunday after I rinitie.

with all thy soule and with al thy strength, and with all thy mind, and thy neighbour as thy felfe. And he faid butohim, Thou half answered right: this doe, and thou halt line. But he, willing to infifiehimfelfe, said buto Jesus, And who is my neighbour? Aelus answered and said, A certaine man descended from Hierusalem to Jericho, a sell among thieues, which robbed him of his raiment, & wounded him, and departed, leaving him halfe dead. And it chanced that there came downe a certaine priest that same way, and when he sawe him, he passed by. And like. wife a Leuite (when he went night o the place) came and looked on him, a palled by. But a certaine Samaritane, as he journeied, came buto him, a whe he sawhim, he had compassion on him, a went to him, and bound by his wounds, a powzed in orle a wine, and fethim on his owne beaff, and brought him to a common June, and made provision for him. And on the mozowe when he departed, hee tooke out two pence, and gave them to the hoffe, and said buto him, Take cure of him, and whatsoever thou spendest more, when I come againe I will recompense thee. Monich nowe of these three thinkest thou was neighbour buto him that fel among the thieues? And hee said butohim, De that hewed mercie on him. Then said Jesus to him, Go, and doe thou like wife.

The xiiij. Sunday after trinitie.
The Collect.

A Lmightie and everlatting God, give buto bs the encrease of faith, hope, and charitie: and that we may obtain that which thou doest promise, make bs to some that which thou doest commande, through Jesus Christ our Lord.

The xiiij. Sunday after Trinitie.

The Epistle.

Say, walke in the spirit, a fulfil not the Gal.s. lutt of the fleth. For the fleth luffeth contrary to the spirit, a the spirit contrary to the flesh. These are cotrary one to the other, so that re cannot doe what soener re would. But a if ye be led of the spirit,

then are re not buder the law. The deedes of the flesh are manifelt, which are these: Adulterie, fornication, bucleannesse, wantonnesse, worthipping of Images, witchcraft, hatred, variance, zeale, wrath, ftrife, feditions, sectes, enuring, murder, dzunkennesse, glutto. nie, and fuch like, of the which I tell you before, as I have told you in times palt, that they which commit such things, that not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is love, ior, peace, long luffering, gentlenelle, goodnelle, faithfulnelle, meekenelle, temperance: against such there is no lawe. They truely that are Christes, have crucised the fleth, with the affections and luftes.

The Gospel.

Ad it chaunced as Jesus went to Die: Lu. 17. rusalem, that hee passed through Samaria, and Galilee. And as hee entred into a certaine Towne, there met him ten men that were lepers, which flood

a farreoff, and put footh their borces, and lapde, Aetus master have mercie on bs. When he sawe them, he layde bitto them, Goe thewe your selves buto the Drieftes. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that he was cleanfed, turned backe againe, and with aloude povce viavled & DD; and fell downe on his face at his feete, and gaue him thanks. And the same

L.ii.

was

The xv. Sunday after Trinitie.

was a Samaritane. And Jelus answered and sayd, Are there not tennne cleansed: But where are those nine: There are not found that returned agains to give God prayle, save onely this stranger. And he said but him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.
The Collect.

Kepe wee befeech thee, D Lord, thy church with thy perpetuall mercy: and because the frailtie of man without thee can not but fall, heepe vs ever by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

? E see how large a letter I have written

The

bnto you with mine owne hande. As many as delire with outward appeas a rance to please carnally, the same condraine you to be circumcifed, onely lest they hould luffer perfecution for the cross of Christ. for they themselves which are circumcised, keepe not the law, but delire to have you circumcifed, that they might rejoyce in your fleth. God forbid that I houlde rejoyce, but in the cross of our Lorde Jesus Chailf, whereby the woalde is crucified buto me, and I buto the world. for in Christ Jelu, neither circumcilion availeth any thing at all, not bucircumcilion, but a newe creature. And as many as walke according buto this rule, peace be on them, a mercy, and byon Israel, that perteineth to God. from henceforthlet no man put me to bulinelle: for I beare in my body the markes of the Lorde Jesu. Bretbren. the grace of our Lorde Jelus Christ bee with rour spirite, Amen.

The xv. Sunday after Trinitie.

The Gospel.

M mancanterue two matters: Foreis Mar.6, ther he thall have the one and love the other, or elsteane to the one and despite the other. De can not ferue God and

Dammon. Therefore A say buto you.

Be not carefull for your life, what yee thall eate or deinke, not yet for your body what rayment yee chall put on. As not the life more worth then meate? and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nozcarry into the barnes, and your heavenly father feedeth them. Are ve not much better then ther? Which of you (by taking carefull thought) can adde one cubite buto his stature? And why care reforrayment? Consider the Lilies of the field howe they growe, they labour not, neither do they spinne: and yet I say birto you, that etten Solomon in all his royaltie, was not clothed like one of these. where foze, if God so clothe the grasse of the fielde, (which though it stande to day, is to mozowe cast into the formace) thall be not much more do the same for you. D re of litle faith. Therefore take no thought, say. ing, what hall weeate, or what hall we drinke, or where with that we be clothed: (After al these things doe the Gentiles seeke:) for your heavenly father knoweth that ye have neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these thinges thall be ministred buto you. Care not then for the mozow, for to mozowe day thall care foz it felfe. Sufficient buto the day is the travaile thereof.

L. iii.

The xvi. Sunday after Trinitie.

The Collect.

Lorde we beseech thee, let thy continuall pitie cleanse and desend thy congregation: and because it can not continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Jesus Christour Lord.

The Epistle.

Delire that you faint not because of my tribulations & I luffer for your lakes, which is your praise. For this cause I bowe my knees onto the father of our Lord Jesus Christ, which is father of all his As Called father in heaven a earth, that he would graunt you according to the riches of his glozy, that ye may be firengthned with might by his spirit in the inner man, that Christ may dwell in your heartes by faith, that ye being rooted a grounded in love, might be able to comprehend with all faints, what is the breadth, length, depth, a height, and to know the excellent love of the knowledge of Chailt, that ye might be fulfilled with all fulnesse, which commeth of God. Unto him that is able to do exceeding aboundantly aboue all that we aske or thinke, according to the power that workethin be, be praise in the congregation, by Christ Jesus, thos rowoutall generations from time to time, Amen.

The Gospel.

II

Mo it fortuned that Jelus went into a citie called Paim, and many of his disciples went with him, and much people. When he came night othe gate of the citie, beholde, there was a dead man carred out, which was the onely some of his

mother,

The xvij. Sunday after Trinitie.

mother, and the was a widowe, and much people of the citie was with her. And when the Lord law her, he had compassion on her, and said but o her, weepe not. And he came nigh, and touched the costin, and they that have him stoode still. And he layde, Young man, I say but o thee, Arise. And he that was dead, sate by, and began to speake. And hee delinered him to his mother. And there came a feare on them all, and they gave the glory but o God, saying, A great Prophet is risen by among bs, and God hath visited his people. And this rumour of him went foorth throughout all Jury, and throughout al the regions which lie round about.

The xvii. Sunday after Trinitie. The Collect.

L Pide wee pray thee, that thy grace may alwayes piecent and followe be, and make be continually to be given to all good workes, through Jelus Christ our Lord.

The Epifle.

(Mhich am appiloner of Lordes) Ephene exhort you, that ye walke worthie of the vocation where with ye are called, with all low linesse a meekenesse, with humblenesse of minde, for bearing one another through love, and bee diligent to keepe the unitie of the spirite, through the bond of peace, being one body and one spirite, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and sather of all, which is above all, and through all, and in you all.

Litti.

The

The xvij. Sunday after Trinitie.

The Gospel.

T chaunced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, a they watched him. And beholde, there was a certaine man before him, which had

the drophe. And Jesus answered, and spake buto the lawyers and Pharifees, faying, Is it lawful to heale on the Sabboth day: and they held their peace. And he tooke him, and healed him, and let himgoe, fanswered them, saying, which of you hall have an Affe, or an Dre fallen into a pit, and wil not fraight. may will him out on the Sabboth day? And they could not answere him again to these things. Be put forth also a similitude buto the ghests, when he marhed howether preassed to bee in the highest roomes, and fayd buto them, nohen thou art bidden to a wedding of any man, lit not downe in the highest roome, left a moze honourable man then thou be bidden of him, and he (that bade him and thee) come and fay to thee, Biuethis man roome: and thou beginne with thame to take the lowest roome. But rather when thou art bidden, goe and fit in the lowest roome, that when he that bade thee commeth, hee may fay buto thee, friend, lit by higher: then halt thou have wozthip in the presence of them that litte at meate with thee. For whosoever eralteth himself, walbe brought low, and he that humbleth himselfe, shalbe eralted.

The xviii. Sunday after Trinitie.

The Collect.

Lauoyde the infections of the denill, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord.

The

The xviij. Sunday after Trinitie.

The Epistle.

Thanke my God alwayes on 1. Cor. 1

Your behalfe, for the grace of God 4.

which is given you by Jesus

Christ, that in all things ree are

made rich by him, in all ptterace,

that ye are behinde in no gift, wayting for the appearing of our Lord Jelus Christ, which that also streeth you to the end, that ye may be blamelesse in the day of

the comming of our Lozd Jelus Christ.

The Gospel.

Hen the Pharifees had hearde that Mar.22 Jesus did put the Sadduces to silence, 34. they came together, and one of them (which was a doctor of the lawe) as ked him aquestion, tempting him, and saying, Master, which is the greatest commaunde ment in the lawer Jesus sarde buto him, Thou halt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like buto it. Thou thalt love thy neighbour as thy felfe. In these two commaundements hang all the lawe and the Prophets. While the Pharifees were gathered together, Jesus asked them, saying, What thinke ye of Christ-whose sonne is hee? They sarde butohim, The sonne of David. Besarde buto them. How then doth David in spirit call him Loed, laying, The Lorde laide butomy Lorde, Sit thou ou my right hande, till I make thine enemies thy foote:

The xix. Sunday after Trinitie.

footestoole? If David then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any mo questions.

The xix. Sunday after Trinitie.
The Collect.

Obod, foralmuch as without thee, wee are not able to please thee: graunt that the working of thy mercie, may in all thinges direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

His I say, and testific through Lord, that ye henceforth walke not as other Betiles walke, in banity of their mind, while they are blinded in their buder. I sanding, being farre from a godly life,

by the meanes of the ignorance that is in them, a because of the blindness of their hearts: which being past repentance, have given themselves over but wantonnes, to worke all maner of bucleannes, even with greedinesse. But ye have not so learned Christ: Is so be that ye have heard him, and have bin taught in him, as the trueth is in Iesu (as concerning y conversation in times past) to say from you the old man, which is corrupt, according to the deceivable suffest to be renewed also in the spirite of your minde, and to put on that newe man, which after GDD is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake every man trueth but his neighbour, for as much as we are members one of another. Be angry, and summenot. Let not the

The xix. Sunday after Trinitie.

funne go down bpon your weath, neither give place to the backebiter. Let him that stole, seale no moze, but let him rather labour with his hands the thing which is good, that he may give but o him that needeth. Let no silthie communication proceede out of your mouth, but that which is good to edise with al, as oft as need is, that it may minister grace but o the heavers. And greeve not the holy spirite of God, by whom ye are sealed but o the day of redemption. Let al bitternes, and servenes, and weath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be ye courteous one to another, merciful, sozgiving one another, even as God soz Christs sake hath sozgiven you.

The Gospel.

Elus entred into a thip, and patted of Mat. 9.19 uer, and came into his own citie. And beholde, they brought to him a man licke of the paltie, lying in a bed. And when Jelus law the faith of them, he he of the naltie. Sounce, hee of good

saide to the sicke of the pallie, Sonne, bee of good cheare, thy sinnes be forgiven thee. And beholde, certaine of the Scribes sayde within them selves, This man blasphemeth. And when Jesus saw their thoughts, he said, wherefore thinke ye evill in your hearts: whether is it easier to say, Thy sinnes be forgiven thee: or to say, Arise, and walke: But that ye may know e that the sonne of man hath power to forgive sinnes in earth: Then saith he to the sicke of the palsie, Arise, take by thy bed, and goe but of thy house. And he arose, and departed to his house. But the people that sawe it, marveiled, and gloristed God, which had given such power buto men.

The

The xx. Sunday after Trinitie.

The Collect.

A Lmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thinges that may hurt vs: that we being readie both in body and soule, may with free hearts accomplish those thinges that thou woulded have done, through Jesus Christ our Lord.

The Epistle.

The heede therefore howe ye walke circumfpectly, not as unwife, but as wife men, redeeming the time, because the dayes are eqill. Pherefore bee yee not buwife, but understande what the wil of the Lorde is, a be not drunken with wine, where in is excesse: but be filled with the spirite, speaking but o your selves in Psalmes and Hymnes and spiritual songs, singing and making melodie but o the Lord in your hearts, giving thankes alwayes for all things but God the father, in the name of our Lord Jesus Christ, submitting your selves one to another

The Gospel.

in the feare of God.

Clussaid but o his disciples, The kingdom of heaven is like but o a man that was a king, which made a marriage for his sonne, a sent forth his servants to call them that were bidden to the

wedding: and they would not come. Againe, he sent forth other servants, saying, Tell the which are bidden, Behold, Thave prepared my dinner, mine Dren and my fatlinges are killed, and all things are readie: come but the marriage. But they made light

The xx Sunday after Trinitie.

light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his servants, and intreated them hamefully. and flue them. But when the king heard thereof, he was wroth, and fent foorth his men of warre, and destroyed those murderers, and brent by their Citie. Then said he to his servants, The marriage in deede is prepared, but they which were bidden, were not worthie. Goeyee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the servants went footh into the high waves, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furnished with ghelles. Then the king came in to fee the gheffes, a when he spred there a man which had noton a wedding garment, he faid buto him, friend, how camelt thou in hither, not having a wedding garment? And he was even speachlesse. Then sapde the king to the ministers, Take and bindehim hand and foote, and cast him into btter darkenesse, there hall be weeping and gnathing of teeth. for many be called, but fewe are chosen.

The xxi. Sunday after Trinitie.

The Collect.

Ckaunt wee beseeche thee mercifull Lorde, to thy faithfull people pardon and peace, that they may bee clensed from all their sinnes, and serve thee with a quiet minde, through Jesus Christour Lorde.

The xxj. Sunday after Trinitie.

The Epistle.

Dbrethren, be ftrong through the Lord, and through the power of his might. abut on all the armour of God, that yee I may stande against all the assaultes of the denill. For wee wrettle not against blood and fleth, but against rule, against power, as gainst worldly rulers, even governours of the darknesse of this worlde, against spirituall crastinesse in . heavenly things. Wherfore take but o you the whole armour of God, that yee may be able to relift in the euill day, and stand perfect in all things. Stand therefore, and your lovnes and with the truth, hauting on the breftplate of righteoustelle, and having spoes on your feete; that ye may be prepared for the Bospell of peace. About all, take to you the thield of faith, where. with yee may quench all the fierie dartes of the wicked, and take the helmet of faluation, and the swoode of the wirit, which is the worde of God. And pray alwaves with all maner prayer and supplication in the spirit, and watch thereunto with all instance a supplication, for all Saints, and for mee, that offerance may be given buto me, that I may open my mouth freely, to better the secrets of the Gospell (whereof A am a mellenger in bonds) that therein I may weake freely, as I ought to speake. The Gospel.

Here was a certainertiler, whose some was sicke at Capernaum. Assome as the same heard that Jesus was come out of Jurie into Balilee, he went but him, and belought him that he would

come downe and heale his sonne: for hee was even at the point of death. Then sayde Jesus buto him, Except

4.46.

The xxij. Sunday after Trinitie.

Except ye see signes and wonders, ye will not beleeue. The ruler said butohim, Sir, come downe 02 euer that my sonne dye. Jesus sayeth buto him, Goe thy way: thy sonne liueth. The man beleeved the word that Jesus had spoken buto him, and he went his way. And as he was going downe, the fernants met him, and tolde him, laying, Thy some liveth. Then enquired he of them the houre when he began to amend. And they faid buto him, Pefferday at the feventh houre the fever left him. So b father kneme that it was the same houre in the which Jesus sayde buto him, Thy forme liveth. And he beleeved and all his houtholde. This is againe the seconde miracle that Jesus did, when he was come out of Jurie into Galilee.

The xxii. Sunday after Trinitie. The Collect.

L Dide wee beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from all aduerlities. and devoutly given to serve thee in good workes, to the glozy of thy name, through Jesus Christ our Lozd:

The Epistle.

Thanke my God with all remem. Phil. 1.3 Sold brance of you alwayes in all my pray-Of ers for you, and pray with gladnesse, because ye are come into the felowship of the Gospell, from the first day butill now: and am surely certified of this, that he which hath begun a good worke in you, thall performe it, butill the day of Jelus Christ, as it becommeth me that I hould so judge of youall, because I have you in my heart, for almuch as ye are al companions

The xxij. Sunday after Trinitie.

of grace with me, even in my bondes, and in the defending and establishing of the Gospell. For God is myrecorde, howe greatly Flongaster you all, from the very heart roote in Jesus Christ. And this Jeray, that your love may increase yet more and more in knowledge, and in all understanding, that ye may accept the thinges that are most excellent, that yee may be pure, and such as offende no man, until the day of Christ, being silled with the fruite of righteousness, which commeth by Jesus Christ, but othe glorie and praise of God.

The Gospel.

.18.

f Eter sayde buto Jesus, Lorde, how oft thall I forgive my brother, if heesinne against me? till seuen times? Jesus A layeth buto him, I lay not buto thee, untill seuen times: but, seuenty times seven times. Therefore is the kingdome of heaven likened buto a certaine man that was aking, which mould take accompts of his servants. And when he had begunne to recken, one was brought buto him, which ought him tenne thousande talents: but for as much as hee was not able to pay, his Lorde commaunded him to be folde, and his wife and children, and all that he had, and payment to be made. The fernant fell downe, and befought him, faying, Spr, have patience with me, and I will pay thee all. Then had the Loide pitie on that servaunt, and loosed him, and forgane him the debt. So the same servant wentout, and sounde one of his fellowes which ought him an hundred vence: and hee layde handes on him, and tooke him by the throte, saying, Pay that thou owest. And his sellowe self enwood

The xxiij. Sunday after Trinitie.

downe, and belought him, laying, Haue patience with me, and I will pay thee all. And he would not, but went and call him into prison, till he would pap the dette. So when his fellowes sawe what was done, they were very fory, and came and tolde buto their Lorde all that had happened. Then his Lorde called him, and larde butohim, O thou bugratious feruarit. A forcaue thee all that dette when thou delireds me: Conidest not thou also have had compassion on thy fellowe, even as I had pitie on thee? And his Lord was wroth, and definered him to the Javlers, tilhe hould pay all that was due buto him. So like wife thall my heavenly father doe also but o you, if ye from your hearts forgive not (every one his brother) their trespasses.

> The xxiii, Sunday after Trinitie. The Collect.

Dd our refuge and strength, which art the au-Ithour of all godlinesse, bee ready to heare the denoute prayers of the Church: and graunt that those things which we alke faithfully, we may obtaine effectually, through Jesus Christour Lord.

glory to their hame, which are worldly minded. But

The Epistle.

Rethren, be followers together of me, Phi. 3.1 and looke on them which walke even of to as ye have by for an ensample. For many walke (of whome I have tolde you often, and nowe tell you weeping) that they are the enemies of the crolle of Civilia. whose end is damnation, whese belig is their God, &

our convertation is in heaven, fro whence we looke SP.i. for

The xxiii. Sunday after Trinitie.

for the Sautour, even the Lord Jesus Christ, which that change our vile body, that he may make it like but o his glorious body, according to the working, whereby he is able also to subdue at things but o him selfe.

The Gospel.

?. Den the Phariles went out, and tooke Counsell how they might rangle him in his words. And they fent out buto him their disciples with Perodes seruants, true, and teaches the way of God truely, neither carest thouson any man, for thou regardest not the out. warde appearance of men. Tell bs therefore, howe thinkest thou: Is it lawful that tribute be giuen buto Cefar, or not: But Jefus perceiuing their wickednede, sayde, why tempt ye me ye hypocrites? Shew me the tribute money. And they tooke him a peny. And he faid buto them, whole is this image a luperscription: They said buto him, Celars. Then said he onto them, Bine therefore onto Cefar the thinges which are Cefars, and buto God those things which are Gods. When they heard these wordes, they marueiled, and left him, and went their way.

The xxiiij. Sunday after trinitie.

The Collect.

Losse, we befeech thee assoyle thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bandes of all those sinness, which by our frailtie we have committed: graunt this, &c.

The

The xxiiij. Sunday after Trinitie.

The Epistle.

Give thanks to God the father of Col.1.

our Loed Jesus Christ alwayes for you in our prayers. For wee have heard of your faith in Christ Jesu, a of the love which yee beare to all saints, for the hopes lake which is laide up in store for you in heaven.

Df which hope re heard before by the true worde of the Golvel, which is come buto you, even as it is into all the world, a is fruitfull, as it is also among you, from the day in the which re heard of it, a had experience in the grace of God through the trueth, as yes learned of Evaphia our deare fellow fertiant, which is for you a faithfull minister of Christ, which also des clared buto bs your love which re have in the spirit. for this cause we also, even since the day we heard of it. have not ceased to pray for you, and to delire that ye might be fulfilled with the knowledge of his will, in all wifedome and spirituall understanding, that yee might walke worthie of the Lorde, that in all things re may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, buto all patience and long luffering, with iophilneffe, giving thankes buto & father, which hath made by meete to be partakers of the inheritance of the faints in light.

The Gospel.

Dise Jesusspake onto the people, be Mar.

holde, there came a certaine ruler and

worshipped him, saying, My daughter

is even now deceased, but come and
laye thine hande boon her, and she shall
live. Ind Jesus arose, and Islowed him, and so did

M.ii.

his

The xxv. Sunday after Trinitie.

his disciples. And beholde, a woman which was dis eased with an issue of blood twelve yeeres, came behind him, and touched the hemme of his besture. Hoz the layde within her selfe, If I may touch but even his besture onely, I shall be safe. But Jesus turned him about, and when he sawher, he said, Daughter, be of good comfort, thy faith hath made thee fafe. And the woman was made whole even the same time. And when Jeins came into the rulers house, a sawe the minutels and the people making a noyle, he layd bitto them, Get you hence, for the maid is not dead, but Acepeth. And they laughed him to scozne. But when the people were put footh, he went in, a tooke her by the hand, and faide, Damosel, arise. And the Damosel arose. And this nopse was abroade in all that lande.

The xxv. Sunday after Trinitie.
The Collect.

STirre by wee befeech thee, D Lorde, the willes of thy faithfull people, that they plenteously bringing foorth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde, Amen.

The Epistle.

Tholde, the time commeth, layeth the Loide, that I will rayle by the righteous brach of Dauid, which king thall beare rule, and he thall prosper with wisedome, a thall set by equitie a righteousnesse agains

in earth. In his time thall Juda be laued, a Ilrael thall dwell wout feare. And this is the name that they that call him, even the Lord our righteousnesse. And therefore behold, the time commeth,

saith

The xxv. Sunday after Trinitie.

faith the Lord, that it halbe no more said, The Lord liueth, which brought & children of Israel out of the land of Earpt: but the Lord liveth, which brought forth and led the feed of the house of Israel out of the Porth land, and from all countreres where I have scattered them, and they shall dwell in their owne landagaine.

The Gospel.

Den Jelus lift by his eyes, and fawe a loh, 6.7. A sayeth buto Philip, Whence thall wee buy bread, that these may eat? This he said to proue him, for he him felse knew what he would doe. Philippe answered him, Two hundzeth peniwoozth of bread are not sufficient for them, that every ma may take a litle. One of his difciples (Andrew Simon Peters brother) sayde buto him, There is a laddehere, which hath fine barley loues and two liftes, but what are they among fo many. And Jelus laide, Make the people lit downe. There was much gralle in the place. So the me late downe, in number about five thousande. And Jesus tooke the bread, and when he had given thankes, he gave to his disciples, and the disciples to them that were let downe, and like wife of the fiftes as much as they would. When they had eaten prough, he fayth butohis disciples, Gather by the broken meat which remaineth, that nothing be loft. And they gathered it together, a filled twelve baskets with the broken meate of the five barley loaves, which broken meate remained but othem that had eaten. Then those men (when they had seeme the miracle that Jesusdid) faid. This is of a trueth the same prophet that hould come into the worlde. A. iii.

If

Saint Andrewes day.

If there be any mo Sundayes before Aduent Sunday, to supplie the same, shall be taken the service of some of those Sundayes that were omitted between the Epiphanic and Septuagesima.

Saint Andrewes day.
The Collect.

A Linightie God, which didligite fuch grace buto thy holy Apostle S. Andrewe, that helreadily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: Braunt but o bs all, that we, being called by thy holy worde, may foorthwith give over our selves obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

f thou knowledge with thy mouth, that Jelusis the Lord, a beleeve in thy heart that God raised him optrodeath, thou walt be safe. For, to beleeve with the heart, justifieth, and to knowledge with the mouth, maketh a man safe.

for the Scripture layeth, wholoever beleeveth on him, hall not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lord of all, which is rich but all that call by on him. For wholoever doeth call on the name of the Lorde, hall be late. Howe then hall they call on him, on whome they have not beleeved? Howe thall they beleeve on him, of whome they have not heard? How thall they heare without a Preacher? And howe thall they preach without they belent? as it is written, Howe beautifull are the feete of them which bring typings of peace, and bring tidings of good things? But they have not all obeyed to the Golpell. For Clay layeth, Lorde,

Saint Andrewes day.

Lorde, who hath beleeved our sayings? So then faith commeth by hearing, a hearing cometh by the word of God. But Jalke, Haue they not heard? Do doubt their found went out into all lands, and their words into the endes of the worlde. But Ademaund whether Afrael did knowe or not-first Moles faith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Elai after that is bold, and faith, Jam found of the that fought me not, I am manifest buto them that asked not after me. But against Frael he saith, All day long have I fretched footh my hands buto a people that beleeueth not, but speaketh against me.

The Gospel.

SJesus walked by the Sea of Galilee, Mat.4 he lawe two biethien, Simon which was called Peter, and Andrew his bro-Ther, calling a net into the Sea, (for they were fishers) and he saith buto them, follow me, and I will make you to become finers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he lawe other two brethren, James the sonne of Zebedee, a John his brother, in the thip with Zebedee their father, mending their nets: and he called them. And they immediatly left the foivve and their father, and followed him.

> Saint Thomas the Apostle. The Collect.

A Lmightie and everliving God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy formes refurrection: Graunt by so perfectly and without all doubt to beleeve in the Sonne Jefus AP.iiii. Christ.

Saint Thomas the Apostle.

Christ, that our faith in thy sight never be reproved. Peare vs, D Lorde, through the same Jesus Christ, to whom with thee, ac.

The Epistle.

D'we are ye not strangers, not forreyners, but citizens with the saints, and of the housholde of God, and are built by on y foundation of the Apostles and Prophets, Jesus Christ him selse being the head corner stone: in whome what building soewer is coupled together, it groweth but an holy temple of the Lord, in whome ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Homas one of the twelve, which is called Didymus, was not with them whe Jelus came. The other disciples therefore saide buto him, wee haue seene the Lorde. But he layde buto them, Ercept I see in his handes the print of the nayles, and put my linger into the paint of the nayles, and thault my hande into his lide, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jelus when the doozes were thut, a flood in the mide, a faid, Peace be buto you. And after that he said to Thomas, Bring thy finger hither, and fee my handes, a reach hither thy hand, and thrust it into my side, and be not faithleffe, but beleeuing. Thomas answered, and said buto him, My Loed, and my God. Jefus faid buto him, Thomas, because thou half seene me, thou half beleeved. Blessed are they that have not seene, and yet baue

The conversion of S. Paul.

haue beleeved. And many other figures truely did Jefus in the presence of his Disciples, which are not written in this booke. These are written, that yee might beleeve, that Jesus Christis the sonne of God, and that (in beleeving) yee might have life through his name.

The Collect.

God which half taught all the worlde, through the preaching of thy bleffed Apostle S. Paul, graunt, we befeeche thee, that were which have his wonderful conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christour Lord.

The Epistle.

nings and flaughter against the disciples of the Lorde, went buto the high Drieff, and delired of him letters to car. Trie to Damasco to the Synagogues. that if he founde any of this way (were they men or women) he might bring them bound to Pierusalem. And when he fourneyed, it fortuned that as he was come nigh to Damasco, suddenly there wined round about him a light from heaven, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why perfecuteff thou me? And he faide, what art thou Lorde? And the Lorde layde, I am Jelus whom thou perfecutest. It is hard for thee to kicke a gainst the pricke. And he both trembling a assonied. said, Lord, no hat will thou have me to doe! And the Lord faid buto him, Arife, and goe into the citie, and it thall be tolde thee what thou must doe. The men which fournesed with him, Goode amazed, hearing abovce.

ND Saul yet breathing out threat: Act.9.1

The conversion of S. Paul.

a boyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they ledde him by the hand, and brought him into Damasco. And he was three dayes with out fight, and neither did eate noz deinke. And there was a certaine disciple at Damasco, named Ananias: and to him layde the Lorde in a vilion, Ananias. And he faid, Beholde, Jam here Lorde. And the Lord laid butohim, Arile, and goe into the Areete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharfus. for beholde, he prayeth, and hath seene in a vision a man named Ananias, comming in buto him, aputting his handes on him, that he might receive his light. Then Ananias answered, Lorde, I have heard by many of this man, howe much entil he hath done to thy Saints at Dierusalem. And here he bath author ritie of the bigh Drieffes, to binde all that call on thy Pame. The Lorde sarde buto him, Goe thy war, for heis a chosen bestell buto me, to beare my Pame before the Gentiles, and Bings, and the children of If. rael. for I will the we him how great things be must luffer for my Pames lake. And Ananias went his way, and entred into the house, and put his handes on him, and faide, Brother Saul, the Lorde that appeared buto thee in the way as thou camelt, hath sent me, that thou mightest receive thy light, and be filled with the holy Gholf. And immediatly there fell from his eyes as it had bene Chales, and he received fight, and arose, and was baptized, a received meate, and was comforted. Then was Saul a certaine dayes with the disciples which were at Bamasco. And straightway beepreached Christ in the Synagogues, how that hee was the Some of God. But

ail

Purification of Marie the virgin.

all that heard him, were amaled, and layde, Is not this he that spoyled them which called on this name in Pierusalem, and came hither so, that intent, that he might bring them bounde but the high Prieks? But Saul increased the more in strength, and consounded the Jewes which dwelt at Damasco, assuming that this was very Christ.

The Gospel.

Eter answered, and sayde buto Jesus, Mat. 19. Beholde, we have forsaken all and fole 29. lowed thee, what shall we have therefore fore? Telus saide buto them, verily I

man hall lit in the feat of his maiestie, ye that have followed me in the regeneration, thall litallo byon twelve seates, and judge the twelve tribes of Israel. And every one that forlaketh house, or brethren, or listers, or father, or mother, or wife, or children, or lands, for my names sake, thall receive an hundreth folde, and shall inherite everlasting life. But many that are art thalbe last, and the last shalbe sirt.

The Purification of S. Marie the virgin.
The Collect.

A Lmightie and everlatting God, we humbly befeech thy maiettie, that as thy onely begotten
fonne was this day presented in the Temple in subfance of our flech: so graunt that we may be presented but other with pure and cleare mindes, by Jesus
Thrist our Loide.

The Epistle.
The same that is appointed for the Sunday.

The

Saint Matthias day.

The Gospel.

Hen the time of their purification (after the lawe of Moles) was come, they brought him to Dierufalem, to present him to the Lord (as it is written in the law of the Lord: Euery man childe that first openeth the matrix, halbe called holytothe Lord) atooffer (asit is. said in the law of the Lord) apaire of turtle doues, or two yong pigeons, And behold, there was a manin Hierusalem, whose name was Simeon, a the same man was full and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he received of the holy Bhost, that he thould not fee death, except he first sawe the Lorde Christ, And he came by inspiration into the Temple.

Saint Matthias day. The Collect.

A Lmighty God, which in the place of the traitour Judas, didded chuse thy faithfull servant Patthias to be of the number of the twelve Apostles: Graunt that thy Church, being alway preserved fro false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord.

The Epistle.

t.1,15.

those dayes Peter Goode by in the middes of the disciples, and sayde, (the number of names that were together, were about an hundred and twentie) De men and brethren, this Scripture must needs have bin sulfilled, which y holy ghost, through y mouth of Pauld, spake before of Judas, which was quide

Saint Matthias day.

auide to them that tooke Jesus. For hee was numbzed with bs, and had obteined fellowshippe in this ministration. And the same bath now possessed a plat of around with the rewarde of iniquitie, and when he was hanced, burst as under in the middes, a all his bowels gumed out. And it was knowen buto all the inhabiters of Dierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie field. For it is written in the booke of Plaines, Hishabitation be boid, ano man be dwelling therein, and his Bishopsicke let another take. Wherefore, of these men which have companied with vs (all the time that the Lord Jesus had all his convertation among by, beginning at the baptisme of John, buto that same day that he was taken by from vs) must one be ordefined to be a withesse with bs of his refurrection. And they appointed two: 30seph, which is called Barsabas (whose surname was Aukus) and Matthias. And when they praved. they layd, Thou Lorde which knowest the hearts of all men, thew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Audas by transgression fell, that he might go into his owne place. And they gave footh their lottes, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

The Gospel.

The Gospel.

That time Jesus answered, and Mat. 11.

sayde, I thanke thee, O father, 25.

Lord of heaven and earth, because
thou hast hid these things from the
wise and prident, and hast shewed
them but o babes: Therity father,
even so was it thy good pleasure.

HR

Annunciation of the virgin Marie.

All things are given but o mee of my father: and no man knoweth the some but the father, neither knoweth any man the father, save the some, and he to whomsoever the some will open him. Come buto me all ye that labour, and are laden, and I will ease you. Take my yoke by on you, and learne of me, for I am neeke and lowly in heart, and ye hal sinde rest but o your soules: for my yoke is ease, and my burden is light.

Annunciation of the virgin Marie.

The Collect.

We befeech thee, Lorde, power thy grace into our hearts, that as we have knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought buto the glory of his resurrection, through the same Christ our Lorde.

The Epistle.

.7. IO.

Do spake once againe to Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the height aboue. Then sayd Ahaz, I will require none,

neither will I tenut the Loide. And he layde, Hearkentol, ye of the house of Dauid: Is it not ynough foryou that ye begrievous but o men, but yee must grieve my God also? And therefore the Loide shall give you a token: Beholde, a birgin shall conceive, and beare a sonne, and thou his mother shall call his name Emmanuel. Butter and home shall be eate; that he may knowe to resule the euill, and chuse the good.

Annunciation of the virgin Marie.

The Gospel.

Ad in the lirt moneth, the Angel Luk.1.26 Gabriel was sent from God, but o a city of Galilee named Pazareth to a virgin spouled to a mā, whole name was Joseph, of the house of Dauid, a the virgins name was Parie. And the Angel wet in buscher, and said. Daile full of grace, the Lord is with

toher, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When the saw him, the was avamed athis laying, and cast in her minde what maner of falutation that hould be. And the Angel saide buto her, feare not Marie, for thou halt founde grace with God: Beholde, thou halt conceine in thy wombe, and beare a sonne, and thalt call his name Jefus. He halbe great, and halbe called the sonne of the highest. And the Lorde God hall give buto him the seate of his father Dauid, and he hall reigne over the house of Jacob forever, and of his kingdome there thall be none ende. Then sayde Marie to the Angell, Howe wall this be, seeing A knowe not a man? And the Angell answered, and said but oher, The holy Bhost wall come byon thee, and the power of the highest thall overthadow thee. Therefore also that holy thing which wall be borne, halbe called the forme of God. And beholde, thy comfin Elizabeth, the hathalfo conceined a sonne in her age, and this is the firt moneth, which was called barren: for with God nothing that be impossible. And Marie sayde, Behold the handmaide of the Lord, be it buto me according to thy word. And the Angel departed from her.

The

Saint Markes day.

The Collect.

A Lmightie God, which halt instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Warke, give by grace that were be not like children, carred away with every blast of bayne doctrine: but sirmely to be established in the trueth of thy holy Gospel, through Jesus Christour Lord.

The Epistle.

Dto every one of vs is given arace, according to the measure of the gifte of Christ. Wherefore he sayeth, when he went by on high, heled captivitie cap-Sient fine, and gane giftes butomen. That he ascended, what meaneth it, but that he also des cended first into the lowest partes of the earth? Hee that descended, is even the same also that ascended by about all beauens, to fulfill all thinges. And the very same made some Apostles, some Prophetes, some Enangelistes, some sbepheardes, and teachers, to the edifying of the Saintes, to the worke and administration, even to the edifying of the body of Christ, till we all come to the buitte of the faith, and knowledge of the sonne of God, buto a perfect man, buto the measure of the full verfect age of Christ: That we hencefoorth houlde be no more children, wavering and carred about with every winde of doctrine, by the wilmelle of men, through craftines, whereby they lay awayte for by to deceive by. But let be followe the trueth in love, and in all thinges growe in him which is the head, even Christ: in whome if all the body be coupled and knit together throughout every ioent, where with one ministretts to another (according to the operation, as every part bath

1.4.7

Saint Markes day.

hath his measure) he encreaseth the body, but o the edifying of it selfe through loue.

The Gospel.
Am the true vine, and my father is an Ioh, 15, husbandman. Euery branch that beareth not fruite in me, he will take a way: and euery branch that beareth

fruite, withe purge, that it may being forthmore fruite. Powe are ye cleane through the words which I have spoken buto you. Bide in me, a I in you. As the branch cannot beare fruit of it selfe, erceptit bide in the wine: no more can ve, except ve abide in me. I am the wine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can re do nothing. Afa man bide not in me, be is call forth as a branch, and is withered, and mengather them, a cast them into the fire, and they burne. If ye abide in me, & my words abide in you, aske what re will, and it thall be done for you. Herein is my father glorified, that pee beare much fruite, a become my disciples. As the father hath loved me, even so also have Floued you: Continue you in my love. If ye keepe my commande. ments, ye thall bide in my loue, even as I have kept my fathers commandements, and abide in his love. These things have I spoken but o you, that my sore might remaine in you. That your for might be full.

Saint Philip and Iames day.
The Collect.

A Lmightie God, whome trucky to knowe is everlacting life: graunt by perfectly to knowe thy Some Jesus Christ to be the way, the trueth, and the life, as thou half taught Saint Philippe, and o-L. i. ther

Saint Philip and fames day.

ther the Apollies, through Jelus Christ our Lord.

The Epistle.

Ames the servant of God, and of the Lord Jesus Christ, sedeth greeting to the twelve tribes which are scattered abroade. Dy brethren, count it for an exceeding ion, when ree fall into divers temptations knowing this that

a temptations: knowing this, that the trying of your faith gendzeth patience, and let patience have her perfect worke, that ye may be perfect and founde, lacking nothing. If any of you lacke wiledome, let him alke of him that giveth it, even God, which giveth to all men indifferently, and cafleth no man in the teeth, and it hall be given him. But let him aske in faith, and waver not. for hee that doubteth, is like a wave of the sea, which is toff of the winder, and carred with violence: Deither let that man thinke that he hall receive any thing of the Lorde. I wavering minded manis bnstable in all his waves. Let the brother which is of lowe degree, rejoyce when he is exalted. Againe, let him that is rich, rejoyce when he is made lowe: For even as the floure of the graffemail he passe as way. Hoz as the funne riseth with heate, and the grade withereth, and his floure falleth away, and the beautie of the faction of it pericheth: even so thall the rich man perith in his waves. Dappie is the man that endureth temptation: for when heistry. ed, he wall receive the crowne of life, which the Lorde hath promised to them that love him.

The

Saint Philip and lames day.

The Gospel.

Md Jelus layde but ohis disciples, Let Ioh. 14 not your hearts be troubled. Le beleeue in God, beleeue also in mee. In my fathers house are many mantions. If it were not so, I would have to loe you.

A goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receive you, even buto my felfe, that where Jam, there may ree be also. And whither I goe, yeeknowe, and the war ve knowe. Thomas farth buto him, Lorde, wee knowe not whither thou goest, and how is it possible for vs to know the way? Jelus faith unto him, Jan the way, a the tructh, and the life. Po man commeth to the father but by me. If yee had knowen me, yee had knowen my father also: And now ye know him, and have feenehim. Philip fageth buto him, Lorde, hewe by the father, and it sufficeth by. Jesus saptu butohim, Haue I bin so long time with you, and yet half thou not knowen mee? Philippe, he that hath feene me, hath feene my father: and how favelt thou then, Shewe by the father. Beleevell not thou that I am in the father, and the father in me? The words that I speake buto you, I speake not of my selfe: but the father that dwelleth in mee, is hee that doeth the workes. Beleeue mee that I am in the father, and the father in me: or els beleeve meefor the workes fake. Merily, berily I say but o you, We that beleeveth on me, the workes that I doe, the same hall he doe also: and greater workes then these shall hee doe, because I goe buto my father. And whatsoever reaske in my name, that will I doe, that the father may bee gloxified by the sonne. If yee thall aske any thing in myname, I will doe it.

M.tt.

Saint

Saint Barnabe Apostle.

The Collect.

Lord Almightie, which half indued thy holy Apothe Barnavas with fingular giftes of the holy Shoft: let us not be destitute of thy manifolde gifts, nor yet of grace, to vie them alway to thy honour and glory, through Jesus Christ our Lord.

> The Epiffle. Idings of these things came buto the

> eares of the congregation which was in Pierusalem. And they sent footh

Barnabas, that hee thoulde goe buto Antioch. Which when he came, Thad feene the grace of Bod, was glad, and exhorted them all, that with purpole of heart they would continus ally cleave buto the Lord. For he was a good man, andfull of the holy Ghoff, a of faith, and much people was added but othe Lorde. Then departed Barnavas to Charlus to seeke Saul: and when he had founde him, he brought him buto Antioche. And it chaunced, that a whole yere they had their conversation with the congregation there, and taught much people, in so much that the disciples of Antioch were the first that were called Christen. In those daves came Prophets from the citie of Pierusalem buto Antioche. And there stoode by one of them named Agabus, and lignified by the Spiritz, that there moulde bee great dearth throughout all the worlde: which came to valle in the Emperour Claudius daves. Then the disciples, enery man according to his abilitie, purposed to sende succour buto the brethren which dwelt in Jurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul. The

Saint John Baptist.

The Gospel.

Dis is my commaundement, that yee Iohn 1 loue together as I have loued you. 12. Breater loue hath no man then this, that a man bestowe his life for his friendes. De are my friendes, if re doe whatfoeuer I commaunde you. Hencefooth call I not you servants: for the servant knoweth not what his Lorde doeth: but you have I called friendes, for all thinges that I have heard of my father, have I ovened to you. De have not chosen me, but I have chosen you, and orderned you to goe and bring foorth fruite, and that your fruite houlde remaine, that whatfoeuer ye aske of the father in my name, he may aine it you.

Saint Iohn Baptist. The Collect.

A Lmighty God, by whose providence thy servant John Baptist was wonderfully borne, and sent to pecpare the way of thy sonne our Saujour by preaching of penance: make by so to followe his doctrine and holy life, that we may truely repent, accozding to his preaching, and after his example constantly speake the trueth, boldely rebuke vice, and vatiently fuffer for the trueths fake, through Jefus Christour Lorde.

The Epistle.

E of good cheare my people. Dye \$20. Efa.40 phets, comfort my people, fageth your God, comfort Hierusalem at the heart, and tell her that her transile is at an ende, that her offence is pardoned, that the hathreceined of the Lordshand ful-

acient correction for all her linnes. A boyce cryed in D. iii. the

Saint John Baptist.

the wildernesse, Prepare the way of the Lorde in the mildernelle, make traight the path for our God in the defert. Let all valleyes be exalted, a every mountaine and hill be laide low. What so is crooked, let it be made traight, and let the rough be made plaine fieldes. for the glory of the Lord thall appeare, and al fleth thall at once see it. Hoz why: the mouth of y Lord hath sucken it. The same borce spake, Rowe crve. And the Prophet answered, What shall I cry. That all fleth is graffe, and that al the goodlineffe thereof is as the flower of the fielde. The graffe is withered, the flower falleth away. Even so is the veovle as graffe, when the breath of the Lorde bloweth bron them. Deverthelesse, whether the grasse wither, or that the flower fade away, yet the worde of our God endureth for ever. Goe by buto the high hill (D Si on) thou that bringest good tidings, lift by thy boyce with vower, O thou preacher Pierusalem, lift it bu without feare, and say buto the cities of Juda, Behold your God, behold, the Lord God Hall come with power, and beare rule with his arme. Beholde, he beingeth his treasure with him, and his workes goe before him. He chall feede his clocke like an heardman: he wall gather the lambes together with his arme, and cary them in his bosome, and thall kindly entreate those that beare your.

The Gospel.

Lizabeths time came that the houlde be delinered, and the brought foozth a forme. And her neighbours and her confins heard fay, howe the Lozde had the wed great mercie boon her, and rejoyced with her. And it fortuned, that in the erght

Day

Saint Iohn Baptist.

day they came to circumcife the childe, and called his name Facharie after the name of his father. And his mother answered and said, Pot so, but his name thall be called John. And they layd buto her, There is none of thy kinred that is named with this name. And they made lignes to his father, howe he would have him called. And hee asked soz writing tables, and wrote, faying, Dis name is John. And they marneiled all. And his mouth was opened immediatly, and his tongue allo, and hee spake, and prayled God. And feare came on all them that dwelt nigh buto him. And all these sayings were noyled abroade throughout all the hie countrey of Jurie, and they that heard them, layde them by in their hearts, lays ing, what maner of childe thall this bee? And the hande of the Loide was with him. And his father Zacharias was filled with the holy Bhoff, and prophecied, saying, Prayled be the Lord God of Israel, for hee hath vilited and redeemed his people. And hath rayled by an home of faluation butobs, in the house of his servant David, even as hee promised by the mouth of his holy Prophetes, which were fince the worlde began. That wee should bee saued from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy covenant. That hee woulde persourme the othe which hee sware to our father Abraham, sorto gine bs. That wee, being delivered out of the handes of our enemies, might serue bim without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe malt bee called the Prophet of the Pighelt: for thou walt goe before the face of the Lorde to prepare his waves. TO P.iiii.

3110011

Saint Peters day.

To give knowledge of faluation buto his people, for the remission of sinnes. Through the tender mercy of our God, whereby the day spring from an high hath bilited bs. To give light to them that sate in darkenesse, and in the madow of death, a to guide our feete into the way of peace. And the childe grewe, a waved strong in spirit, a was in wildernes, till the day came when he thould thew himselfe but o the Israelites.

¶ Saint Peters day. The Collect.

A Lmighty God, which by thy sonne Jesus Christ, hast given to thy Apostle S. Petermany excellent giftes, and commaunded thim earneally to feede thy flocke: make wee befeeche thee all Bishops and Pattours diligently to preach thy holy word, and the people obediently to followe the same, that they may receive the crowne of everlatting glozie, through Je fus Christ our Lord.

The Epistle.

Tthe same time, Perod the King aret. ched footh his handes to bere certaine of the congregation, a he killed James the brother of John, with the sword. And because hee sawe it pleased the Jewes, hee proceeded further, and tooke Peter alfo.

Then were the dayes of sweete bread. And when he had caught him, he put him in prison also, and deline. red him to foure quaternions of fouldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but praper was made without cealing of the congregation buto God for him. And when Derod woulde have brought him out buto the people, the same night sept Peter betwente

Saint Peters day.

twene two fouldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde, the Angel of the Lorde was there present, and a light thined in the habitation, and he smote Peter on the lide, and Cirred him by, faying, Arife by quickly. And his chaines fell from his handes. And the Angel faide buto him, Birde thy felfe, and binde on thy fandales. And so be did. And bee faith buto him. Call thy garment about thee, and followe mee. And beecame out, and followed him, and will not that it was trueth which was done by § Angel, but thought bee had seene a vision. When they were past the first and second watch, they came but othe year gate that leadeth buto the citie, which opened to them by the owne accorder and they went out, and passed through one Areete, and foothwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie that the Lozd hath sent his Angel, and hath delivered mee out of the hande of Herode, and from all the wayting of the people of the Temes.

The Gospel.

hen Jesus came into the coasses Matt. 1
of the citie, which is called Cesa-13.
rea Philippi, hee asked his disciples, saying, whome doe men say that I the some of man am? They said, Some say that thou art John Baptist, some Clias, some Jeremias, or one of the Prophets. Hee sayeth but o them, But whome say yee that Jam? Simon Peter answered, and sayde, Thou art Christ the some of the living God. And Jesus answered, and sayde but bim,

Saint James the Apostle.

him, Pappie art thou Simon the some of Jonas: for flesh a blood hath not opened that but thee, but my father which is in heaven. And J say but othee, that thou art Peter, and boon this rocke wil J build my Congregation, and the gates of hell shall not prevaile against it. And J will give but thee the keyes of the kingdome of heaven: and whatsoever thou bindest in earth, shalbe bound in heaven: and whatsoever thou loosest in earth, shalbe loosed in heaven.

Saint Iames the Apostle. The Collect.

Gkaunt, Omercifull God, that as thine holy Apolite James, leaving his father and all that he had, without delay was ovedient but the calling of thy Sonne Jelus Christ, and followed him: So wee forfaking all worldly and carnall affections, may be evermore readie to followe thy commaundements, through Jelus Christ our Lord.

The Epiftle.

from the citie of Hierusalem, onto Antioche. And there koode by
one of them named Agabus,
and signified by the spirite, that
there house bee great dearth
throughout all the world, which
came to passe in the Emperour
Claudius dayes. Then the disciples, every man according to his habilitie, purposed to send succour onto the brethren which dwelt in Jurie: which thing
they also did, and sent it to the Elders by the handes
of Barnabas and Saul. At the same time Herode
the King stretched soorth his hands to bere certaine

II.

Saint fames the Apostle.

of the congregation. And he killed James the brother of John with the swoode: and because he sawe it pleased the Jewes, he proceeded further, and tooke Deterallo.

The Gospel

Hen came to him the mother of Jebe. Mar, 20, dees children, with her sonnes, wor. 20, thipping him, and destring a certaine thing of him. And he laide buto her,

what wilt thou? She laid but ohim, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Jelus answered and saide, Be wote not what pe aske. Are ye able to drinke of the cuppe that A wall drinke of? and to be baptized with the baptisme that I am baptized with? They saide buto him, we are. De faide buto them, De hall deinke in deede of my cuppe, and be baptized with the bap tilme that I am baptized with: but to litte on my right hande and on my left, is not mine to giue, but it chall chaunce buto them that it is prepared for of my father. And when the ten heard this, they dif dayned at the two brethren. But Jesus called them buto him, and saide, De knowethat the princes of the nations have dominion over them, and they that are great men, exercise authoritie byon them. It thall not be so among you. But whosveuer will be great among you, let him be your minister, and whosever wil be chiefe among you, let him be your feruant: Euen as the sonne of man came not to be ministred buto, but to minister, and to giue his life a redemption for many.

Saint

Saint Bartholomers Apostle.

The Collect.

Almightie and everlatting God, which hat given grace to thine Apostle Bartholome we, true ly to believe and to preach thy worde: graunt, we befeech thee, but othy Church, both to love that he believed, and to preach that he taught, through Christ our Lorde.

The Epistle.

D the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch.

And of other durst no man iogne him selfe to them: neverthelesse the people magnissed them. The number of them that believed in the Lord, both of men a women, grewe more and more, insomuch that they brought the sicke into § streetes, and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about, but Hierusalem, bringing siche solkes, a them which were bered with bucleane spirites, and they were healed every one.

The Gospel.

C 22.

which of them houlde seeme to be the greatest. And hee sayde but o them, The Kinges of nations raigne oner them, and they that have authoritie boon them, are called gracious Lordes: but ye shall not be so. But he that is greatest among you, shall be

as

Saint Matthewe.

as the yonger, and he that is chiefe, halbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serveth? Is not he that sitteth at meate? But I am among you as he that ministreth. De are they which have bidden with me in my temptations. And I appoint but o you a kingdome, as my father hath appointed but o me, that ye may eate and drinke at my table in my kingdome, and sit on seates indging the twelve tribes of Israel.

Saint Matthewe.

The Collect.

A Linightie God, which by thy blessed sonne diddest call Matthewe from the receite of custome, to be an Apostle and Euangelist: Braunt by grace to sociate all couetous desires and inocidinate love of riches, a to sollowe thy said sonne Jesus Christ, who live than dreigneth with thee and the holy Ghost, ac.

The Epistle.

hath blinded the mindes of them which believe not, left & light of the Golpel of the glozy of Christ (which is the image of God) shoulde thine but o them. For we preache not our selves, but Christ Jesus to bee

Ceing that wee have such an office, e. 2.Cor. uen as God hath had mercie on bs, we 4.1. goe not out of kinde, but have cast from bs the clokes of by honestie, and walke not incrastinesse, neither handle we the word of Bod deceitfully, but open the trueth, and report our selves to every mans conscience in the sight of God. If our Bospell be yet hidde, it is hid among them that are lost, in whom the God of this worlde

the

Saint Matthewe.

the Lorde, a our selves your servants for Jesus sake. For it is God that commandeth the light to hime out of darkenesse, which hath chined in our hearts, for to give the light of the knowledge of the glory of God, in the sace of Jesus Christ.

The Gospel.

t.9.9.

ND as Jelus valled foorth from thence, beefawe a man (named. Matthewe) litting at the receite of custome: and he sayde buto him, Molloweme, And he arose, and fol-Towed him. And it came to passe, as Telus late at meat in his houle. beholde, many Publicanes also and sinners that came, sate downe with Tesus and his disciples. And when the Pharifees sawe it, they sayde but his disciples, 19hy eateth your matter with Bublicanes and linners? But when Jesus heard that, hee sayde bnto them. They that be from neede not the phylition, but they that are licke. Goe perather and learne what that meaneth: I will have mercie, and not sacrifice. for I am not come to call the righteous, but unners to repentance.

Saint Michael and all Angels.

The Collect.

Euerlasting God, which hast ordeined and contituted the services of all Angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee service in heaven, may by thy appropriment succour and defende by in the earth, through Jesus Christ our Lord.

The

Saint Michael and all Angels.

The Epistle.

Here was a great battell in heaven: Apo.12. Apo.12. the Dragon, and the Dragon fought with his angels, and prevailed not, neither was their place foundeany more in heaven. And the great Dragon, that olde ferpent, called the deuill and Satanas, was call out, which deceiveth all the worlde. And he was call into the earth, and his angels were castout also with him. And I heard a loude voyce, saying, In heavenis nowe made faluation, and strength, and the kingdome of our God, and the power of his Christ. Hoz the accuser of our brethren is cast downe, which accused them before God day and night. And they ouer came him by the blood of the lambe, and by the word of their testimonie, a they loved not their lives buto the death. Therefore rejoyce re heavens, and re that dwell in them. Woe but othe inhabiters of the earth, and of the lea, for the deuil is come downe bre to you, which hath great weath, because he knoweth that he hath but a Gozt time.

The Gospel.

Saint Luke the Euangelist.

receiveth me. But who so doeth offende one of these litle ones which beleeve in me, it were better for him that a millione were hanged about his necke, and that he were drowned in the deapth of thesea. Woe buto the worlde because of offences. Pecessarv it is that offences come: but woe but otheman by whom the offence commeth. Wherefore, if thy hande or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maymed, rather then thou houldest (having two handes, or two feete) be cast into everlasting sire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be cast into hell fire. Take heede that pe desvice not one of these litle ones: For I say buto you, that in beauen their angels doe alwayes beholde the face of my father, which is in heaven.

Saint Luke the Euangelist.

The Collect.

A Lmightie God, which called the the Phylition, whose praise is in the Gospel, to be a Phylition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christour Lord.

The Epiftle.

Atch thou in all thinges, suffer assictions, doe the worke throughly of an Euangelist, fulfill thine office but othe bettermost. Bee sober. Hor Fam now ready to be offered, and the time of my depar-

l'im.4.

Saint Luke the Euangelist.

departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith. From henceforth there is laide by for mea crowne of richteousnes, which the Lorde that is a righteous judge mall aire me at that day, not to me onely, but to all them that love his comming. Doe thy diligence that thou mavest come shortly buto me. For Demas bath forfakenme, and loueth this present worlde, and is departed buto Thessalonica. Crescens is gone to Balatia. Titus buto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable buto me for the ministration. And Tychicus have I fent buto Evbesus. The cloke that I left at Troada with Carpus, when thou commelt, bring with thee, and the bookes, but specially the parchement. Alexander the copperimith did me much evill, the Lorde rewards him according to his deedes: of whome be thou ware also, for he hath greatly withstandour wordes.

The Gospel,

P. TO C Lorde appointed other seventie Luk. 10 (and two) also, and sent them two and two before him into every citie a place, whither hee him selse woulde come. Therefore hee saide buto them, The harnest is great, but the labourers are fewe. Pray re therefore the Lord of the haruest, to send foorthlabourers into his haruest. Goe your waves, beholde. A fend you footh as lambes among wolves. Beare no wallet, neither scrip, northooes, a fainte no man by the way. Into whatsoever house ye enter, first fay, Peace be to this house. And if the sonne of peace be there, your peace thall rest byon him, if not, it that returne to you againe. And in the same house tarie D.i. Still,

Simon and Jude A postles.

Mill, eating and drinking such as they give: for the labourer is worthy of his reward.

Simon and lude Apostles.
The Collect.

A Luightie God, which halt builded thy congregation by on the foundation of the Apolles and Prophets, Jelu Christ him selfe being the head connections: graint by so to be to yied together in buitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee through Jesus Christ our Lord.

The Epistle. Undas the servant of Jesus Christ, the

called a sanctified in God the father. and preferued in Jefus Chrift: mercie I bnto you, and peace, a loue be multiplied. Beloued, when I gave all diligence to write buto you of the common faluation, it was needefull for me to write but o you, to erhort you, that ye thould continually labour in the faith, which was once gis tien buto the faints. Hoz there are certaine bugodly men, craftily crept in, of which it was written aforetime buto such inogement: They turne the grace of our God into wantonnes, adeny God (which is the onely Loed) and our Loed Jefus Cheist. My mind is therefore to put you in remedrance, for as nuch as re once know this, howe that the Lord (after that he had delinered & people out of Egypt) destroyed them which after beleeved not. The Angels also which kept not their art Cate, but left their own habitatio, he hathreferued in everlatting chaines buder darke.

like

nes, buto the judgement of pgreat day. Euen as Sodome & Bomozrhe, athe cities about them, which in

brother of James, to them which are

I.

Simon and Jude Apostles.

like maner defiled them selved with fornication, and followed trange fleth, are set foorth for an ensample, and suffer the paine of eternall fire. Likewise these being deceived by dreames, defile the fleth, despite rulers, and speake evill of them that are in authoritie.

The Gospel.

Discommaunde I you, that reloue to John 15 gether. If the world hate you, re knowe 17. it hated me before it hated you. If ree were of the worlde, the worlde woulde

s loue his owne: howbeit, because pe are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I far buto you, The servant is not greater then the Lorde. If they have persecuted me, they will also persecute you. If they have kept my laying, they wilkeepe yours allo. But al these things will they doe buto you for my names sake, because they have not knowen him that sent me. If I had not come and spoken buto them, they shoulde have had no sinne: but nowe have they nothing to cloke their anne withall. De that hateth me, bateth my father also. If I had not done among them the works which none other man did, they thoulde have had no tinne: but nowe have they both feene and hated, not onely me, but also my father. But this happeneth, that the saying might befulfilled that is written in their lawe, They hated me without a cause. But when the comforter is come, whom I will fend buto you from the father, even the spirit of trueth (which proceedeth of the father he shall testifie of me. And re hall beare witnesse also, because ye have bene with me from the beginning.

D. IL

The

All Saintes.

The Collect.

A Lmightie God, which halt knit together thy elect in one Communion and fellowhip, in the mylticall body of thy Sonne Christ our Lord: graunt by grace so to followe thy holy Saintes in all vertuous and godly living, that we may come to those inspeakable ioyes, which thou halt prepared for them that businedly love thee, through Jelus Christ our Lord, Amen.

The Epistle.

Cholde, I John saw another angel as Acend fro the riling of the funne, which had the seale of the living God, and he cryed with a loude boyce to the foure angels (to whome power was given to burt the earth, a the fea) faying, Purt not the earth, neither the lea, neither the trees, till we have lealed the feruants of our God in their foreheads. And A heard the nomber of them which were fealed, a there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel. Dithe tribe of Juda, were lealed rii. H. Of the tribe of Ruben, were sealed rii. A. Of the tribe of Gad, were sealed rii. D. Of the tribe of Aler, were lealed rii. M. Of the tribe of Rephthalim, were lealed rii. IP. Df the tribe of Manalles, were fealed rii. A. Of the tribe of Simeon, were fealed rit. M. Of the tribe of Leui, were sealed rii. I. Of the tribe of Jlachar, were fealed rii. D. Of the tribe of Zabulon, were lealed rii. A. Of the tribe of Joseph, were sealed rii. M. Of the tribe of Beniamin, were sealed rii. I.

After this I behelde, and loe, a great multitude (which

All Saintes.

(which no man can number) of all nations, and people, and tongues, Acode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud boyce, faying, Saluation be ascribed to him that litteth buon the feate of our God, and buto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beattes, and fell before the feate on their faces, and worthipped God, faying, Amen: Bleffing, and glozy, a wisedome, and thanke, and honoz, and power, and might, be buto our God, for euermore. Amen.

The Gospel.

Lefus feeing the people, went by into a Mat.5. M mountaine, and when he was set, his disciples came to him. And after that bee had opened his mouth, hee taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heaven. Blessed are they that mourne, for they shall receive comfort. Blessed are the mecke, for they shall receive the inheritance of the earth. Bleffed are they which hunger and third after righteoulnesse, for they chall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure inheart, for they hall fee God. Bleffed are the peacemakers, for they halbe called the children of God. Blessed are they which fuffer perfecution for righteousnes sake, for theirs is the kingdome of heaven. Blessed are ree when men reuile you, and persecute you, and thall fally say all maner of euill layings against you for my lake, reioyce and beglad, for great is your rewarde in heauen. Fox so persecuted they the Prophets which were before vou. D.iii.

The

The order for the ad-

ministration of the Lordes Supper, or holy Communion.



Omany as intende to be partakers of the holy Communion, shall signific their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liver, so that the Con-

gregation by him is offended, or have done any wrong to his neighbours, by worde or deede: the Curate having knowledge thereof, shall call him, and advertise him in any wise not to presume to the Lordes table, vntill hee have openly declared him selfe to have truely repented a ameded his former naughtie life, that the cogregation may thereby be satisfied, which afore were offended, and that he have recompensed the parties whome hee hath done wrong vnto, or at the least declare him selfe to be in sull purpose so to doe, as soone as he conveniently may.

The same order shall the Curate vse with those betwixt whome he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties so at variance, be content to forgine from the bottome of his heart, all that the other hath trespassed against him, and to make amendes for that he himselfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remaine still in his fro-

wardnesse

wardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and

nothim, that is obstinate.

The Table having at the Communion time a fayre white linen cloth vpon it, shall stande in the body of the Church, or in the Chauncel, where Morning prayer and Euening prayer be appoynted to be fayd. And the Priest standing at the North side of the table, shall say the Lords prayer with this Collect following. alleg vieter there is a party of that the

The Communion.



Amen.

Lmightic God, buto whome all hearts be open, all delires know. en, and from whome no secretes are hidde: cleanse the thoughts of our heartes by the inspiration of thy holy Spirite, that wee may perfectly love thee, and worthing magnific thy holy Pame, through Christ our Lorde,

Then shall the Priest rehearse distinctly all the tenne Commaundements: and the people kneeling, shall after euery Commandement, aske Gods mercy for their transgression of the same, after this sort.

The Minister.

Dod spake these wordes, and said, I am the Lorde thy GDD: Thou halt have none other cods but mee.

of the People. The world in the Edward in

Lorde have mercie bpon bs, and encline our hearts D.titi.

to keepe this lawe.

Minister.

Thou halt not make to thy selfe any graven image, not the likenes of any thing that is in heaven above, of in the earth beneath, of in the water under the earth. Thou halt not bowe downe to them not wothing them: for I the Lorde thy God am a felous God, and visite the sinne of the fathers upon the children, unto the thirde and fourth generation of them that hate mee: and hewe mercie unto thousands, in them that some mee, and keepe my Commaundements.

People.

Lorde haue mercie bpon bs, and encline our hearts to keepe this lawe.

Minister.

Thou halt not take the Name of the Lorde thy God in vaine; for the Lorde will not holde him guiltlelle that takethhis Name in vaine.

People.

Loide have mercie bpon bs, and encline our hearts to keepe this lawe.

Minister.

Remember that thou keepe holy the Sabbothday. Sire dayes halt thou labour and doe all that thou halt to do, but the seventh day is the Sabboth of the Lord thy God. In it thou halt do no maner of worke, thou and thy sonne, and thy daughter, thy manser want, and thy may deservant, thy cattell, a the stranger that is within thy gates. For in sire dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and halowed it.

People.

People. Lorde have mercie byon bs, and incline our hearts to keepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lorde have mercie boon by, and encline our hearts to keepe this lawe.

Minister.

Thou walt doe no murther.

People.

Lorde haue mercie bpon bg, and encline our hearts tokeepe this lawe.

Minister.

Thou halt not commit adulterie.

People.

Lorde haue mercie boon by, and encline our hearts to keepethis lawe.

Minister.

Thou walt not feale.

People.

Lorde hause mercie byon bs, and encline our hearts to keepe this lawe.

· Minister.

Thou halt not beare falle witnes against thy neighbour.

People.

Lorde have mercie boon bs, and encline our hearts to keepe this lawe.

Minister.

Thou halt not couet thy neighbours house, thou thalt not couet thy neignbours wife, not bis fernant,

1102

nothis mayd, not his ore, nothis alle, not any thing that is his. a litani tina . Edulo, . an and . . .

People.

Lorde have mercie byon by, and write all these thy lawes in our hearts, we befeech thee. In the control of the contro and the content of th

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and faying.

Let bs pray. A day (1503 0.

A Lmightie God, whole kingdome is euerlasting, and power infinite, have mercie byon the whole Congregation, and so rule the heart of thy chosen seruant Clizabeth, our Ducene and gouernour, that thee (knowing whole minister thee is) may aboue all things feeke thy honour and glory, a that we her fubiects (duely confidering whose authoritie spee bath) may faithfully ferue, honour, and humbly obey her, in thee, a for thee, according to thy bleffed worde and ordinance, through Jeins Christ cur Lorde, who with thee and the holy Bhoth, lineth a reigneth ever

one God, world withoutende, Amen. 11

A Lmightie and everlalling God, we be taught by Lathy holy words, that the hearts of Kings are in thy rule and governance, and that thou doeff dispose and turne them as it seemeth best to the godly wife. dome: wee humbly befeeche thee, so to dispose and governe the heart of Elizabeth thy fervant, our Dueene and governour, that in all her thoughtes, wordes, and workes, thee may ever feeke thy honour and glozie, and fludie to preferue thy people committed to her charge, in wealth, peace, and godlinelle: Graunt this, D merciful father, for thy deare formes lake Jeius Christour Lord, Amen, Istornadulistadi

Immediatly

Immediatly after the Collectes, the Priest shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of.
And the Epistle ended, he shall say the Gospel, beginning thus.

The Bospel written in the Chapter of.
And the Epistle and Gospel being ended, shall be said
the Creede.



Beleeue in one God the father almighty, maker of heaven a earth, and of all things vilible and invisible: a in one Lord Jelus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of bery God, be-

gotten, not made, being of one substance with the father, by whom all things were made: who for his men, and for our faluation, came downe from beatien, and was incarnate by the holy Ghost of the bir. gine Marie, and was made man, and was crucified also for bs buder Pontius Pilate. He suffered, and was buried, and the thirdeday he role againe according to the Scriptures, and ascended into heaven, and litteth at the right hande of the father. And hee that come againe with glozy to judge both the quicke and the dead: whose kingdome thall hatte none end. And I beleeve in the holy Ghost, the Lord and giver of life, who proceedeth from the father and the forme, who with the father and the sonne together is wozthipped and glozified, who spake by the Prophetes. Church. I acknowledge one baptilme for the remillion of linnes, And I looke for the refurrection of

the

1 be Communion.

the dead, and the life of the worlde to come, Amen,

After the Creede, if there be no sermon, shall followe one of the Homilies already set foorth, or hereafter to be

fet foorth by common authoritie,

After such Sermon, Homilie, exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conueniently by his discretion.

Et your light so thine before men, that they may see your good workes, and glorife your father

mhich is in heaven.

Lay not by for your selves treasure byon the earth, where the rust and moth doeth corrupt, and where thieves breake through and steale: but lay by for your selves treasures in heaven, where neither rust normoth doeth corrupt, and where theeves doe not breake through and steale.

mhatsoever ye woulde that men sould doe buts you, even so doe buto them, for this is the lawe and

the Apophets, in the grand

Lorde, thall enter into the kingdome of heaven: but hee that doeth the will of my father which is in heaven.

Jache stoode footh, and said but of the Lorde, Behold Lord, the halfe of my goods I give to the poore, and if I have done any wrong to any man, I restore

foure folde.

or. 9. Hoho goeth a warfare at any time of his owne continoho planteth a vineyarde, and eateth not of the fruite thereof. Dr who feedeth a flocke, and eateth not of the not

not of the milke of the flocke?

If we have sowen buto you spiritual things, is 1. Cor.9 it a great matter if wee thall reape your worldly

things:

Doe yee not knowe, that they which minister as i.Cor.9 bout holy thinges, live of the sacrifice: and they which wayte of the altar, are partakers with the altar? Even so hath the Lorde also orderned, that they which preache the Gospell, shoulde live of the Gospel.

Hee which soweth little, thail reape little: and hee 2.Cor.9 that soweth plenteously, thail reape plenteously. Let every man doe according as hee is disposed in his heart, not grudging, or of necessitie, for God soueth a

chearefull giner.

Let him that is taught in the worde, minister bus Galat. 6. to him that teacheth in all good things. Be not deceised, Bod is not mocked: For whatsoever a man sowerth, that shall be reave.

udhile wehaue time, let by doe good buto all men, Galar.6 and specially buto them which are of the housholde

of faith.

Godlinesse is great riches, if a man bee content 1Tim.6 with that he hath: for wee brought nothing into the

world, neither may we carr any thing out.

Charge them which are riche in this worlde, that 1. Tim. they be readie to give, and glad to distribute, laying by in store for themselves a good foundation against the time to come, that they may attayne eternals life.

Bod is not burighteous, that he will forget your Hebr. 6. workes and labour that proceedeth of lone, which love ye have he wed for his names take, which have ministred but othe faints, and yet doe minister.

TO

13. To doe good, and to distribute forget not, for with

luch lacrifices God is pleased.

ther have neede, a chutteth by his compaction from him, how dwelleth the love of God in him?

Give almes of thy goods, and turne never thy face from any pooze man, and then the face of the Lozde

mailnot be turned away from thee.

Be mercifull after thy power. If thou had much, give plenteoully. If thou had litle, doe thy diligence gladly to give of that litle: for logatherest thou thy felse a good reward in the day of necessitie.

He that hath pitie byon the pooze, lendeth buto the Lozd: and looke what he layeth out, it hall be payde

him againe.

Blessed be the man that provide thor the sicke and needie: the Lorde shall deliver him in the time of trouble.

Then shal the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring dayes appointed, every man and woman shall pay to the Curate the due and accustomed offrings. After which done, the Priest shall say.

Let by play for the whole flate of Christes Church

militant here in earth.

A Linightie and eucrituing God, which by thy holy Apostle hast taught by to make prayers and supplications, and to give thankes sor all men: wee humbly beleeche thee, most mercifully (to accept our almost and) to receive these our prayers, which wee offer but othy divine Maiestie, beseeching thee

re be in ginen he pose, hall the s (of ac-

61.

thee to inspire continually the bniversall Church with the spirite of trueth, bnitie, and concord: and graunt that all they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and live in britie and godly loue. We befeech thee allo to faue and defende all Christian kings, princes and gouernours, and especially thy servaunt Elizabeth our Ducene, that bider her we may be godly and quietly gouerned: and graunt buto her whole counsaile, and to all that be put in anthozitie boder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and bertue. Giue grace (Dheauenly father) to all Bishops, Pa-Hours and Curates, that they may both by their life and doctrine let footh thy true and lively word, and rightly and duely administer thy holy Sacraments: and to all thy people give thy heavenly grace, and specially to this cogregation here present, that with mecke heart and due reuerence, they may heare and receive thy holy worde, truely serving thee in holinelle and righteousnelle all the dayes of their life. And we most humbly befeech thee of thy goodnesse, D Lorde, to comfort and succourall them which in this transitozie life be in trouble, sozow, neede, sichenelle, or any other aduertitie: Grant this, D father, for Jefus Chriftes fake our onely mediatour and admocate. Amen.

Then shall followe this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

beloved brethren) to feede at the Lordes Supper, buto the which in Gods behalfe A bid you al that be here present, and befeech you for the Loide Jesus Chistes sake, that re will not refuse to come thereto, being so louingly called and bidden of Godhimselse. Deknowe howe grieuous and bukinde athing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the ahestes to litte downe, and ret they which be called (without any cause) most buthankefully refuse to come. Which of you in such a case woulde not be ino. ued? noho woulde not thinke a great iniurie and wrong done buto him? Wherefore most dearely beloued in Christ, take regood heede, lest re, withdraw. ina your felues from this boly supper, proudke Gods indignation against you. It is an ease matter for a mantolay, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man fay, I am a grieuous linner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, be rounot assamed to say you will not come? When you should returne to God, wil you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, howe little such fained excuses that auaile before God. They that refused the feast in the Bolpel, because they had bought a farme, or woulde trye their pokes of oven, or because they were marrped, were not so excused, but counted birworthy of the heauely feast. I for my partamhere present, and according to mine office I bid you in the name of God.

God, I call you in Christes behalfe, Jerhort rou, as you love your ownefaluation, that re wil be vartakers of this holy Communion. And as the foune of GDD did bouchfafe to peelde by his soule by death byon the Crosse for your health: Even so it is your duetie to receive the Communion together in the remembrance of his death, as beehim selfe commaunded. Powe, if you will in no wife thus doe, consider with your selves, howe great injurie you doe buto GDD, and howe fore punishment hangeth over our heades for the same. And where: as you offende GDD so soze in refusing this holy banquet, Jaomonish, Jerhort, and beleeche you, that buto this bukinduelle ye will not adde any more: Which thing ve shall doe, if yee stande by as gazers and lookers on them that doe communicate. and be not partakers of the same your selves. For what thing can this be accompted els, then a further contempt and bukindenelle buto God! Truely, it is a areat buthankefulnesse to say nay, when ree be called: but the faulte is much greater, when men stande by, and yet will neither eate not drinke this holy Communion with other. I pray you what can this be els, but even to have the mysteries of Christ in derition? It is sayde buto all, Take pe, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall re heare these wordes! what wil this be els, but a neglecting, a despising a mocking of the testament of Christin herefore rather then vee mould to do, depart you hence, and give place to them that be godly disposed. But when you depart, I beteeche you ponder with your selves, from whome re depart. De depart from the Lordes table, ree depart 19. i. frome

from your brethren, and from the banquet of most beauenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

And sometime shall be say de this also, at the discretion of the Curate.

De Garely beloued, forasmuch as our due.

tie is to render to Almightie God our heavenly father most hearty thankes, for that he hath given his Sonne our Saujour Jesus Christ, not onely to die for bs, but also to be our spiritual foode and suste. nance, as it is declared buto bs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receive it worthily, and so dans gerous to them that will presume to receive it bre worthily: my duetie is to exhort you to consider the dianitie of the holy mysterie, and the great perill of the buwozthie receiving thereof, and so to search and examine your owne consciences, as you woulde come holy and cleane to a most godly and heavenly feast, so that in no wife ye come but in the marriage garment required of God in holy Scripture, and so come and beereceived, as worthis partakers of fuch a heavenly table. The way and meanes thereto, is: first to examine your lives and conversation by the rule of Gods commandements, and where: in so ever ye hall perceive your selves to have offen. ded, epther by will, worde, or deede, there bewayle your owne unfull lives, and confesse your selves to Almightie God, with full purpole of amendement

of life. And if you hall perceive your offences to bee fuch, as be not onely against God, but also against your neighbours: then pe thall reconcile your felues buto them, ready to make restitution a satisfaction, according to the ottermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgive other that have of fended you, as you woulde have forgivenelle of your offences at Gods hande: for otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full truff in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforefaid can not quiet his owne conscience, but requireth further comfozt oz counsell, then let him come to mee, or some other discreete and learned Minister of Gods word, and open his griefe, that hee may receive such ghostly counsaile, advice, and comfort, as his conscience may be relieved, and that by the ministerie of Gods worde he may receive comfort, and the benefite of absolution, to the quieting of his coscience, and auoyding of allscruple and doubtfulnesse.

Then shall the Priest say this exhortation.

Garely beloued in the Lozde, yee that minde to come to the holy Communion of the body and blood of our Sausour Christ, must consider what Saint Paul writeth to the Corinthians, how he erhorteth all persons diligently to trie a examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with P.ii.

3

a true and penitent heart and littely faith we receive that holy Sacrament (for then we spiritually eate the flesh of Christ, and drinke his blood, then we dwel in Christ, and Christ in vs., wee be one with Christ, and Christ with vs:) So is the danger great, if wee receive the same bowozthily. Foz then we be guiltie of the body and blood of Christ our Saufour: wee eate and deinke our owne damnatio, not considering the Lordes body: we kindle Gods wrath against vs: we proude him to plaque by with divers diseases, and funder kindes of death. Therefore if any of roube a blasphemer of God, an hinderer of Claundes rerofhis woode, an adulterer, or bee in malice or enuie, of in any other grieuous crime, bewaite your sinnes, and come not to this poly table, lest after the taking of this holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selves (brethren) that re be not judged of the Lorde. Revent pou truely for pour sinnes past: have a lively and stedfast saith in Christ our Sauiour. Amende pour lines, and be in perfect charitie with all men, fo wall ve be nicete partakers of those holy invsteries. And aboue all things, yee must give most humble and heartie thankes to God the father, the Sonne, and the holy Shoft, for the redemption of the worlde, by the death apassion of our Sautour Christ, both God and man, who did humble himselfe even to the death byon the croffe; for by milerable finners, which lay indarkenesse and hadowe of death, that hee might make by the children of GDD, and eralt by to enerialing life. And to the ende that wee houlde

alway remember the erceeding great love of our mater and onely fautour Jefus Christ, thus dying for bs, and the innumerable benefites (which by his precious bloodhedding) he hath obteined to bs: he hath instituted and orderned holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the father, and the holy Ghost, let be give (as we are most bounden) continuall thankes, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shal the Priest say to them that come to receive the

holy Communion.

Your linnes, and be in love a charitie with your neighbours, a intend to leade a new life, folowing the commandements of God, and walking from henceforth in his holy waves: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to almightie God, before this congregation here gathered together in his holy name, meekely kneeling by on your knees.

Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or els by one of the ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

A Lmightie God, father of our Lorde Jesus Christ, maker of all things, Judge of all men, wee knowledge and bewayle our manifolde sinnes and wickednesse, which wee from tyme to Prist.

time most grietiously have committed, by thought, word, and deede, against thy divine Maiestie, protosking most justly thy wrath and indignation against by. We doe earnestly repent, and be heartily sory for these our misosings, the remembrance of them is grietious but obs, the burths of them is intolerable: Have mercie by on by, have mercie by on by, most merciful father, for thy some our Lord Jesus Christs sake, forgive by all that is past, and graunt that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christour Lord. Amen.

Then shall the Priest or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

A Lmightie God our heavenly father, who of his great mercie hath promifed forgivenesse of times to all them that with heartie repentance and true faith turne but ohim: Have mercie by on you, pardou and deliver you from all your times, contirme and trength you in all goodnes, and bring you to everlasting life; through Jesus Christ our Lorde, Amen.

Then shall the Priest also say.

Heare what comfortable words our Sautour Christ faith to all that truely turne to him. Toine but to mee all that travaile and be heavie laden, and J will refresh you. So God loved the worlde, that hee gave his onely begotten Sonne, to the ende that all that believe inhim, should not perish, but have lifeed perlasting.

This is a true laying, and worthy of all men to be received,

received, that Jefus Christ came into the worlde, to saue finners.

Theare also what S. John saith.

If any man sinne, we have an advocate with the father, Jesus Christ the righteous, and he is the propttiation for our linnes.

After which the Priest shall proceede, saying,

Lift by your heartes.

Answere.

We lift them by but o the Lorde. Priest.

Let begine thankes buto our Loed God.

Answere.

It is meete and right so to doe.

Priest.

It is bery meete, right, and our bounden duetie. that we houlde at all times, and in all places, give thankes buto thee, D Lorde holy father, almightie euerlacking God.

Here shall followe the proper preface, according to the time, if there be any specially appointed: or els immediately shall followe, Therefore with angels, and

archangels, ac.

Proper Prefaces.

Vpon Christmas day, and seuen daies

Because thou diddest give Jesus Christ thine onethe operation of the holy Ghod, was made verie man, of the substance of the virgin Marie his mother, a that without spot of sinne, to make be cleane from all sinne: Therefore with angels and archangels.ac.

19. iiii.

Vpon

Proper prefaces.

Vpon Easter day, and seuen dayes after.

But chiefly are wee bounde to prayle thee for the glorious refurrection of thy Sonne Jesus Christ our Lorde: for he is the very Palchal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored by to exceptating life. Therefore with Angels, 4c.

Vpon the Ascension day, and seuen dayes after.

Through thy most dearely beloued sonne Jesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended by into heaven, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therefore with Angels, ac.

Vpon Whitsunday, and sixe dayes after.

Through Jesus Christ our Lorde, according to whose most true promise the holy Ghost came downe this day from heaven, with a sudden great sounde, as it had bene a mightie winde, in the likenesse of sierie tongues, lighting byon the Apostles, to teach them, and to leade them to altrueth, giving them both the gift of divers languages, a also boldenes with servent zeale, constantly to preach the Gospel but o all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, ac.

Vpon

Vpon the feast of Trinitie onely.

It is very meete, right, and our bounden duetie, that we houlde at all times and in all places, give thankes to thee, D Lorde, Almighty a everlating God, which art one God, one Lorde, not one onely person, but three persons in one substance. For that which we believe of the glory of the father, the same we believe of the sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, ac.

After which Pretaces, shall followe

immediatly.

Therefore with Angels and Archangels, a with all the company of heaven, we law and magnite thy glorious name, evermore praising thee and faying, Holy, holy, Lorde God of hostes. Heaven and earth are full of thy glory. Glory be to thee, D Lorde most high.

Then shall the Priest kneeling downe at Gods board, fay in the name of all them that shall receive the Com-

munion, this prayer following.

VVE doe not presume to come to this thy Table (Omercifull Lord) trusting in our owne righteousnesse, but in thy manifolde and great mercies. We be not worthis somuch as to gather by the crummes buder thy Table. But thou art the same Lorde, whose propertie is alwayes to have mercie: graunt by therefore gratious Lord, so to eat the slesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodyes may be made cleane by his body, and our soules washed through his most precious blood, and that we may ever more dwell in him, and he in by Amen.

Then the Priest standing vp, shall say as followeth.

A Lmightie God our heavenly father, which of thy tender mercie diddett give thine onely some Jelus Christ to luffer death byon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) aftell, perfect, and sufficient Sacrifice, oblation, and fatisfaction for the sinnes of the whole worlde, and did institute, and in higholy Golvel commande by to continue a perpetual memorie of that his precious death, butil his comming againe: Beare vs, D merciall father, we befeeche thee, and graimt that we, receiving these thy creatures of bread and wine, according to thy sonne our Saujour Jefus Chailts holy institution, in remembrance of his death and pallion, may be partakers of his most blessed body and blood: who in the same night that he was betraved, tooke bread, and when he had given thankes, he brake it, and gave it to his disciples, saying, Take, eate, this is my body which is given for you, doe this in remembrance of mee. Likewise after Supper he tooke the cup, and when hee had given thankes, hee gave it to them, saying, Drinke reall of this, for this is my blood of the newe Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye chall drinke it in remembrance of me.

Then shall the Minister first receive the Communion in both kindes him selfe, and next deliver it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he delivereth the bread,

he shall say.

The bodie of our Lorde Jelus Christ, which was given for thee, preserve thy bodie and soule into envertasting life: and take and eate this, in remembrance

brance that Christ dyed for thee, and feede on him in thine heart by faith with thankigiuing.

And the Minister that delivereth the cup, shal say.

The blood of our Lorde Jefus Chrift which was shed for thee, preserve thy body and soule into everlating life: admine this in remembrance that Chrises blood was shed for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after him enery petition. After shalbe sayd as followeth.

Lorde and heavenly father, wee thy humble fermercifully to accept this our facrifice of prayle and thankesgiving, most humbly beseeching thee to graunt, that by the merites and death of thy sonne Fefus Chailt, and through faith in his blood, we and all thy whole Church may obteine remission of our linnes, and alother benefites of his pallion. And here we offer and prefent buto thee, D Lorde, our selves, our foules and bodies, to be a reasonable, holy and lively facrifice buto thee, humbly befeeching thee. that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and headens ty benediction. And although wee bee buworthies through our manifolde sinnes, to offer buto thee any facrifice: pet we befeech thee to accept this our bount den duetie and fermice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lorde, by whome, and with whome, in the bnitie of the holy Shoft, all honour and glosy be buto thee, D father almightie, world withoutende, Amen. Archei in initiano el Georgiano i el cuero

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opolitics. Location and particles in our civile and

Or this.

A Lmightie and everliving God, wee most hear-Lily thanke thee, for that thou doest bouchfafe to feede by which have duely recived these holy mysteries, with the spiritual foode of the most precious bos die and blood of thy Sonne our Sautour Jesus Chaiff, and doest assure by thereby of thy favour and goodnesse toward by, and that we be very members incomposate in thy myllicall body, which is the blelled company of all faithfull people, and bee also herres through hope, of thy enertalting kingdome, by the merites of the most precious death and passion of thy deare Sonne: we now most humbly befeech thee, D heavenly father, to to allist by with thy grace, that we may continue in that holy felowship, and doe all such good workes as thou half prevared for by to walke in, through Jesus Christ our Lord, to whome with thee and the holy Ghost, be all honour and glorie, world without ende. Amen.

Then shalbe sayd or sung.

GLorie bee to God on hygh, and in earth peace, good will towardes men. Wee prayle thee, we blelle thee, we worthippe thee, we glorifie thee, we give thankes to thee for thy great glorie, D Lorde God, heavenly king, God the father almightie, D Lord, the onely begotten some Jesu Christ, D Lord God Lambe of God, some of the father, that takest away the sinness of the worlde, have mercie byon bs. Thou that takest away the sinness of the worlde, have mercie byon bs. Thou that takest away the sinness of the worlde, receive our prayer. Thou that sittest at the right hand of God the father, have mercie byon bs. For thou onely art holy, thou onely art the

the Lord, thou onely, D Christ, with the holy Bhost, art most high in the glory of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let

them depart with this bleffing.

The peace of God which palleth all understanding, heepe your hearts and mindes in the knowledge and love of God, and of his sonne Jesus Christ our Lord: and the blessing of God Almightie, the father, the sonne, and the holy Ghost, be amongst you, and remayne with you alwayes, Amen.

Collectes to be sayde after the offertorie, when there is no Communion, enery such day one. And the same may be saide also as often as occasion shall serve, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Mi-

nister.

A Slift by mercifully, D Lozde, in theleour supplications and prayers, and dispose the way of thy servants toward the attainement of everlating saluation, that among all the changes and chaunces of this mortall life, they may ever be desended by thy most gracious and readie helpe, through Christ our Lord. Amen.

Almightic Lorde and enertining God, bouchfate, wee befeeche thee, to direct, fanctifie, and
gouerne, both our heartes and bodies in the wayes
of thy lawes, and in the workes of thy commaundements, that through thy most mightic protection,
both here and ener, wee may be preserved in body
and soule, through our Lorde and Sauiour Jesus
Christ, Amen.

Chaunt wee befeeche thee, Almightie God, that the woordes which wee have heard this day withour outwarde eares, may through thy grace

be

be so grafted inwardly in our hearts, that they may bring sooth in be the fruite of good living, to the homour and prayle of thy name, through Jesus Christ

our Loed, Amen.

PRevent vs, D Lorde, in allour doings, with thy most gratious favour, and further vs with thy continuall helpe, that in all our woorkes begunne, continued and ended in thee, we may gloriste thy holy mame, a finally by thy mercie obtaine everlatting

life, through Jesus Christour Lorde, Amen.

A Lmightie God, the fountaine of all wisedome, which knowest our necessities before were aske, and our ignorance in asking: we beseech there to have compassion by on our instructies, and those thinges which for our boworthines we dare not, and for our blindnesse we can not aske, bouchsafe to give bs, for the worthinesse of thy sonne Jesus Christ our Lord, Amen.

A Lmightie God, which half promised to heare the petitions of them that aske in thy Sonnes Name, we beseeche thee mercifully to encline thine eares to be that have made nowe our prayers and supplications but other, and grant that those things which we have faithfully asked according to thy wil, may effectually be obteined, to the reliefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Vpon the holy dayes (if there be no Communion) shal be saide all that is appoynted at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or moe of these Collects be-

fore rehearfed, as occasion shall serue.

And there shalbe no celebration of the Lords Supper, except

The Communion.

except there be a good number to communicate with

the Priest, according to his discretion.

And if there be not aboue twentie persons in the parish, of discretion to receive the Communion, yet there shall be no Communion, except source or three at the least communicate with the Priest.

And in Cathedrall and collegiat Churches, where be many Priests and Deacons, they shalal receive the Communion with the minister every Sunday at the least, ex-

cept they have a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsuall to be eaten at the table with other meates, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remaine, the Curate shall have it to his owne vse.

The bread and wine for the Communion shall be prouided by the Curate and the churchwardens, at the charges of the parish, and the parish shalbe discharged of such summes of money or other ducties, which hitherto they have payde for the same by order of their houses every

Sunday.

And note, that every parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receive the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Easter, every Parishioner shall recken with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticali dueties, accustomably due, then and at that time to be payed.

The The

The ministration of

Baptisme to be vsed in the Church,



Tappeareth by ancient writers, that the Sacrament of Baptisme in the old time was not comonly ministred but at two times in the yere: at Easter, and Whitsuntide, At which times it was openly ministred in the presence of al the congregation. Which custome

now being growen out of vse (although it cannot for many cossiderations be wel restored againe) yet it is thought good to follow the same, as neere as coueniently may be. Wherefore the people are to beadmonished, that it is most convenient that Baptisme shoulde not be ministred hut vpon Sundayes, and other holy dayes, when the most number of people may come together, as wel for that the congregation there present may testifie the receiuing of them that be newly baptized into the number of Christ's Church, as also because in the Baptisme of infants, euery man present may be put in remébrance of his owne profession made to God in his Baptisme. For which cause also, it is expedient that Baptisme be ministred in the English tongue. Neuerthelesse (ifnecessitie so require) children may at all times be baptized at home.

Publique Baptisme.

When there are children to be baptized vpon the Sunday or holy day, the parents shall give knowledge over night, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, godmo-

godmothers, & people, with the children, must be ready at the font, either immediatly after the last lesson at Morning prayer, or els immediatly after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized, or no. If they answere, No: then shall the Priest say thus.

that our Sauiour Christ sayeth, None can enter into the kingdome of God, except he be regenerate and borne anewe of water and of the holy Ghost: I beseech you to call byon God the father through our Lord Jesus Christ, that of his bounteous mercie he will graunt to these children that thing, which by nature they can not have, that they may be baptized with water and the boly Ghost, and received into Christes holy Church,

Then the Priest shall say.

and be made lively members of the fame.

Lat by pray.

Lmightie and everlasting God, which of thy great mercie diddest save Poe a his samilie in the Arke from perishing by water, a also diddest safely leade the children of Israel thy people through the red sea, siguring thereby thy holy baptisme, a by the baptisme of thy wel beloved sonne Jesus Christ, diddest sanctify the slood Jorden and al other waters to the mystical washing away of sinne: we beseeche thee sorthine infinite mercies, that thou wilt mercifully looke byou these children, sanctise them, and D. i. wash

wan them with the holy Ghou, that they being deliuered from thy weath, may be received into the Arke of Cheiks Church, and being fledfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waves of this troublesome worlde, that finally they may come to the lande of everlasting life, there to reigne with thee world without ende, through Je-

sus Christon Lord, Amen.

A Lmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: we call byon thee for these infants, that they comming to the holy baptisme, may receive remission of their sinnes by spiritual regeneration. Receive them (D Lord) as thou hast promissed by the welbeloued sonne, saying, Aske, and you shall have, seeke, and you shall sinde, knocke, and it shall expensed but you. So give nowe but to be that aske, let be that seeke, sinde, open the gate but to be that knocke, that these infants may enjoy the everlasting benediction of the heavenly washing, and may come to the eternall kingdome which thou hast promised by Christour Lorde. Amen.

Then shall the Priest say.

Heare the wordes of the Gospel written by S. Marke, in

the tenth Chapter.

de certaine time they brought children to Christ that he houlde touche them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said but

to them, Suffer litle children to come buto me, and forbid them not, for to luch belongeth the kingdome of God. Merily I say buto you, whosever doeth not receive

receive the kingdome of God as a little childe, he chall not enter therein. And when hee had taken them by in his armes, he put his handes byon them, and blessed them.

After the Gospell is read, the Minister shall make this briefe exhortation vpon the wordes of the Gospel.



Riendes, you heare in this Golpell the words of our Saufour Christ, that he commanded the children to be brought but ohim: how hee blamed those that would have kept them from him: how

he exhorteth all men to follow their innocencie, You perceine how by his outward gesture and deede hee declared his good will towarde them: forhe embraced them in his armes, he layd his hands byon them, and blessed them. Doubt not yee therefore, but ear. nestly beleeve, that he will like wife fauourably receitte these present infants, that he wil imbrace them with the armes of his mercie, that he will give buto them the bleffing of eternall life, and make them pars takers of his everlatting kingdome. Wherefore, wee being thus perswaded of the good wil of our heavenly father toward these infants, declared by his sonne Jefus Chriff, and nothing doubting but that bee fauourably alloweth this charitable worke of ours, in bringing these chilozen to his holy Baptisme: let bs faithfully a devoutly give thanks butohim, and lay:

A Lmightie and everlatting God, heavenly father, wee give thee humble thankes, that thou half vouchlated to call vs to the knowledge of thy grace and faith in thee: Encreale this knowledge, and confirme this faith in vs evermore: give thy D.ii. holy

holyspirite to these infantes, that they may be borne againe, and be made heires of everlatting saluation, through our Lorde Jesus Christ, who liveth and reigneth with thee and the holy spirite, now and sor ever. Amen.

Then the Priest shall speake vnto the Godfathers & Godmothers on this wife.

TA TElbeloued friendes, vee haue brought these children here to be baptized, yee have prayed that our Lorde Jesus Christ woulde bouchsafe to receive them, to lay his handes byon them, to blede them, to release them of their sinnes, to give them the kingdome of heaven, and everlatting life. Pee have heard also that our Lorde Jesus Christ hath promised in his Gospell, to graunt all these thinges that yee have prayed for: which promise hee for his nart will most surely keepe and persourme. Wherefore after this promise made by Christ, these infants must also faithfully for their part, promise by you that he their sureties, that they will forsake the deuil and all his workes, and constantly beleeve Gods holy worde, and obediently keepe his commaundements.

Then shall the Priest demaunde of the Godsathers and

Godmothers these questions following.

Dest thou forsake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all conetous desires of the same, the carnall desires of the flesh, so that thou wilt not followe nor be ledde by them:

Answere.

I forlake them all.

Minister.

Does thou beleeve in God the Father almightie; maker of heaven and earth. And in Jesus Chief his onely begotten some our Lozde? And that hee was conceived by the holy Ghost, borne of the virgin Parie, that he suffered bnder Pontius Pilate, was crucised, dead and buried, that he went down einto hell, and also did rise agains the thirde day, that he ascended into heaven, and sitteth at the right hand of God the father almightie, and from thence shall come againe at the end of the world, to induct he quicke and the dead? And does thou beleeve in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

Answere.

All this Jacobaltly beleeve.

Minister.

Milt thou be vaptized in this faith?
Answere.

That is my delire.

Then shal the Priest say.

Mercifull God, graunt that the olde Adam in these children may be so buryed, that the newe man may be rayled by in them. Amen.

may die in them, and that all things belonging to the

spirite, may line and grow in them. Amen.

Graunt that they may have power and strength to have victorie, and to triumphagainst the deuil, the world, and the slesh, Amen.

D.iii.

Graunt

Braunt that wholoever is here dedicated to thee by our office and ministerie, may also be indued with heavenly bertues, and everlastingly rewarded, through thy mercy, D blessed Lorde God, who doest line and governe all thinges, worlde without ende, Amen.

A Lmightie everliving God, whose most dearely beloved sonne Jesus Chaut, for the forgivenesse of our sinnes, did shed out of his most precious side both water ablood, and gave commandement to his disciples, that they should goe teache all nations, a baptize them in the name of the father, the sonne, and of the holy Ghost: Regarde, we beseech thee, the supplications of thy congregation, and graunt that all thy servants which shalbe baptized in this water, may receive the sulness of thy grace, a ever remayne in the number of thy saithfull and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shal take the childe in his hands, and aske the name. And naming the childe, shall dippe it in the water, so it be discreetely and warily done, saying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghou. Amen.

And if the childe be vveake, it shal suffice to power yvater vpon it, saying the foresayd vvordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Gholf. Amen.

Then the Priest shal make a crosse vpon the childes forehead, saying,

VI treceive this childe into the congregation of Christes slocke, and doe signe him with the signe of the crosse, in token that hereaster he shall not be ashamed to confesse the faith of Christ crucissed, and mansully to sight buder his banner, against sinne, the worlde, and the deuill, a to continue Christes faithful souldier and servant but ohis lives end, Amen.

Then shall the Priest say.

Seeing nowe dearely beloved brethren, that these children be regenerate and grafted into the bodie of Christes congregation, let us give thankes but God for these benefites, and with one accordemake our prayers but Almightie GDD, that they may leade the rest of their life according to this beginning.

Then shall be saide.

Dur father which art in heaven, ac.
Then shall the Priest say.

E peeld thee heartie thanks, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receive him for thine owne childe by adoption, and to incorporate

childe by adoption, and to incorporate him into thy holy congregation. And humblie we be feech thee to graunt, that he being dead but offine, and living but o righteoulnesse, and being buried with Christin his death, may crucifie the olde man, and betterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of this resurrection, so that sinally, with the resource of thy holy congregation, he may be inheritour of thine everlasting hingdome, through Christ our Lord, Anten.

D.iiii. At

At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this exhortation fol-

lowing.

Dealmuch as these children have promised by you, to sociake the deuilland all his workes, to beleeve in God, and to serve him: you must remember that it is your partes and ducties to fee that these infantes be taught, so soone as they thall bee able to learne, what a solemne bowe, promise and profestion they have made by you. And that they may knowe these thinges the better, ye shall call byon them to heare fermons, and chiefely you hal provide that they may learne the Treede, the Lordes prayer, and the ten commandements in the English tonque, and all other things which a Christian man ought to knowe and beleeve to his foules health, and that these children may be vertuously brought by to leade agodly and a Christian life, remembring alwayes that baptisme doth represent buto by our profession, which is, to folow the example of our fautour Christ, and to be made like butohim, that as he dyed, and rose againe for bs, so should we which are baptized, dpe from linne, and rife againe buto righteousnesse, continually mostifying all our euill and corrupt affections, and daily proceeding in all bertue and godlinelle of liuina.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the articles of the faith, the Lordes prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

TOf

50 of them that are baptized in private houses in time of necessitie.



He Pastours and Curates shal often admonish the people, that they deferre not the Baptisine of infantes any longer, then the Sunday or other holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie, they baptize not children at home in their houses. And when great need shall compel them

fo to doe, that then they minister it on this fashion.

First, let them that be present, call vpon God for his grace, and say the Lordes prayer, if the time will suffer. And then one of them shall name the childe, and dippe him in the water, or powre water vpon him, saying these wordes.

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Gholf, Amen.

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe in the Church. But yet neuerthelesse, if the child which is after this sorte baptized, do asterward line, it is expedient that he be brought into the Church, to the intent the Priess may examine and trie whether the childe be lawfullie baptized or no. And if those that bring any childe to the Church, doe answere that he is alreadie baptized, then shall the Priessexamine them surther.

By

Private Baptisme.

By whome the childe was baptized: 119 ho was present when the childe was baptized: 119 hether they called voon God for grace and succour

in that necessitie?

what thing or what matter they did baptize the childe?

with what wordes the childe was baptized?

whether they thinke the childe to be lawfully a per-

fectly baptized?

And if the Minister shall prooue by the answeres of such as brought the childe, that all thinges were done as they ought to be: then shall not he christen the childe againe, but shall receive him as one of the slocke of the

true Christian people, saying thus.

Icertific you, that in this case ye have done well, and according but due order, concerning the baptizing of this childe, which being borne in original sinne, and in the wrath of God, is nowe by the lauer of regeneration in baptisme, received into the number of the children of God, and heires of everlating life. For our Lorde Jesus Christ doeth not deny his grace a mercie but o such infants, but most louingly doeth call them but o him, as the holy Gospell doeth witnesse to our comfort, on this wise.

A T a certaine time they brought children buto Christ that he shoulde touch them, and his Disciples rebuked those that brought them. But when Jehrs sawe it, he was displeased, and sayde buto them, Susser little children to come buto mee, and sorbid them not, for to such belongeth the kingdome of God. Werily I say buto you, whosever doeth not receive the kingdome of God as a little childe, hee shall not enter therein. And when hee had taken them by in his armes, he put his handes byon them.

Prinate Baptisme.

them, and blessed them,

After the Gospelis read, the Minister shall make this ex-

hortation vpon the wordes of the Gospel.

Likiendes, you heare in this Gospell the wordes of our Sautour Chaift, that hee commannded the children to bee brought buto him, howe hee blamed those that woulde have kept them from him, howe he exported all men to follow their innocencie. Pe perceive howe by his outward gelture and deede. he declared his good will towarde them. For hee embraced them in his armes, he layde his handes byon them, and bleffed them. Pout yee not therefore. but earnestly beleeve, that he hath likewise favourably received this present infant, that he hath embraced him with the armes of his mercie, that hee hath given buto him the bledling of eternall life, and made him vartaker of his everlatting kingdome. Wherefore wee being thus perswaded of the good will of our heavenly father, declared by his Sonne Jesus Chill towardes this infant, let be faithfully and devoutely give thankes butohim, and say the veaver which the Lorde himselfe taught, and in declaration of our faith, let by recite the articles conteined in our Creede.

Here the Minister, with the Godfathers & Godmothers shall fay.

Our father which art in heaven.ac.

Then shall the Priest demannde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doell thou in the name of this childe forlake the deuill and all his workes, the vayne pompe and

glosp

Private Baptisme.

glory of the world, with all the covetous deures of the same, the carnall desires of the flesh, and not to folowe and be led by them? Answere.

I forfake them all.

Minister.

Poelt thou in the name of this childe profelle this faith, to beleeve in God the father almightie, maker of beaven and earth? And in Jesus Christ his onely begotten some our Lorde? And that he was concepued by the holy ghost, borne of the virgin Marie, that hee suffered buder Pontius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also did rise agains the thirde day, that hee ascended into heaven, and litteth at the right hand of God the father almightie, and from thence he thall come againe at the ende of the world to judge the quicke and the dead. And do you in his name beleeve in the holy ghost, the holy Catholique Church, the Communion of Saints, the remillion of linnes, resurrection, and everlatting life after death?

Answere.

All this I fedfally beleeve.

Let vs pray.

A Lmightie and everlatting God, heavenly father, wee give thee humble thankes, for that thou hast bouchsafed to call by to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in bs evermore, give thy holy Spirite to this infant, that hee being borne agayne, and being made heire of everlasting saluation through our Lorde Jesus Christ, may continue thy feruant, and attaine thy promife, through the same our Lorde Jesus Christ thy sonne,

who

Private Baptisme.

who liveth and reigneth with thee in the bnitie of the same holy spirit everlastingly. Amen.

Then shall the Minister make this exhortation to the

Godfathers and Godmothers.

EDialmuch as this childe hath promifed by you, I to forfake the deuill and all his workes, to beleeve in God, and to serve him: you must remember that it is your part and duetie to see that this infant bee taught, so soone as he chall be able to learne, what a folemme bowe, promise, and profession he hath made by you. And that he may knowe these things the better, ye hall call byon him to heare fermons, a chiefly ree hall prouide that hee may learne the Creede, the Lordes prayer, and the ten Commandements in the English tongue, and all other things which a Chri-Cian man ought to knowe and beleeve to his soules health, a that this childe may be vertuoully brought by to leade a godly and a Christian life, remembring alway that baptiline doth represent buto by our profession, which is, to followe the example of our Sautour Christ, and be made like buto him, that as hee dyed and role againe for by, so choulde wee which are baptized, die from linne, and rife againe buto righte. ousnelle, continually mostifying all our euill a cosrupt affections, and dayly proceeding in all vertue and godlinelle of lining.

And so forth, as in publique Baptisme.

But if they which bring the infantes to the Church, doe make an vncertaine answere to the Priestes questions, and say that they can not tell what they thought, did, or said in that great seare & trouble of minde (as oftentimes it chaunceth) then let the Priest baptize him in forme aboue written concerning publique baptisme, sauing that at the dipping of the childe in the Font, he

shall

shall vse this fourme of wordes.

If thou be not baptized alreadie, P.I baptize thee in the Pame of the Father, and of the Sonne, and of the holy Ghos, Amen.

Confirmation, wherein is conteyned a Catechisme for children.

nistred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all thinges shoulde bee done in the Church to the edification of the same) it is thought good, that none hereafter shall bee consirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most convenient to bee observed, for divers considerations.

First, because that when children come to the yeeres of discretion, & haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie & confirme the same: and also promise that by the grace of God they wil euermore endeuour themselues faithfully to observe and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that bee haptized, that by imposition of handes and prayer, they may receive strength and desence against

against all temptations to sinne, and the assaultes of the worlde and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailty of their owne sless, partly by the assaults of the world and the deuill, they begin to be in daunger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordeined that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christes religion, should openly professe their owne saith, and promise to

be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Consirmation, he shall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessarie for their saluation, and be vindoubtedly saued.

A Catechisme, that is to say, Aninstruction to be learned of every childe, before he be brought to be confirmed of the Bishop.

Question. Mhat is your name? Answere.

12.02 A.

Question.

19 ho gave you this name?

Answere.

My Godfathers and Godmothers in my baptilme, wherein I was made a member of Christ, the childe of God, a an inheritour of the kingdome of heaven.

Question,

Question.

myat did your Godfathers and Godmothers then for you?

Answere.

They did promile and bowe three things in my name. First, that I shoulde forsake the deutil and all his workes, and pompes, the vanities of the wicked worlde, and all the linful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keepe Bods holy wil and commandements, and walke in the same all the dayes of my life.

Question.

Poess thou not thinke that thou art bounde to beleeue, and to doe as they have promised for thee?

Pes verily: and by Gods belpe to I will. And I heartily thanks our heavenly father, that he hath called me to this kate of faluation, through Jelus Christ our Sauiour. And I pray God to give mee his grace, that I may continue in the same onto my lives ende.

Question. Repearle the articles of thy beliefe.

Answere.

TBeleeve in God the Father almightie, maker of heaven and earth. And in Jesus Christ his onely some our Lorde, which was conceived by the holy Ghost, borne of the virgin Marie, sustered buder Pontius Pilate, was crucified, dead, and buryed, he descended into hell, the thirdeday herose againe from the dead, he ascended into heaven, and sitteth at the right hand of God the father almightie: from thence he shall some to judge the quicke and the dead.

dead. I beleeve in the holy Ghotf, the holy Catholike Church, the Communion of laints, the forgivenelle of linnes, the resurrection of the body, and the life everlasting. Amen.

Question.

mahat doest thou chiefely learne in these articles of thy beliefe?

Answere.

first, I learne to beleeve in God the father, who hath made me and all the world.

Secondly, in God the sonne, who hath redeemed

me and all mankinde.

Thirdly, in God the holy Ghoff, who fanctifieth me, and all the elect people of God.

Question.

Pousayde that your godfathers and godmothers did promise for you, that you should keepe Gods commandements.

Tell mehowe many there be.

Answere,

Tenne.

Question.

phich be they?

Answere.

The same which God spake in the twentie chapter of Erodus, saying, Jam the Lozdethy God, which have brought thee out of the lande of E

gypt, out of the house of bondage.

Thou halt have noneother Gods but me.

ii Thou shalt not make to thy selfe any graven I-mage, nor the likenesse of any thing that is in heaven aboue, or in the earth beneath, nor in the water boder the earth: thou shalt not bowe downe to them, nor worshippe them. For I the Lordethy God R.i. an

amaielous God, and vilite the linnes of the fathers boon the children, but o the third and fourth generation of them that hate mee, and thewe mercie but o thousands in them that love mec, and keepe my commandements.

iff Thou halt not take the name of the Lorde thy God in vaine: for the Lord will not hold him giltleffe

that taketh his name in vayne.

init Remember that thou keepe holy the Sabboth day. Sire dayes that thou labour and do al that thou half to doe: but the seventh day is the Sabboth of the Lord thy God. In it thou thalt do no maner of worke, thou, and thy some, and thy daughter, thy man servant, and thy maybe servant, thy cattell, athe stranger that is within thy gates: For in sire dayes the Lord made beaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and halowed it.

b Honour thy father a thy mother, that thy dayes may be long in the land which the Lorde thy God gis

ueth thee.

bi Thoushalt do no murther.

bit Thou halt not commit adulterie.

viii Thoushalt not steale.

ir Thoughalt not beare false witnesse against thy

neighbour.

r Thou halt not couet thy neighbours house, thou halt not couet thy neighbours wife, not his servant, not his maide, not his ore, not his alle, not any thing that is his.

Question.

mohat doest thou chiefly learne by these commandements?

Answere.

Answere D

I learne two thinges: Apy duetic towardes God, and my duetic towardes my neighbour.

Question.

mhat is thy duetie towards God?

Answere.

My ductic towardes God is, to believe in him, to feare him, and to love him with almy heart, with all my minde, with all my soule, a with all my strength. To worthip him, to give him thankes, to put my whole trust in him, to call boon him, to honour his holy Pame and his word, and to serve him trucky all the dayes of my life.

Question.

ndhatis thy duetic towardes thy neighbour?

SAr duetie towards my neighbouris, to love him as my selfe, and to doe to all men, as I woulde they should doe buto mee. To love, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit myselfe to all my governours, teachers, wirituall Pallours and Matters. To order up felfe lowly and reverently to all my betters. To hurt no body by word nor deede. To bee true and iultin all my dealing. To beare no malice not hatred in my heart. To keepe my handes from picking and fealing, and my tongue from enill speaking, lying, and Caundering. To keepe my body in temperance, sobernesse, and chastitie. Pot to couet not delire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, but the which it shall please God to call me.

R. if.

Question,

Question.

My good childe knowe this, that thou art not able to do these things of thy selfe, not to walke in the commandements of God, and to serve him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lordes prayer.

Answere.

Our father which art in heaven, halowed be thy Pame. Thy kingdome come. Thy wil be done in earth as it is in heaven. Bive by this day our dayly bread. And forgive by our trespasses, as we forgive them that trespasse against by. And leade by not into temptation: but deliver by from enill. Amen.

Question.

Mhatdelirell thou of God in this prayer?

Joelire my Loide God our heavenly father, who is the giver of all goodnes, to lend his grace but ome, and to all people, that were may worthip him, serve him, and obey him as we ought to do. And I pray but to God, that he will send be all things that he needestell both for our soules a bodies, and that he will be merciful but o be, and forgive be our sinnes, and that it will please him to save a desende be in all dangers ghostly and bodily, and that he will keepe be from all sinne and wickednes, and from our ghostly enemie, and from everlasting death. And this I trust he will doe of his mercie and goodnes, through our Lord Iessus Christ. And therefore I say, Amen. So be it.

So soone as the childre can say in their mother tongue the Articles of the faith, the Lordes prayer, the ten Commaundements, and also can answere to such questions

of

of this short Catechisme, as the Bishop (or such as he shal appropriate approp

Confirmation.

Our helpe is in the name of the Lord.

Answere.

which hath made heaven and earth.
Minister.

Blessed be the name of the Lord.

Answere.

Penceforth worlde without ende.

Minister.

Loed heare our peaper.

Answere.

And let our cry come buto thee.

A Lmightie and everliving God, who half bouch fafed to regenerate these thy servantes by water and the holy Ghost, a half given but them sozice nesse of all their sinnes: strengthen them, we beleech thee, D Lord, with the holy Ghost the comforter, and dayly increase in them thy manifolde gistes of grace, the spirit of wisedome and buderstanding, the spirite of counsaile and ghostly strength, the spirite of knowledge and true godlinesse, and sulfill them (D Lorde) with the spirit of thy holy seare, Amen.

Then the Bishop shall lay his handevpon every childe seuerally, saying,

B.iii. Defend,

Defend, D'Lorde, this childe with thy heavenly grace, that he may continue thine for ever, and dayly increase in thy holy spirit more and more, butill he come but thy everlasting kingdome. Amen.

Then shall the Bishop say: I no medican a different and the Let us pray.

A unightic everliving God, which makelt be hooth to will, and to doe those things that be good and acceptable but othy maiestie, we make our humble supplications but o thee for these children, by our whome (after the example of the holy Apostles) wee have layde our hands, to certific them (by this signe) of thy favour and gracious goodnesse toward them: let thy fatherly hande, we beseeche thee, ever be over them, let thy holy spirite ever be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obtenne the everlating life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth a reigneth one God, world without end. Amen.

Then the Bishop shal blesse the children, saying thus.
The blessing of God almightie, the father, the some, and the holy Ghost, be boon you, and remayne with you so ever.

The Curate of euery Parish, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, halfe an houre before Euensong, opely in the Church, instruct & examine so many children of his Parish sent unto him, as the time will serue, and as hee shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, servantes, and prentises, (which

haua

haue not learned their Catechisme) to come to the Church at the time appointed, & obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought afore him to any conuenient place for their confirmation, then shall the Curate of euery parish, either bring or sende in writing the names of all those children of his parish which can say the articles of their faith, the Lordes prayer, and the ten Commaundements, & also how many of them can answere to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntil such time as he can say the Catechisme, and

be confirmed.

The fourme of solemnization

of Matrimonie...

First the banes must be asked three seuerall Sundayes or holy dayes in the time of Scruice, the people being

present, after the accustomed maner.

And if the persons that would be maried, dwell in divers parishes, the banes must bee asked in both parishes: and the Curate of the one parish shall not solemnize Matrimonie betwixt them, without a certificate of the banes being thrise asked, from the Curate of the other parish.

At the day appointed for folemnization of matrimonie, the persons to be married, shall come into the body of the Church, with their friendes and neighbours, and

there the Priest shall thus fay.

18.iiii. Dearely

Fearely beloved friends, we are ga-Linered together here in the light of

Bod, and in the face of his congregation, to toyne together this man and this woman in holy Watrimonie, which is an honourable estate, instituted of God in Paradife. in the time of many innocencie, fignifying buto by the mystical buton that is betwirt Christ and his Church: which holy estate Christ adorned a beautified with his prefence, a first myracle that he wrought in Cana of Galilee, and is commended of S. Paul to behonourable among all men, a therefore is not to be enterprised nor taken in hand bnaduisedly, lightly, or wantonly, to fatisfie mens carnal lustes and appetites, like brute beatles that have no bidertanding, but reverently, discreetely, admisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was, the procreation of children, to be brought by in the feare and nurture of the Lord, a praise of God. Secondly, it was ordayned for a remedie against sinne, and to auorde fornication, that such persons as have not the gift of continencie, might marry, and keepe them: felies undefiled members of Christes body. Thirdly. for the mutuall locietie, helpe, a comfort, that the one ought to haue of the other, both in prosperitie and advertitie, into the which holy estate these two perfons present come now to be toyned. Therefore if any man can thew any full cause, why they may not law: fullie be iogned together, let him now speake, oz els pereafter for ever holde his veace.

And also speaking to the persons that shall be marri-

ed, he shall say.

IRequire and charge you, (as you will answere at the dreadfull day of indgement, when the secretes of all heartes shall bee disclosed) that if either of you doe know any impediment, why re may not be lawfully ioyned together in Matrimonie, that yee confesse it. How be ye well assured, that so many as be coupled together otherwayes then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimonie, by Gods lawe or the lawes of this Realme, and will be bounde, and sufficient sucreies with him to the parties, or els put in a caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation: then the solemnization must bee deferred, vnto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N wife, to live together after Gods ordinance, in the holy estate of Patrimonie? will thou love her, comfort her, honour and keepe her in sickenesse and in health? And fortaking all other, keepe thee onely

bntoher, so long as you both wall live?

The man shall answere,

Consumo

I will.
Then shall the Priest say vnto the woman.

Noilt thou have this man to the worded hulbande, to live together after Gods ordinance, in the holy estate of Patrimonie? Wilt thou obey him, and serve him, love, honour, and keepe him in sickenes and in health, and sorsaking all other, keepe thee

thee onely buto him, to long as you both thall live!
The woman shall answere.

Iwill.

Then shall the Minister say.

ndho giveth this woman to bee maried buto this

man?

And the Minister receiving the woman at her fathers or friendes handes, shal cause the man to take the woman by the right hand, and so either to give their troth to

other, the man first saying.

M. take thee 12.to my wedded wife, to have and to holde from this day forward, for better, for worse, for richer, for poorer, in lickenelle and in health, to love, and to cherish, till death by depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loofe their hands, and the woman taking

againe the man by the right hand, shall say.

I P. take thee P. to my wedded hulband, to have and to holde from this day forwards, for better, for worle, for richer, for poorer, in lickenes a in health, to love, cherish, and to obey, till death by depart, according to Gods holy ordinance: and thereto I give

thee my troth.

Then shall they againe loose their handes, and the man shall give vnto the woman a Ring, laying the same vpon the booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the Ring, shall deliver it vnto the man, to put it vpon the fourth singer of the womans left hande. And the man taught by the Priest, shall say.

with this ring I thee wedde, with my bodie I thee worthip, and with all my worldly goods I thee endowner, and of the Sonne,

and

and of the holy Bholt. Amen.

Then the man leaving the ring vpon the fourth finger of the womans left hand, the Minister shal say.

Thetbspray.

Cternall God, creator and preferrer of all mankinde, giver of all spirituall grace, the authour of everlatting life, sende thy bledling upon these thy servantes, this man and this woman, whome we bledle in thy name, that as Isahac and Rebecca lived faithfully together, so these persons may surely perfourme and keepe the bowe and covenant betwirt them made (whereof this ring given and receyved is a token and pledge) and may ever remayne in perfect some and peace together, and live according to thy sawes, through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne their right handes together, and say.

Those whome God hath toyned together, let no man

putasunder,

Then shall the Minister speake vnto the people.

Foralmuch as P. and P. have consented together in holy wedlocke, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and recepting of a ring, and by togning of hands. I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy Ghost. Amen.

And the Ministershall adde this blessing.

O D the Father, God the Sonne, God the holy

Ghost, blesse, preserve, and keepe you, the Lorde

mercifully with his fauour looke byon you, and

to fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlatting. Amen.

Then the Minister or Clarkes going to the Lordes Table, shalfay or fing this Psalme following.

Beationnes. Pfalm.cxxviii.

Lessed are all they that seare the Lorde: and walke in his waves.

for thou halt eate the labour of the handes: Dwell is thee, and happy thalt thou be.

Thy wife hall be as the fruitefull bine: byon the

malles of thy house.

Thy children like the Olive branches: rounde as bout thy table.

Loe, thus thall the man be bleffed: that feareth the

Lozd.

The Lorde from out of Sion thall blesse thee: that those that see Jerusalem in prosperitie all thy life long.

Dea, that thou halt fee thy childrens children: and

peace byon Israel.

Glory be to the father, and to the sonne: and to the

holy whole.

is mi-

atur.

.67.

As it was in the beginning, is now, and ever hall be: world without end. Amen.

Or this Psalme.

Do be mercifull buto bs, and blelle bs: Land thewe bs the light of his countenance, and be mercifull buto bs.

That thy way may be knowen byon the earth: thy fauing health among all

nations,

Let

Let the people praise thee, D God: yealet all the

people praise thee.

D let the nations rejoyce abe glad: for thou halt judge the folke righteoutly, and governe the nations byon the earth.

Let the people praise thee, D God: let all the peo-

ple praise thee.

Then hall the earth bring forth her increase: and

God, euen our God hall give by his bleffing.

God thall bleffe by: and all the endes of the worlde thall fearehim.

Glorie be to the father, ac.

As it was in the beginning, ac.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Pricst standing at the Table, and turning his face toward them, shall say,

Lozd haue mercie bpon bg.
Answere.

Christhaue mercie byon bs.

Minister.

Lord hause mercie byon bs.

Dur Kather which art in heauen, halowed beethy Pame, ac.

And leade by not into temptation.

Answere.

But deliver by from emill. Amen.

Minister.

D Loed saue thy servant, and thy handmayde.
Answere.

which put their trust in thee.

Minister.

D Lord fend them helpe from thy holy place.

Answere.

And evermoze defend them,

Minister.

Minister.
Be thou but them a towze of strength.
Answere.

From the face of their enemie.
Minister.

D Lozdheare our prayer.
Answere.

And let our crie come buto thee.

Minister.

Obod of Abraham, God of Jlahac, God of Jacob, bleffe these thy servants, and sowe the seede of eternall life in their mindes, that what sower in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, D Lord, mercifully by on them from heaven, and blesse them. And as thou diddest send thy blessing by a Abraham and Sara, to their great comfort: so bouchsafe to sende thy blessing by mil, and alway being in safetie buder thy protection, may abide in thy sove but of their lives ende, through Jesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the

woman is past childbirth.

Operatival Lord and heavenly father, by whole gracious gift manhinde is encreased: wee beseeth thee assist with thy blessing these two persons, that they may both bee fruitefull in procreation of children, and also live together so long in godly love and honestie, that they may see their childrens children, but the thirde and fourth generation, but thy praise and honour, throuh Jesus Christ our Lorde, Amen.

D God,

O God, which by thy mightie power hast made all things of nought, which also (after other things fet in order) diddett appoput that out of man (created after thine owne image and similitude) woman houlde take her beginning, and knitting them together diddest teache that it should eneuer be lawfull to put alunder those, whome thou by Matrimonie had: destinade one: D God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is lignified and represented the spirituals mariage and britie betwirt Christ and his Church: Looke mercifully byon these thy servants, that both this man may love his wife, according to thy worde, (as Christ did love his sporte the Church, who gave himselfe for it, louing and cherishing it even as his owne fleth) and also that this woman may be louing and amiable to her hulbande as Rachel, wife as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobjectie, and peace, be a follower of holy and godly matrons. D'Lord, bleffe them both, and grant them to inherite thy enerlasting kingdome, through Jesus Christour Lord, Amen.

Then shal the Priest say.

A Lmightie God, which at the beginning did cresate our sirst parentes Adam a Eue, and did sanctifie and soyne them together in marriage: power by on you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, a line together in holy soue but oyour sines ende. Amen.

Then shall beginne the Communion. And after the Gospel, shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage,) the office of man and wife shalbe declared.

declared, according to holy Scripture. Or if there be no fermon, the minister shal reade this that followeth.

Al pewhich be marryed, or which instend to take the holy estate of Matrimonic by the bong you, heare what holy Scripture doth say as touching the duetie of husbandes towardes their wives, and

wives towards their husbands.

Saint Paul in his Epittle to the Ephelians the fifth Chapter, doeth give this commaindement to all marryed men, Behusbandes, loue your wives, even as Christ loved the Church, and hath given himselfe fozit, to sanctifie it, purging it in the founs taine of water, through the worde, that hee might make it buto himselfe a glozious congregation, not haufing spot or wrinkle, or any such thing, but that it hould be holy and blamelelle. So men are bounde to loue their owne wines, as their owne bodies. Heethat loueth his owne wife, loueth himselse: for neuer did any man hate his owne fleth, but nourisheth and cherisheth it, even as the Lord doeth the congres gation, for we are members of his body, of his fleth, and of his bones. For this cause thall a man leave sather and mother, and thall be toyned but ohis wife, and they two chalbe one flech. This mysterie is great: but I speake of Christ, and of the congregation. Deuertheles, let euery one of you to love his owne wife, euen as himselfe.

loss. 4. Likewise the same S. Paul writing to the Colosse ans, speaketh thus to all menthat be maried, De men

loue your wives, and be not bitter buto them.

Deare also what S. Peter the Apostle of Christ, which was himselse a marryed man, sayeth buto all mere

men that are married, Ye husbandes, dwell with vour wives according to knowledge, giving honour buto the wife, as buto the weather belieff, a as heires together of the grace of life, so that your prayers bee not hindred.

Hitherto ve have heard the duetie of the hulband towarde the wife. Powe likewife re wives heare and learne your dueties towardes your husbandes, euen as it is plainely let foozth in holy Scripture.

S. Paul (in the forenamed Epille to the Ephe: Ephe.5. sians) teacheth you thus: De women submit your selves buto your owne husbands, as buto the Lord. for the hulbande is the wives head, even as Christ is the head of the Church, and he is also the sautour

of the whole body.

Therefore as the Church or Congregation is subiect buto Chill: So likewise let the wines also be insubjection buto their own husbands in althings. And againe he faith, Let the wife reverence her bufband, And (in his Epistle to the Colosians) Saint Col. 3. Paul giveth you this thost lesson, De wines, submit your selves buto your owne husbands, as it is conuenient in the Lorde.

S. Weter also doeth instruct you very godly, thus 1. Pct. 3. saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they beholde your chaste conversation couvled with feare. Phose apparell let it not be outwarde, with brayded heare, and trimming about with golde, either in putting on ofgozgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the light of

5.1.

God.

The visitation of the sicke.

Bod. For after this maner (in the olde time) did the holy women, which trusted in Bod, apparell themselves, being subject to their ownehus hands: as Sava obeied Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismarde with any seare.

The newe marryed persons (the same day of their marri-

age) must receive the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

Deace be in this house, and to all that dwell in it.

When he commeth into the ficke mans presence, he shal fay, kneeling downe.

Remember not Lorde our iniquities, nor the iniquities of our forefathers. Spare by good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with by for euer.

Lozd haue mercie bpon bs.

Christhaue mercievpon vs.

Lord have mercie bpon bs.

Our father which art in heaven.ac. And leade by not into temptation.

Answere.

But deliuer by from euili. Amen.
Minister.

D Lord laue thy feruant.
Answere.

which putteth his trust in thee.

Minister,

Minister.

Sende him helpe from thy holy place.
Answere.

And euermoze mightily defende him.
Minister.

Let the enemie haue none aduantage of him.
Answere.

Not the wicked approache to hurt him.
Minister.

Be butohim, D Lozd, a ftrong towze.
Answere.

from the face of his enemie.
Minister.

Loid heare our piagers.
Answere.

And let our cry come buto thee.

Minister.

O Lorde looke downe from heaven, beholde, bilite and relieve this thy fervant. Looke byon him with the eyes of thy mercie, give him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetual peace and safetie, through Jelus Christour Lord, Amen.

Heare vs Almightie and most mercifull God and Saujour, extende thy accustomed goodnesse to this thy servant, which is grieved with sickenesses visite him, D Lorde, as thou diddest visite Peters wives mother, and the captaines servant. So visite and restore to this sicke person his sommer health (is it be thy will) or els give him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life everlasting. Amen.

S.II.

Then

Then shall the minister exhort the sicke person after this fourme or other like.

DEarely beloved, knowe this, that Almightie Bod is the Lorde of life and death, and over all thinges to them perteyning, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatfoeuer your lichenesse is, know you certainely, that it is Gods vilitation. And for what cause somer this lickenelle is sent buto you, whether it bee to try your patience for the example of other, and that your faith may be found in the day of the Lorde, laudable, glozious, and honourable, to the increase of glozie and endlesse selicitie, or els it be sent buto pou to correct and amend in you what soener doeth offende the eyes of your heavenly father: know you certainely, that if you truely revent you of your linnes, a beare pour lichenelle patiently, trulling in Gods mercy, for his deare Sonne Jesus Christes sake, and render buto him humble thanks for his fatherly bilitation. submitting your selfe wholy to his will, it chall turne to your profite, and helpe you forwarde in the right way that leadeth buto everlatting life.

If the person visited bee very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chaltisement of the Lord. For whom & Lord loueth, he chaltiseth: yea, as S. Pauliaith, he scourgeth every some which he receiveth. If ye endure chaltisement, he offreth himself but oyou, as but o his owne children. What some is he that the father chaltiseth not: If ye be not buder correction (whereof all true children are partakers) then are ye baltards, anot children. Therefore seeing that

that when our carnall fathers doe correct by, wee reverently obey them: hall we not now emuch rather be obedient to our spirituall father, and so live? And ther for a fewe dayes doe chastise by after their owne pleasure: but he doeth chastise by for our profite, to the intent be may make by partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort a instruction, that we should patiently and with thankelgiuing, beare our heavenly fathers correction, whenfoever by anymaner of advertitie it thall please his gratious goodnesse to visite bs. And there houlde be no areater comfort to Christian versons, then to be made like buto Christ, by suffer rina patiently advertities, troubles, and fickenelles. Hoz he him felse went not by to joy, but first hee suffered paine, he entred not into his glozie, befoze be was crucified: So truely our way to eternall joy is, to fuffer here with Christ, and our doore to enter into eternall life is, gladly to dre with Christ, that we may rife againe from death, and dwell with him in everlatting life. Powe therefore, taking your lichenelle, which is thus profitable for you, patient. ly, I exhorte you in the name of God, to remember the profession which roumade buto GD D in your baptisme. And for as much as after this life. there is a count to be given buto the righteous Audge, of whom all must be judged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that acculing and condemning your selfe for your owne faultes, you may finde mercie at our heavenly fathers hand for Christes fake, and not be accused and condemned in that fearefull judgement. Therefore

S.iii.

fore I wall hortly rehearle the articles of our faith, that you may knowe whether you doe beleeve as a Christian man should, or no.

Here the Minister shall rehearse the articles of the

faith, faying thus.

Doest thou beleeve in God the father Almightie?

ec. As it is in baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that have offended him, and if he have offended other, to aske them for givenesse: and where he hath done injurie or wrong to any man, that he make amendes to the vttermost of his power. And if he have not afore disposed his goodes, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executours. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These wordes before rehearsed, may be saide besore the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to mooue the ficke person (& that most earnestly) to liberalitie towarde

the poore.

Here shall the sicke person make a special confession, if he seele his conscience troubled with any vvaightie matter. After vvhich confession, the Priest shall absolue him after this fort.

Our Lorde Jesus Christ, who hath lest power to his Church to absolue all sunners which truely repent and beleeve in him, of his great mercie forgive thee thine offences, and by his authoritie committed to me, J absolue thee from all

Bra

thy finnes, in the Name of the Father, and of the Sonne, and of the holy Ghou. Amen.

And then the Priest shall say the Collect following.

Let by pray.

Most mercifull God, which according to the multitude of thy mercies, does so put away the finnes of those which truely repent, that thou remembrest them no more, oven thine eve of mercie br on this thy feruant, who most earnestly desireth pardon and forgivenelle. Renue in bim (mott louing father) whatsoever hath bene decayed by the fraude and malice of the dettill, or by his owne carnall will and frailenes, preserve and continue this sicke member in the bnitie of the Church, consider his contrition accept his teares, allwage his paine, as hall bee seene to thee most expedient for him. And forasmuch as be putteth his full trust onely in thy mercie, impute not buto him his former linnes, but take him vinto thy favour, through the merites of thy most dearely beloued Sonne Jesus Chrift, Amen.

Then shall the Minster fay this Psalme.

In the Lord, have I put my truit, let me neuer In te be put to confusion: but riode me, and deliuer me in mine thy righteousnesse, encline thine eare but o me, and ravi. save me.

Pal.7

Beethoumy frong holde, whereunto I may alway reloct: thou hast promised to helpe mee, for thou

art my boule of defence, and my castle.

Deliner me, D my God, out of the hand of the bug godly: out of the hand of the burighteous and cruel man.

Siiii.

for thou, D Lorde God, art the thing that I long

foz: thou art my hope, even from my youth.

Through thee have I bene holden by ever lince I was borne: thou art hee that tooke mee out of my mothers wombe, my prayle hall alway bee of thee.

A ambecome as it were a monter buto many:but

my fure trust is in thee.

D let my mouth bee filled with thy prayle: that I may fing of thy glory and honour all the day long.

Cast me not away in the time of age: foglake mee

not when my Arength faileth me.

for mine enemies speake against mee, and they that lave wayte for my soule, take their counsayle together, saying: God hath sortaken him, persecute him, and take him, for there is none to deliuer him.

Bonot farre from me, D God: my God, halte thee

to belpe me.

Let them be confounded a perith, that are against my soule: let them be covered with shame and dishonour, that seeke to doe me evill.

As forme, I will paciently abide alway: and will

prayle thee more and more.

Apy mouth hall dayly speake of thy righteousnes

and faluation: for I knowe no ende thereof.

I will got footh in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thor (DGod) half taught mee from my youth by butill nowe: therefore will I tell of thy wonderous

workes. Forlake me not, D God, in mine olde age, when I am gray headed: butill I have the wed thy arength

bnto

buto this generation, and thy power to all them that are vet for to come.

Thy righteousnes, D God, is very high, and great thinges are they that thou had done: D God, who is

like buto thee?

D what great troubles and advertities half thou the wed mee? and yet diddeft thou turne and refresh mee: yea, and broughtest nice from the deepe of the earth againe.

Thou halt brought me to great honour: and com-

forted me on every lide.

Therefore will I prayle thee and thy faithfulnes, D God, playing boon an instrument of mulicke: but to thee will I sing boon the Harpe, D thou holy one of Irael.

Applies will be faine when I fing buto thee, and

so will my soule whom thou halt delinered.

My tongue also that talke of thy righteousnesse all the day long: for they are consounded, and brought but shame that seeke to doe me euill.

Slorie be to the father, ac. As it was in the beginning, ac. Adding this.

OSautour of the worlde, saue bs, which by thy crosse and precious blood hast redeemed bs, helpe bs we beleech thee, D God.

Then shall the Minister say.

The Almightie Lorde, which is a most strong towns to all them that put the ir trust in him, to whome all thinges in heaven, in earth, and under the earth doe dowe and obey, bee now and evermore the carth doe down and evermore, and make thee knowe a seele, that there is none other name under heaven given to man, in whome,

The Communion of the ficke.

whome, and through whome thou mayest receive health and faluation, but only the name of our Lord Jefus Christ, Amen.

The Communion of the sicke.

Orasmuch as all mortall men be subject to many sudden perils, diseases and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to dye, whensoeuer it shall please Almightie God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Christ:which(if they doe) they shall have no cause in their sudden visitation to be viquiet for lacke of the same. But if the sicke person be not able to come to the Church, & yet is desirous to receive the Communion in his house, then hee must giueknowledge ouer night, or else early in the morning, to the Curate, signifying also how many be appoynted to communicate with him: And having a convenient place in the ficke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessarie for the same, he shall there minister the holy Communion. The Collect.

A Lmightie enertiving God, maker of mankinde, which doest correct those whom thou doest lone, and chassisest every one whom thou doest receive: we beseech thee to have mercie byon this thy servant, visited with thine hand, and to graunt that hee may take his sickenesse paciently, and recover his bodily health

The Communion of the sicke.

health (if it be thy gratious will) and whenfoeuer his foule thall depart from the body, it may be without fpot presented but thee, through Jelus Christ our Lord, Amen.

The Epiftle.

M Plonne, despile not the correction of the Lorde, Heb. 1 neither faint when thou art rebuked of him. for whom the Lord loueth, him he correcteth: Yea, and he scourgeth enery some whome he receiveth.

The Gospel.

Verily, berily I say but o you, hee that heareth lohn some worde, and beleeveth on him that sentme, hath everlating life, and shall not come but damination, but he passeth from death but o life.

At the time of the distribution of the holy Sacrament, the Priest shall sirst receive the Communion himselfe, and after minister vnto them that bee appointed to communicate with the sicke.

But if any man, either by reason of extremitie of sickenes, or for want of warning in due time to the Curate, or for lacke of companie to receive with him, or by any other iust impediment, doe not receive the Sacrament of Christes body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedsastly believe that Iesus Christ hath suffered death upon the crosse for him, and shedhis blood for his redemption, earnestly remembring the benefites hee hath thereby, and giving him heartie thankes therefore, he doeth eate and drinke the body & blood of our Sauiour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

When the sicke person is visited, and receiveth the holy Communion

Communion all at one time, then the Priest for more expedition, shall cut off the fourme of the visitation, at the Pfalm, In thee D Lord have I put my truft,

and goe straight to the Communion.

In the time of plague, sweate, or such other like contagious times of sickenesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

The order for the buriall of the dead.

The Priest meeting the corps at the Churchstile, shall fay, or els the Priest and Clarkes shall sing, and so goe either vnto the Church, or towardes the graue.

Tam the resurrection and the life, (saith the Lorde.) Be that beleeneth in me, reathough he were dead, vet that he live. And who so ever liveth, and beleeveth

in me . Chall not die for euer.

nII.

19.

Throwe that myredeemer liveth, and that I hall riseoutosthe earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selse thall beholde him, not with other, but with these same eyes.

im, 6. 177 & brought nothing into the worlde, neither may we cary any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so commeth things to palle: Blessed be the name of the Lord.

> When they come to the graue, while the corps is made readie to be laide into the earth, the Priest shall say,

or the Priest and Clarkes shall sing.

Man that is borne of a woman hath but a thort lob. 14. Vatime to live, and is full of mifery. Hee commeth by, and is cut downe like a flow te, he fleeth as it were a hadowe, and never continueth in one flay. In the middest of life we bee in death: of whome may wee seeke for succour but of thee, D Lorde, which for our tinnes iufily art displeased? Pet, D Lorde God moft holy, D Lordemost mightie, D holy and most mercifull Saniour, deliner by not into the bitter vaines of eternall death. Thou knowell Lorde the secrets of our hearts, thutte not by thy mercifull eyes to our prapers: but spare vs Lorde most holy, D God most mightie, Dholy and mercifull Sautour, thou most worthy judge eternall, suffer by not at our last houre for any paynes of death to fall from thee.

Then while the earth shalbe cast upon the body by some

standing by, the Priest shall say.

FDeas much as it bath pleased Almightie God of his great mercie, to take but o himselfe the soule of our deare brother here departed, wee therefore commithis body to the grounde, earth to earth, aspes to asses, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Jesus Christ, who hall change our vile body, that it may be like to his glozious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

Then shalbe said or sung.

Theard a boyce from heave, saying buto me, write, Reuel.1 Is from hencefoozth bleffed are the dead which die in 13. the Lorde. Guen so saith the Spirite, that they rest from their labours.

Then

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

Built is rifen from the dead, and become the first -fruites of them that aept. Foz by a man came death, and by a man came the refurrection of the dead. For as by Adam all die, euen so by Christ chall all be made alive, but every man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath delinered by the kingdome to God the father, when hee hath put downe all rule, and all authoritie and vower. For hee must reigne till hee haue put all his enemies buder his feete. The last enemie that shall be destroyed, is death. For hee bath put all thine is binder his feete. But when hee faveth, All thinges are put bider him: it is manifelt that hee is excepted which did put all things bnder him. when all things are subdued buto him, then thall the Sonne himselfe be subject buto him that put all things bir derhim, that God may be all in all. Else what doe they which are baptized outer the dead, if the dead rise not at all? Why are they then baptized over them? rea, and why stande we alway then in icopardie? By our rejoycing which I have in Christ Jesu our Lorde, I die dayly. That I have fought with beattes at Ephelus after the maner of men, what aduantageth it me, if the dead rise not againe? Let by eate and dzinke, foz to mozowe wee hall die. Be not ree deceined, exill wordes corrupt good maners. A. wake truely out of fleeve, and finne not. for some have not the knowledge of God, I speake this to your hame. But some man will say, Howe arise the dead? with what bedy hall they come? Thou foole, that

that which thou sowest, is not quickened except it die. And what sowest thou! Thou sowest not the body that wall be, but bare come, as of wheate or some other: but God giveth it a body at his pleasure, to every seede his owne body. All fleshis not one maner offleh: but there is one maner of fleh of men, another maner of fleth of beattes, another of the thes, another of birdes. There are also celestiall bos dies, and there are bodyes terrestrials. But the glorie of the celetial is one, and the glorie of the terre-Ariall is another. There is one maner glozie of the Sunne, and another glorie of the Moone, and another glozie of the Starres. For one Starre differeth from another in glozie. So is the refurrection of the dead. It is sowen in corruption, it rifeth againe in incorruption. It is sowen in diffonour, it riseth againe in honour. It is sowen in weakenelle, it rifeth againe in power. It is sowen a naturall bodie, it riseth againe aspirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written, The first man Adam was made a living soule, and the last Adam was made a quickening spirite. Dowbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heaven, heavenly. Asis the earthie, such are they that be earthy. And as is the heavenly fuch are they that are heavenly. And as we have borne the image of the earthie, so shall we beare the image of the heavenly. This say I brethren, that sless and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde. The we you a mysterie, we shall not all seepe:

but

but we thall all be changed, and that in amoment, in the twinchling of an ere, by the last trumpe. Hoz the trumpe hall blowe, and the dead hall rife incozruptible, and we halbe changed: for this corruptible, must put on incorruption, and this mortal, must put on immortalitie. When this corruptible hath put on incorruption, a this mortall hath put on immortalitie, then hall be brought to palle the laying that is written: Death is swallowed by into victorie: Death, where is thy king Mell, where is thy victorie? The Aing of death is linne, and the Arength of finne is the lawe. But thankes be buto God, which hath given by victorie through our Lorde Jesus Christ. Therefore my deare brethren, be ve stedfast and bumoueable, alwayes riche in the worke of the Loide, for as much as reknowe howe that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord have mercie byon bs.

Christ haue mercie vpon vs.

Lord have mercie byon bs.

Dur father which art in heaven. ac. And leade by not into temptation.

Answere.

But deliver by from enill. Amen.
The Priest.

A Lmightie God, with whome do live the spirites of them that depart hence in the Lorde, and in whome the soules of them that be elected, after they be delivered from the burden of the flesh, be in toy and selicitie: we give thee heartie thankes, for that it hath pleased thee to deliver this P. our brother out of the miseries of this sinfull worde, before thing thee, that it may please thee of the thy gratious accounts.

goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and blisse, both in body and soule, in thy eternal and everlasting glory. Amen.

The Collect.

Mercifull God, the father of our Lorde Jelus Chailt, who is the refurrection and the life, in whome whosever beleeveth, mall live, though he die, and who soeuer litteth and beleeueth in him, that not die eternally, who also taught by (by his holy Apostle Paul) not to be sozy as men without hope, for them that sleepe in him: We meekely beseech thee (D father) to raise by from the death of sinne, buto the life of righteousnesse, that when we chall depart this life, we may reck in him, as our hope is this our brother doth, and that at the general refurrection in the last day, we may be found acceptable in thy light, and receive that blesting which thy welbeloved sone .Mall then pronounce to all that love and feare thee, faying, Come ve bleffed children of my father, receive the kingdome prepared for you from the beginning of the worlde. Grant this, we beseech thee, D merci. full father, through Jefus Christour mediatour and redeemer.Amen.

The thankesgiving of women after childe birth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh vinto the place where the Table standarh, and the Priest standard ding

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Churchiug of women.

ding by her, shall say these wordes, or such like, as the

case shall require.

FD2 almuch as it hath pleased almightie God of his goodnesse to give you safe deswerance, and hath preserved you in the great davinger of childebirth: ye shall therefore give heartie thankes buto God, and pray.

Then shall the Priest say this Psalme.

1.121. I Have lifted by mine eyes but othe hilles: from whence commeth my helpe.

My helpe commetheuen from the Lorde: which

hath made heaven and earth.

De will not suffer thy foote to be mooued: and hee

that keepeth thee will not fleeve.

Behold, he that keepeth Israel: hall neither flumber noz fleepe.

The Lord himselfe is thy keeper: the Lorde is thy

defence byon thy right hand.

So that the funne thall not burne thee by day:1102 the moone by night.

The Lorde thall preferve thee from allevill: yea,

it is even be that shall keepe thy soule.

The Lorde thall preserve thy going out, and thy comming in: from this time foorth for evermore.

Blozy be to the father, and to the sonne, ac. As it was in the beginning, is now, ac.

Lord have mercie byon bs.

Chilibane mercie bpon bs.

Loed have mercie bpon bs.

Dur father which art in heaven, ac.

And leade by not into temptation.

Answere.

But deliuer bs from entil, Amen.

Priest.

Churching of women.

D Loed faue this woman thy feruant.

Answere.

Which puttethher trust in thee.

Priest.

Be thou to her a Arong towie.

Answere.

from the face of her enemie.

Lord heare our praper.

Answere.

And let our cry come buto thee.

Priest.

TLet bspray.

Almightie God, which half delivered this woman thy ferwant from the great paine and perill of childebirth: graunt we befeech thee, most merciful father, that the through thy helpe, may both faithfully live, and walke in her bocation, according to thy will, in this life present, and also may be partaker of everlatting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to give her thankes, must offer accustomed offerings: and if there bee a Communion, it is convenient that she receive the holy Commu-

nion.

A Commination against sinners, with certaine prayers to vsed diuers times

in the yeere.

After morning prayer, the people being called together by the ringing of a bel, and affembled in the Church, the English Letanie shalbe saide, after the accustomed maner: Which ended, the priest shal go into the pulpit, and say thus.

T.ii. Bzethzen.

named x

Bethren, in § primative Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penaunce, and punished in this world, that their soules might be saved in the day of § Lord: and that other admonished by their example; might

bemoze afrayde to offende.

In the stead whereof, butill the sayde discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the prois. Chapter of Deuteronomie, and other places of Scripture: and that yee should answere to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, a may walks more warily in these damagerous dayes, seeing from such vices, sor the which ye affirms with your owns mouthes, the curse of God to be due.

Curled is the man that maketh any carned or molten image, an abomination to the Lord, the worke of the hands of the craftelman, and putteth it in a fecret

place to worthin it.

And the people shall answere and say.

Amen.

Minister.

Curled is he that curleth his father and mother.

Answere.

Amen.

Minister.

Minister.

Curled is hee that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Curled is he that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Curled is he that letteth in judgement the right of & stranger, of them that be fatheries, and of widowes.

Answere.

Amen.

Minister.

Curled is he that smitety his neighbour secretly.

Answere.

Amen.

Minister,

Curled is he that lyeth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh rewards to say the soule of innocent blood.

Answere.

Amen.

Minister.

Amen.

Minister:

Tiii.

Curled

Eurled are the bumerciful, the fornicatours, and adulterers, and the couetous persons, the worthippers ofimages, auunderers, deunkardes, a extoctioners. Answere:

Amen.

th.3.

.IO.

MinisteriniM

119. Nowe, seeing that all they bee accursed (as the Prophete Dauid beareth witnesse) which * doe erre and goe altray from the commandementes of God, let bs (remembring the dreadfull judgement hanging over our heades, and being alwayes at hand) returns buto our Lord God, with all contritis on and meckenelle of heart, bewayling and lamenting our linfull life, knowledging and confessing our offences, and feeking to bring forth worthy fruites of penance.

*for now is the Areput but o the roote of the trees, fothat every tree which bringeth not forth good fruit

is bewendowne, and call into the fire.

*It is a fearefull thing to fall into the hands of the liuing God: hee hall powee downe rayne byon the anners, * mares, fire, and bimatone, stoime and tempest, this chall be their portion to drinke. Hor loe, * the Lorde is commen out of his place, to bilite the wickednesse of such as dwell byon the earth. But * who may abide the day of his comming? pho Hall bee able to endure when hee appeareth? fanne is in his hand, and he wil purge his flooze, and gather his wheate into the barne, but he will burne helis. the chaffe with buquenchable fire. * The day of the Lorde commeth as a thiefe in the night: and when men that say, Deace, and all things are safe, then that fudden destruction come byon them, as folowecoms meth byon a woman travayling with childe, and

they

they hall not escape. Then * hall appeare the Rom. weath of God in the day of bengeance, which obilinate finners, through the stubburnes of their heart, have heaped bitto themselves, which despised the goodnesse, patience, and long sufferance of God, whe hee called them continually to repentaunce.* Then Pro.1 thall they call byon mee (faith the Lorde) but I will not beare, they hall seeke mee earely, but they hall not finde mee, and that because they hated knowledge, and received not the feare of the Lorde, but abhorred my counsell, and despised my correction. Then thall it be too late to knocke, when the dooze thall be shutte, and too late to crie for mercie, when it is the time of inflice. O terrible boyce of most inst indgement, which hall be pronounced byon them, when it thall be faid but o them, * Go yee curled into the fire euerlasting, which is prepared for the denill and his Mat. angels.

Therefore brethren, take wee heede betime, 2.Co while the day of faluation lasteth, for the night commeth, when none can worke: but *let by while wee lohn, have the light, believe in the light, and walke as the children of the light, that wee bee not *cast into btter Matt, darkenesse, where is weeping and gnashing of teeth. Let by not abuse the goodnesse of God, which calleth by mercifully to amendment, and of his endlesse pitie promiseth by forgivenesse of that which is past, is with a whole minde and true heart) wee returne but o him. * Hor though our sinnes bee as redde as Esai. I sharlet, they shall be as white as Snow: and though they bee like purple, yet shall they bee as white as

*Turne you cleane (sayth the Lorde) from all Ezech your wickednesse, and your tinne shall not bee your T. iiii. destruction.

mooll.

destruction.

Cast away from you all your bugodlinesse that ye have done, make you new hearts, and a new spirite. Wherefore will ye die, D ye house of Israell, seeing that I have no pleasure in the death of him that dyeth, saith the Lord God'turne you then, and yee shall live.

*Although we have linned, yet have wee an advocate with the father, Jelus Christ the righteous, and

he it is that obteineth grace for our linnes.

*Hothee was wounded for our offences, and smittenfozour wickednesse. Let by therefoze returne buto him, who is the mercifull receiver of all true penitentlinners, affuring our felues that hee is ready to receive by, and most withing to pardon by, if we come to him with faithfull repentance, if we will submitte our selves buto him, and from hencesooth walke in his wapes, "if wee will take his ealle yoke and light burden byon by, to follow him in lowlines, patience, and charitie, and be ordered by the governance of his holy fritte, feeking alwayes his glory, and ferning him duely in our bocation, with thanklaining. This if we doe. Cyrist will deliver by from the curse of the Lawe, and from the extreme malediction which that light byon them that thall be fet on the left hand, and hee will fet be on his right thande, and give be the bleded benediction of his father, communding by to take possession of his glozious kingdome, buto the which hee vouchfafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele vpon their knees, and the Priest & Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psal. Miserere mei Deus.

Haue

Maue mercie boon mee, D God, after thy great Miserer goodnes: according to the multitude of thy mer mei. Pfe cies doe away mine offences.

wache meethroughly from my wickednesse: and

cleanseme from my linne.

for I knowledge my faults: and my finne is ever

befoze me.

Against thee onely have I sinned, and done this euil in thy light: that thou mightest be instified in thy saying, and cleare when thou art judged.

Behold, I was hapen in wickednes: and in finne

hath my mother conceived me.

But loe, thou requirest trueth in the inwarde partes: and thalt make me to understande wisedome secretly.

Thou halt purge me with Pylop, and I hall bee cleane: thou halt wash mee, and I hall bee whiter

then snowe.

Thou shalt make me heare of ioy a gladnesse: that the bones which thou hast broken, may resource.

Turne thy face from my sinnes: and put out al my

misdeedes.

Make me a cleane heart, D God: and remie aright spirite within me.

Cast me not away from thy presence: and take not

thy holy spirite from me.

D give me the comfort of thy helpe againe; and stablish me with thy free write.

Then thall I teach thy waves but o the wicked: a

finners thall be converted buto thee.

Deliver mee from bloodguiltinelle, D God, thou that art the God of my health; and my tongue thall fing of thy righteousnesse.

Thou halt open my lippes (D'Loide:) my mouth

Mall

mall thew thy prayle.

for thou delived no facrifice, else woulde I give it thee: but thou delightest not in burnt offering.

The facrifice of Bod is a troubled spirite: a broken

and contrite heart (D God) thalt thou not despise.

D be fauourable and gratious buto Sion: builde

thou the walles of Hierusalem.

Then halt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes byon thine altar.

Blozy be to the father, ac. As it was in the beginning, ac. Lozd have mercie byon bs. Christ have mercie byon bs.

Lozd have mercie byon bs.

Dur father which art in heatten, ac. And leade by not into temptation.

Answere.

But deliver by from euill, Amen.

D Loed faue thy feruaunts.

Answere.

Mhich put their trust in thee.

Send buto them belve from aboue.

Answere.

And enermoze mightily defend them.
Minister.

Pelpebs, D God our Saufour.

Answere.

And for the glory of thy names sake definer by, bee mercifull buto by unners for thy names sake.

Minister.

Minister.

Loed heare our peavers.

Answere.

And let our cry come bnto thee.

TLet bs pray.

O Lord we befeech thee mercifully heare our prayers, a spare al those which confede their sinnes to thee, that they (whose consciences by sinne are accused) by thy merciful pardon may be absoluted, through

Christour Lord. Amen.

Most mightie God and mercifull father, which halt compassion of all men, and hatest nothing that thou halt made, which wouldest not the death of a sinner, but that hee houlde rather turne from sinne, and bee saued: mercifully forgive by our tresvalles, receive and comfort bs, which be arieved and wearied with the burden of our linne. Thy viopertie is to have mercie, to thee onely it appertemeth to forgive sinnes. Spare vs therefore, good Lorde, spare thy people whome thou half redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners: but so turne thine pre from bs, which meekely knowledge our vilenesse, and truely repent by of our faultes: so make balle to helve be in this worlde, that wee may ever live with thee in the worlde to come, through Telus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

Turne thou bs, O good Lorde, and so thall wee be turned: befavourable, O Lorde, befavourable to thy people, which turns to thee in necping, faking, and praying: for thou art a mer-

cifull

Godly prayers.

cifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wer deserve punishment, and in thy weath thinkest by non mercy. Spare thy people good Lorde, spare them, and let not thine iperitage be brought to consuston. Heare bs, D Lord, for thy mercie is great, and after the multitude of thy mercies looke by on bs.

FINIS.

A prayer necessary for all persons.

OPercifull Bod, I a wretched linner reknowmedge my selfe bounds to keepe thy holy commandements, but yet bnable to perform them, and to be accepted for inft, without the righteousnesse of Islu Christ thy onely sonne, who hath perfectly substilled the lawe, to instille all them that believe a trust in him. Therefore graunt mee grace, I believe thee, to be occupyed in doing of good workes, which thou commanded in holy scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christs merites, to be purged from my sinnes, and not in my good workes, be they never so many. Bive

me grace to love thy holy worde ferviently, to fearch the Scriptures diligently, to reade them humbly, to binderstand them truely, to live after them effectually. Deder my life so, D Lord, that it be alway acceptable but o thee. Give mee grace, not to rejoyce in any thing that displeaseth thee, but evermore to delight in those things that please thee, be they never so contrarie to my desires. Teache mee so to pray, that my petitions may be gratiously heard of thee. Keepe mee busight among diversitie of opinions and indge-

ments in the worlde, that I neuer swarue from thy tructh taught in holy Scripture. In prosperitie, D. Lord.

Godly prayers.

Lozd, laue mee, that I ware not proud. In advertitie helpe me, & I neither despaire nor blaspheme the ho-In name, but taking it patiently, to give thee thanks, and truft to be delivered after thy pleasure. When I happen to fall into linne through frailtie, I befeech thee to woothe true repentaunce in my heart, that I may be forie without desperation, trust in thy mercie without presumption, that I may amende my life, a become truely religious without hypocrifie, lowly in heart without fayning, faithfull a trustie without deceit, mery without lightnesse, sad without mis arma, sober without douthfulnede, content wine owne without couetousnesse, to tell my neighbour his faultes charitably without distinulation, to infirmet my houtholde in thy lawes truely, to obeyour Ducene and all governours buder her bufainedly, to receive all lawes and common ordinances (which disagree not from thy holy woodde) obediently, to pay every man that which Jowe but ohim truely, to backbite no man, not flander my neighbour fecretity, and to abhorre all vice, louing all goodnes earnefly. D Lorde, graunt me thus to doe, for the glory of the holy name. Amen.

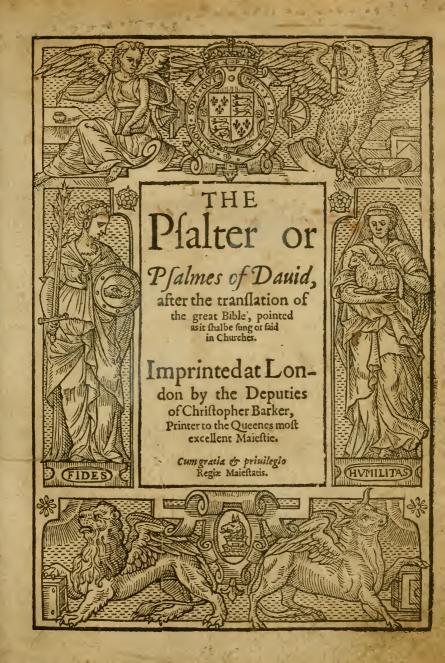
A prayer necessarie to be said at all times.

OBountifull Jesu, Dsweete Sautour, D Christ the sonne of God, have pitie boon mee, merciviully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neyther with golde, nor silver, but with thy most precious body once offered boon the crosse, thine owne blood shedde once for all for my ransome. Therefore, cast me not away, whom thou by thy great wisdome hast made, despise mee not, whome thou hast redeemed with

Godly prayers.

with fuch a precious treasure, nor let my wicked. nesse destroy that which thy goodnesse hath builded. Pow whiles Alive, D Jelu, have mercie on mee, for if I die out of thy fattour, it will be too late afterward to call for thy mercie: whiles I have time to repent, looke boon me with the mercifull eyes, as thou did. dest bouchsafe to looke byon Peter thine Apostle, that I way bewayle my finfull life, and obteque thy fauour, and die therein. I reknowledge, that if thou houldest deale with mee according to very justice, I have deserved everlasting death. Therefore I avpeale to thy high throne of mercie, trusting to obtaine Gods favour, not formy merites, but for thy merites, DJelu, who half given thy felfe an acceptable facrifice to the father, to appeale his weath, and to bring all linners (truely repenting and amending their equill life) into his fauour againe. Accept me, D Lord, among the number of them that halbe faued, forgive me my linnes, give me grace to leade a godly and innocent life, graunt me thy beattenly wisdome, inspire my heart with faith, hope, and charitie, give me arace to be humble in prosperitie, patient in aduerlitie, obedient to my rulers, faithfull buto them that trust mee, dealing truely with all men, to live chastly in wedlocke, to abhorre adulterie, fornication, and all bucleannes, to doe good after my power bnto all men, to burt no man, that thy name may bee gloxified in mee during this present life, and

that A afterward may obtaine everlathat A afterward may obtaine everlathing life, through thy mercie, and the merites of thy paltion. Amen.



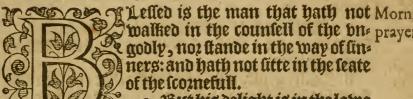
rect my m นักยาไทร์ในปกใหม่ได้ ข้อเลือง ปี เป็น ซึ่งเลือง

Moneth. Thei.day.

The Psalmes of

Dauid.

Beatus quinon abiit. Psal.1.



2 But his delight is in the lawe of the Lord: and in his lawe wil he

exercise himselfe day and night.

3 And he shall bee like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also that not wither: and looke whatso

euer he doeth, it thal prosper.

3 As for the bigodly it is not so with them: but they are like the chaffe which the winde scattereth as way from the face of the earth.

6 Therefore the bigodly thall not be able to stand in the judgement: neither the sinners in the congre-

gation of the righteous.

7 But the Lorde knoweth the way of the rightes

ous: and the way of the bugodly that perith.

Quare fremuerunt? Psal,2.

Why doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The kings of the earth fand by, and the rulers take counsel together: against the Lorde, and against

his anounted.

U.i. 3 Let

Moneth. Thei.day.

3 Let by breake their bondes asunder: and cast about their cordes from by.

4 Hee that dwelleth in heaven thal laugh them to

scoine: the Lord that have them in derision.

5 Then chall heespeake but othem in his wrath: and here them in his soze displeasure.

6 Dethaue I set my king: bpon my holy hill of

Sion.

7 I will preach the lawe, whereof the Lord hath sayde onto mee: thou art my sonne, this day have I beaotten thee.

8 Delire of me, and I wall give thee the Heather forthine inheritance: and the ottermost partes of the

earth for thy possession.

9 Thoughalt bruse them with a rod of you: and

breake them in pieces like a potters vellell.

10 Be wise now therefore, D re kings: be learned re that are judges of the earth.

11 Serue the Lord in feare: and reiopce buto him

with reverence.

12 Kille the sonne lest he be angry, and so ye perish from the right way: it his weath bokindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal.3.

Land howe are they increased that trouble me:mas

2 Many one there be that say of my soule: There

is no helpe for him in his God.

3 Butthou, D Lorde, art my defender: thou art my worthip, and the lifter by of my head.

4 Adio call byon the Lord with my boyce: and he

heard meout of his holy hill.

5 Flayde me downe and acpt, and role by againer for the Lord sufferned me.

6 3

Moneth. Thei. day.

6 I will not bee afraid for ten thousandes of people: have let themselves against me round about.

7 Ap Lorde, and helpemee, Dmy God: for thou smitest all mine enemies boon the cheeke bone, thou hast broken the teeth of the bnoodly.

8 Saluation belongeth buto the Lorde: and thy

blessing is byon the people.

Cum inuocarem. Pfal. 4.

Teare mee when J call, O God of myrighteout-nes: for thou half let me at libertie when J was in trouble, have mercie bronme, and hearken buto my prayer.

2 D reformes of men, her jong wil ye blaspheme mine honour: and have such preasure in banitie, and

feeke after lealing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call byon the Lord, he will heare me.

4 Standinawe, and linne not : commune with your owneheart, and in your chamber, and be fills

5 Offer the facrifice of righteousnesse: a put your

trust in the Lord.

6 There be many that say: 112 ho will she we bs as my good ?

7 Lord lift thou by: the light of thy countenance

buonbs.

8 Thou half put gladuelle in my heart: lince the time that their corne and wine and ople increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verbamea auribus. Psal. s. Odnder my wordes, D Lord: confider my meditag tion. 2 9

W.ii.

Moneth. Thei. day.

2 D hearken thou buto the voyce of my calling, myking and my God: for buto thee will I make my veaver.

3 My voyce walt thou heare betimes, D Lorde: earely in the morning will I direct my prayer buto

thee, and will looke bp.

4 for thou art the God that halfe no pleasure in wickednes: neither hall any euill dwell with thee.

5 Such as be foolish thall not stand in thy light:

for thou hatest all them that worke banitie.

6 Thon walt destroy them that speake leasing: the Lord will abhore both the bloodthirstie and deceiffull man.

7 But as for me, I will come into thy house, even byon the multitude of thy mercy: and in thy seare

will I worthip toward thy holy Temple.

8 Lead me, D Lord, in thy righteousnes, because of mine enemies: make thy way playne before my face.

9 Forthere is no faithfulnesse in his mouth: their

inward partes are very wickednesse.

10 Their throte is an open sepulchre: they flatter

with their tongue.

11 Destroy thou them, D God, let them perify through their owne imaginations: cast them out in the multitude of their bugodlynesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, retopce: they shall ever bee giving of thankes, because thou defendest them, they that love thy name shall

be joyfull in thee.

righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shielde.

Domine

Moneth. Thei.day.

Dominene in furore. Psal.6.

Lozde rebuke me not in thine indigna- Euen tion: neither chasten me in thy displea- praye sure.

Jam weake: D Lozd heale me, for my bones are bered.

3 Appsoule is also soze troubled; but Lozdehowe

long wilt thou punish me?

4 Turne thee, D Lord, and deliver my soule: Dh save me for thy mercies sake.

5 for indeath no man remembreth thee: and who

will give thee thankes in the vit?

6 Jam weary of my gronting, enery night wath I my bed: and water my couch with my teares.

7 Ady beautie is gone for very trouble: and worne

away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the boyce of my weeping.

9 The Lord nath heard my petition: the Lord wil

receitte my prayer.

10 All mine enemies thalbe confounded a foze bered: they shalbe turned backe, a put to shame suddenly.

Domine Deus meus. Pfal.7.

O Lord my God, in thee have I put my trust: same me from all them that perfecute me, and deliner mee.

2 Lest he denouremy soule like a Lion, and teare it in pieces: while there is none to helpe.

3 D Lord my God, if I have done any such thing:

or if there be any wickednes in my hands.

4 If I have rewarded ewill but o him that dealt friendly with mee: yea, I have delivered him that without any cause is mine enemie.

M.iii.

5. Thers.

Moneth. Thei day.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe by on the earth, and lay mine bonour in the dust.

6 Stand by, D Lord, in thy wrath, and lift by thy felfe: because of the indignation of mine enemies, arise by forme in the judgement that thou half comanded.

7 And so that the congregation of the people come about thee: for their sakes therefore lift up thy selfe a-

gaine.

8 The Lorde thall judge the people, gitte fentence with me, D Lord: according to my righteousnes, and according to the innocencie that is in me.

9 Th let the wicke resofthe bugodly come to an

ende: but quide thou the inst.

10 Hortherighteous God: tryeth the bery hearts and reines.

11 My helpe commeth of God: which preserveth

them that are true of heart.

12 Godisarighteousiudge, Arong and patient: and Godis prouoked every day.

13 Ifaman wil not turne, he wil whethis fword:

be bath benthis bowe, and made it ready.

14 Dee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

15 Behold, he trauayleth with mischiefe: he hath

conceined forow, and brought forth bugodlinelle.

16 He hath graven a digged by a pit: and is fallen himselfe into the destruction that he made so other.

17 Hoz his trauayle shall come byon his owne head: and his wickednesse shall fall on his owne pate.

18 I will give thankes but othe Lord, according to his righteoulnelle: and will praise the name of the Lord the most high.

Domine

Domine Dominus, Psal. 8.

O Lord our governour, how excellent is thy name in all the worlde: thou that half let thy glory a boue the heattens.

2 Dut of the mouth of very babes a sucklings half thou ordained Areath, because of thine enemies: that

thou mightest still the enemie and the avenger.

3 for I wil consider the heavens, even the works of thy fingers: the moone and the starres which thou hast ordanned.

4 What is man that thou art mindful of him: and

the sonne of man that thou visites him?

5 Thou madest him lower then the Angels: to

crowne him with glozy and worthip.

6 Thou makest him to have dominion of the workes of thy handes: and thou half put all thinges in subjection under his feete.

7 All theepe and oven : yea, and the beaftes of the

fielde.

8 The foules of the appealed the fiftes of the feat a whatsoever walketh through the pathes of the seas.

9 D Lord our governour: how excellent is thy

name imall the world?

Confitebortibi. Psal. 9.

Morn

millaine thankes buto thee, D Lord, praye with my whole heart: I will speake of Giall thy marueilous workes.

2 A will bee glad a reionce in thee: yea, Imp songs will I make of thyname, D

thou most highest.

3 Hohile mine enimies are driven backe: they hall

fall and verify at thy vielence.

4 For thou half maintained my right, a my cause: thou art let in the throne that judgest right.

Thou M.IIII.

5 Thou half reduked the heathen, and deltroyed the bugodly: thou half put out their name for ever a cuer.

6 D thou enemie, destructions are come to a perpetuallende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord hall endure for ever : he hath al-

so prepared his seate for judgement.

8 forheihal judge the world in righteousnes: and

minister true judgement buto the people.

9 The Lord also wil be a defence for the oppressed:

even arefuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou bord hast never fayled them greeke thee.

11 Dyzavse the Lorde which dwelleth in Sion:

thewe the people of his doings.

remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie byon me, D Lorde, consider the trouble which I suffer of them that hate me: thou

that liftest me by from the gates of death.

14 That I may thew all thyprayles within the portes of the daughter of Sion: I will rejoyce in thy faluation.

15 The heathen are sunke downe in the pitte that they made: in the same nette which they hid privily, is their soote taken.

16 The Lord is knowen to execute judgement: § bugodly is trapped in the worke of his ownehands.

17 The wicked hall be turned into hel: and all the people that forget God.

18 For the poore thall not alway be forgotten: the patient

patient abiding of the nieeke thall not perith for ever.

19 Tap Lord, and let not man have the opper had:

let the heathen be judged in thy light.

20 Put them in feare (D'Lord:) that the heathen

may know themselues to be but men.

Vt quid Domine. Pfal. 10.

7 7 Py Kandest thou so far off (D Lozd:) and his

Why standest thou so far off (D Lozd:) and his dest thy face in the needefull time of trouble:

2 The bigodly for his owne luft doth perfecute the poore: let them be taken in the craftie wilinesse that they have imagined.

3 For the bigodly hath made boall of his owne hearts delire: a weaketh good of the covetous whom

God abhorreth.

4 The bigodly is so proud, that he careth not for

God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy judgements are farre aboue out of his light, and therefore defieth he all his enemies.

6 For he hath fayd in his heart, Tush, I shal never be call downe: there shal no harme happen buto mee.

7 Hismouth is full of curling, deceit, and fraude:

bnderhis tongue is bugodlynes and vanitie.

8 He litteth lucking in the thieuish corners of the streetes: and privily in his lucking dennes doeth he murder himocent, his eyes are set against the poore.

9 for he lieth wayting secretly, even as a Lyō lurketh he in his denne: that he may ravish the vooze.

10 He doeth raugh the pooze: when he getten him

into his nette.

11 De falleth downe and himbleth himselfe: that the congregation of the pooze may fall into the hand of his captaines.

12 He hath said in his heart, tuch, God hath forgot:

ten:

ten: he hideth away his face, and he will never fee it.

13 Arise (D'Loide God) and lift by thine hande:

forget not the poore.

14 Wherefore hould the wicked blaspheme God: while he doth say in his heart, Tush, thou God carell not for it:

15 Surely thou hast seene it : for thou beholdest

bugodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the pooze committeth himselfe buto thee, for

thou art the helper of the friendlesse.

17 Breake thou the power of the bugodly and malicious: take away his bugodlinesse, and thou walt sinde none.

18 The Lord is king for ever and ever: a the heas

then are perished out of the land.

19 Lord, thou half heard & delire of the poore: thou prepares their heart, a thine eare hearkeneth therto.

20 To helpe the fatherless and poose but otheir right: that the man of the earth be no more exalted as a ainst them.

In Domino confido. Psal.11.

In the Lorde put I my trust: howe say yee then to my soule, that she should sie as a birde but the hill:

2 forlo, the bigodly bend their bowe, and make ready their arrowes within the quiver: he they may privily shoote at them which are true of heart.

3 for the foundations will be cast downe: and

what hath the righteous done?

4 The Lord is in his holy temple: the Lordes leate is in heaven.

5 His eyes consider the pooze: and his eye liddes tryeth the children of men.
6 The

6 The Lorde alloweth the righteous: but the bus godly, and him that delighteth in wickednesse doeth his soule abhore.

7 Upon the vingodly he halraine inares, fire, and brinktone, korme, and tempek: this halbe their por

tion to dzinke.

8 For the righteous Lorde loueth righteousnesse: his countenance will behold the thing that is inst.

Saluum me fac. Pfal. 12.

They talke of vanitie entery one with

Ked Le This neighbour: they doe but flatter with their lippes, and dissemble with their double heart.

3 The Lord chall roote out all deceitfull lips: and

the tongue that speaketh proude things.

4 Which have said, With our tongue we will preuaile: we are they that ought to speake, who is Lord over be?

5 Powe to the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will bp (layth the Loed:) and will helpe enery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: even as the filter which from the earth is tryed, and purified seven times in the fire.

8 Thou halt keepe them, D Lord: thou halt pre-

ferue him from this generation for ever.

9 The bigodly walke on every lide: when they are exalted, the children of men are put to rebuke.

Víquequo

Vsquequo Domine. Pfal. 13.

Howlong wilt thousoeget me (D Loed) for ever:

2 How long that I feeke counsell in my soule, and be so bered in my heart: how long that mine enemies triumph ouer me?

3 Conlider and heare me, D Lord my God: lighten

mine eyes, that I deepe not in death.

4 Left mine enemie say, I haue prenailed against him: for if I be cast downe, they that trouble me will rejoyce at it.

5 But my trust is in thy mercie: and my heart is

iovfull in thy faluation.

6 I will fing of the Lord, because he hath dealt so louinaly with me: pea, I will peaple the name of the Lord most highest.

Dixitinsipiens, Psal, 14.

The foole hath said in his heart: There is no God. 2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no notone.)

The Lord looked downe from heaven byon the children of men: to see if there were any that woulde

bnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abhominable: there is none that doeth good, no not one.

Their theote is an open sepulchee, with their tongues have they deceived: the poylon of Alves is

bndertheirlippes.

6 Their mouth is full of curling and bitternesse:

their feete are I wift to Hed blood.

7 Destructio abnhappines is in their waies, a the may of peace have they not knowen: there is no feare

of

of God before their eyes.

8 Have they no knowledge, that they are all such woothers of mischiefe: eating by my people as it were bread?

9 And call not bron the Lorde, there were they brought in great feare (euen where no feare was:)

for God is in the generation of the righteous.

10 As for you, yee have made a mocke at the countaile of the poore: because hee putteth his trust in the

Lozd.

Dion: when the Lorde turneth the captiuitie of his people, then thall Jacob rejoyce, a Israel thalbe glad.

Domine quis habitabit? Psal, 15.

Dede who shall dwell in thy Taberna' Mornin cle:02 who shall rest byon thy holy hill? prayer.

2 Even he that leadeth an bucorrupt life: 4 doeth the thing which is right,

and speaketh the trueth from his heart.

3 He that hath bled no deceite in his tongue, noz done ewill to his neighbour: and hath not saundered

his neighbours.

4 He that setteth not by himselfe, but is sowly in his owneeyes: and maketh much of them that feare the Lord.

5 He that sweareth but o his neighbour, and disappointeth him not: though it were to his ownehin-

derance.

6 He that hath not given his money byon blury: noztaken reward against the innocent.

7 19 ho so doeth these things: mall never fall.

Conserua me. Psal. 16.

PReserve mee, D God: for in thee have F put my trust.

2 D

2 Dmy soule, thou half said but o the Lord: thou art my God, my goods are nothing but o thee.

3 All my delight is boon the faints that are in the

earth: and byon such as excell in vertue.

4 But they that runne after another God: man have great trouble.

5 Theirdeinke offerings of blood will I not offer: neither make mention of their names win my lips.

6 The Lorde himselfe is y portion of mine inheritance, and of my cup: thou walt maintaine my lot.

7 The lot is fallen binto mee in a faire grounde:

yea, I have a goodly heritage.

8 I will thanke the Lord for giving me warning:

my reines also chasten me in the night season.

9 I have let God alwayes before me: for he is on my right hand, therefore I wall not fall.

10 110 herefore my heart was glad, and my glory

reioyced: my flesh also shall rest in hope.

11 For why? thou walt not leave my soule in hel: neither walt thou suffer thine holy one to see corruption.

12 Thou halt thew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hande

there is pleasure for evermore.

Exaudi Domine iustitiam. Psal, 17.

Heare the right, D Lord, consider my complaint: and hearken but omy prayer, that goeth not out of fained lippes.

2 Let my sentence come forth from thy presence: a let thine eies looke bpon the thing that is equall.

3 Thou halt produed a vilited mine heart in the night feason, thou halt tried mee, and thalt finde no wickednesse in mee: for Jam otterly purposed that my mouth thall not offend.

4 Be=

4 Because of mens workes that are done against the wordes of my lippes: I have kept mee from the wayes of the destroyer.

5 Dholde thou by mygoings in thy pathes: that

my footesteps sippe not.

6 I have called byon thee, D God, for thou halt heare me:encline thine eare to me, and hear hen but my wordes.

7 Shewe thy marueilous louing kindnelle, thou that art the fautour of them which put their trull in

thee: from such as relift thy right hand.

8 Reepeme as the apple of an eye: hide me buder

the chadow of thy wings.

- 9 From the bigodly that trouble me: mine enemies compalle mee rounde about, to take away my soule.
 - 10 They are inclosed in their owne sat: and their

mouthspeaketh proude things.

11 They lye wayting in our way on every lide:

turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his play: and as it were a lions whelpe lurking in secret places.

13 Ap Loed, disappoint him, and call him downer deliver my soule from the bugodly, which is a swoed of thine.

14 From the menofthy hand, D Lorde, from the men I say, and from the entl world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their delire: and leave

the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousnesse: and when I awake opatter thy like nesse, I shalbe satisfied with it.

Diligam

Diligamte. Pfal. 18.

will love thee (D Lorde) my strength, the Lorde is my stony rocke and my defence: my Sautour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I wil call byon the Lord, which is worthy to be

praised: so that I be safe from mine enemies.

3 The folowes of death compassed me: and the 0.

uerflowings of bigodlinesse made me afraide.

4 The paynes of hell came about me: the snares of death overtooke me.

5 Immy trouble I will call byon the Lorde: and

complaine buto my God.

er.

6 So thall he heare my boyce out of his holy temple: and my complaynt thall come before him, it thall enter even into his eares.

7 The earth trembled and quaked: the bery found dations also of the hilles thooke and were removed,

because he was wroth.

8 There went a smoke out of his presence: and a consuming are out of his mouth, so that coales were kindled at it.

9 Dee bowed the heavens also and came downe:

and it was darke bnder his feete.

10 Herode byon the Cherubims and did five thee

came flying byon the wings of the winde.

11 De made darkenelle his secret place: his Pauilion rounde about him, with darke water and thicke cloudes to cover him.

12 At the brightnesse of his presence his cloudes

remoued: hailestones and coales offire.

13 The Lord also thundred out of heaven, and the highest

highelt gave his thunder: haylestones and coles of tyre.

14 He sent out his arrowes, and scattered them:

he call footh lightnings and deltroyed them.

obtions of the rounde worlde were discovered at thy chiding, D Lorde: at the blasting of the breath of thy displeasure.

16 He thal fend downe from the high to fetch me:

and thall take me out of many waters.

17 De haldeliuer me from my strongest enemie, 4 fro the which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble:

but the Loed was my byholder.

- 19 De brought me forth also into a place of liberty: he brought me foorth, even because he had a favour buto me.
- 20 The Lord hall reward me after my righteous dealing: according to the cleannes of my hands hal herecompence me.

21 Because I have kept the wayes of the Lord: &

have not forsaken my God as the wicked doeth.

22 Hor I have an eye buto all his lawes: and wil not call out his commandements from me.

23 A was also bucorrupt before him: and eschew:

ed mine owne wickednesse.

24 Therefore thall the Lorde reward me after my righteous dealing: and according but the cleannes of my handes in his eye light.

25 With the holy, thou halt be holy: and with a

perfect man, thou halt be perfect.

26 with the cleane, thou halt be cleane: and with the froward, thou halt learne frowardnesse.

27 For thou thalt saue the people that are in ad-X. i. . uersitie:

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uerlitie: and halt bring downe the high looks of the proude.

28 Thoualso shalt light my candle: the Lord my

God thall make my darkenesse to be light.

29 For in thee I wall discomste an hoste of men: and with the helpe of my God I wall leave over the wall.

30 The way of God is an undefiled way: the worde of the Lorde also is tryed in the fire, he is the desender of all them that put their trust in him.

31 Hoz who is God but the Lorde: or who hath

any Arenath except our God?

32 It is God that girdeth me with firength of warre: and maketh my way perfect.

33 Demaketh my feete like hartes feete: and fet-

teth me by on high.

34 De teacheth my hands to tight: a mine armes

thall breake even a bowe of feele.

35 Thou half given me the defence of thy faluation: thy right hand also half holde me by, and thy louing correction half make me great.

36 Thou halt make roome ynough bnder me for-

to goe: that my footesteppes shall not side.

37 I will followe byon mine enemies, and ouertake them: neither will I turne againetill I have destroyed them.

38 I will smite them, that they shall not be able to

stande: but fall bnder my feete.

39 Thou hast girded me with strength buto the battell: thoushalt theowe downs mine enemies buder me.

40 Thou half made mine enemies also to turne their vackes by on me: and I half destroy them that hate me.

41 They

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41 They hall crye, but there halbe none to helpe them: yea even buto the Lorde thall they cry, but wee mall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the

Arcetes.

43 Thou shalt deliver me from the Arivings of the people: a thou halt make me y head of the heathe.

44 A people whome I have not knowen: Hall

ferne me.

45 Alloone as they heare of me, they hal obey me: but the Arange children hall dissemble with me.

46 The strange children shall faile: and be afraide

out of their prisons.

47 The Loide lineth, and bledled bee my frong helver: and prayled be the God of my faluation.

48 Euen the God which seeth that I be auenged:

and subdueth the veovle buto me.

49 At is hee that delivereth mee from my (cruell) enemies, and letteth me by aboue mine aduerlaries: thou halt rid me from the wicked man.

50 for this cause will I give thankes buto thee (D Lorde) among the Gentiles: and fing prayles

buto thy name.

51 Great prosperitie gineth he buto his King: and heweth louing kindnelle buto Dauid his anounted, and buto his feede for euermore.

Cœli enarrant. Psal.19.

De heavens declare & glozy of God: a the Morr firmament the weth his handy worke, praye 2 Dneday telleth another: and one

night certifyeth another.

3 . There is neither speache nor language: but their boyces are heard among them.

4 Their X.ii.

4 Their found is gone out into all landes: 4 their

wordes into the endes of the world.

5 In them hath he set a tabernacle sor humne: which commeth footh as a bridegrome out of his chamber, and resorceth as a Grant to runne his course.

6 It goeth footh from the bettermost part of the heaven, a runneth about but the ende of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lord is an budefiled lawe, consucring the foule: the testimony of & Lord is sure, and

giueth wisedome buto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commaundement of the Lorde is pure, and giveth light but the eyes.

9 The feare of the Lorde is cleane, and endureth foreuer: the judgements of the Lorde are true, and

righteous altogether.

10 Moze to be desired are they then gold, yea, then much sine gold: sweeter also then hony, and the hony combe.

11 Mozeover, by them is thy servant taught: and

in keeping of them there is great rewarde.

12 phocantellhowoft he offendeth: D cleanse

thou me from my fecret faults.

13 Keepe thy servant also from presumptuous sinnes, lest they get the dominion over me: so shall I be budefiled, and innocent from the great offence.

14 Let the wordes of my mouth, a the meditation

of my heart: be alway acceptable in thy light.

15 D Lozd: my strength, and my redeemer. Exaudiacte Dominus. Psal. 20.

The Lord heare thee in the day of trouble: § name of the God of Jacob defend thee.

2 Send

2 Sende thee helpe from the Sanctuarie: and Grenath thee out of Sion.

3- Rememberall thy offerings: a accept thy burnt

sacrifice.

4 Graunt thee thy heartes delire: and fulfill all

thy minde.

5 We will rejoyce in thy faluation, and triumph in the name of the Lorde our God: the Lorde persourme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in Charets, and some in Porses: but we wil remember the name of the Lord

our God.

8 They are brought downe and fallen: but wee

are rifen, and stand byzight.

9 Saue Lorde, and heare bs, Dking of heauen: when we call byon thee.

Domine in virtute. Psal.21.

The King hall rejoyce in thy Arength, D Loide: exceeding glad hall he be of thy faluation.

2 Thou half given him his heartes delire: and

half not denied him the request of his lippes.

3 For thou halt present him with the bleffings of goodnesse: and shalt set a crowne of pure golde by on his head.

4 De asked life of thee, and thou gauest him a long

life: euen fozeuer and euer.

5 Pishonour is great in thy faluation: glozy and great worthin thalt thou lay by on him.

6 for thou thalt give him everlatting felicitie: and

make him glad with the toy of thy countenance.

7 And why? because the king puttethhis trust X.iii. in

in the Lord: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies that feele thy hand: thy right

hand hall finde out them that hate thee.

of thy weath: the Loed thall destroy them in his displeasure, and the fire thall consume them.

10 Their fruit halt thou roote out of the earth: 4

their seede from among the childzen of men.

11 for they intended mischiese against thee: a imagined such a denice as they are not able to performe.

12 Therefore halt thou put them to flight: 4 the Arings of thy bowe halt thou make ready against the face of them.

13 Be thou exalted Loed in thine owne Arength:

so will we ling and praise thy power.

Deus Deus meus. Psal.22.

P God, my God, (looke boon me) why half thou forlaken me: and art so farre from my health, and from the wordes of my complaint:

but thou hearest not: and in the night season also I

take no reft.

3 And thou continuelt holy: O thou worthippe of Alrael.

4 Durfathers hoped in thee: they trutted in thee,

and thou diddest deliver them.

5 They called by on thee, a were holpen: they put their trust in thee, and were not confounded.

6 Butasforme, Jama worme, and no man:a be-

ry scorne ofmen, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

He

ung er.

8 De trusted in God, that hee would deliuer him:

let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wall my hope whe I hanged yet byon my mothers healts.

10 I have bene lest buto thee ever since I was borne: thou art my God, even from my mothers

wombe.

11 Dgoe not frome, for trouble is hard at hande: and there is none to helpe me.

12 Many Dren are come about me: fat Bulles of

Balan close me in on euery lide.

13 They gape byon me with their mouthes: as it

were a ramping and roaring Lyon.

14 A am powed out like water, and all my bones are out of joynt: my heart also in the middest of my body is even like melting ware.

15 My trength is dived by like a pothearde, and my tongue cleaueth to my gummes: and thou halt

bring me into the dust of death.

16 For (many) dogges are come about mee: and the counfell of the wicked layeth liege against me.

17 They pearled my handes and my feete, I may tell all my bones: they frand fraving and looking by on me.

18 They part my garments among them: a cast

lottes byon my besture.

19 But be not thou farre from me, D Lorde: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sworde: my darling

from the power of the dogge.

21 Saue me from the Lyons mouth: thou hast heard mee also from among the homes of the Unicones.

Xiiii,

Moneth. Theinij.day.

11 22 I will declare thy name but my brethren: in the middelt of the congregation will I prayle thee.

23 Oprayle the Lord ye that feare him: magnifie him all ye of the feede of Jacob, and feare him all yee

seede of Israel.

24 Forhehath not despised nor abhorred the sowe exace of the poore, he hath nothid his face from him: but when he called but o him, he heard him.

25 My praise is of thee in the great congregation: my bowes will I persourme in the light of the that

fearehim.

26 The pooze hall eate and bee satisfied: they that seeke after the Lozd, hall prayle him, your heart hall

liue foz euer.

27 All the endes of the worlde hall remember themselves, and be turned but the Lord: and all the kinreds of the nations hall worship before him.

28 for the kingdome is the Lordes: and hee is the

gouernour among the people.

29 All such as be sat by on earth: have eaten and

morshipped.

30 All they that go downe into the dult hal kneele before him: and no man hath quickened his owne soule.

31 My seede challserue him: they chalbe counted

buto the Lordfor a generation.

32 They hall come, and the heavens hall declare his righteousnesse: but o a people that hall be borne, whom the Lord hath made.

Dominus regitme. Psal.23.

The Lorde is my thepheard: therefore can Flacke nothing.

2 He hall seede mee in a greene pasture: and leade

me forth belide the waters of comfort.

羽

3 De wall convert my foule: and bring mee foorth in the paths of righteousnelle for his names sake.

4 Dea though I walke thosowe the valley of the hadowe of death, I will feare no enill: for thou art

with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble mee: thou half anointed my head

with ople, and my cup shalbe full.

6 But thy louing kindnesse and mercy chalfollow mee all the dayes of my life: a I wild wel in the house of the Lord for euer.

Domini est terra. Psal. 24.

De earth is the Lords, a all that therein Morr is: the compasse of the worlde, and they prayed that dwell therein.

2 for he hath souded it byon the seas:

Sand prepared it byon the floods.

3 119 ho malascend into the hill of the Lo20:02 who

thall rife by in his holy place?

4 Euen he that hath cleane handes, and a pure heart: a that hath not lift by his minde buto banitie, noz swozne to deceive his neighbour.

5 De chall receive the bleffing from the Lord: and

righteousnesse from the God of his saluation.

6 This is the generation of them that seeke bim:

even of them that seeke thy face, D Jacob.

7 List by your heads, Dregates, and be re list by yee everlatting doozes: and the king of glozy thalf come in.

8 who is the king of glozy: it is the Lozde Arong

and mightie, even the Lord mightie in battell.

9 Lift by your heads, Dye gates, and be yelift by ree everlatting doores: and the king of glory thall come in.

10 mbho

to who is the King ofglozy: etten the Lozde of bottes, he is the king of glozy.

Adte Domine. Psal.25.

V Mtothee, D Lorde, will I list op my soule, my Bod, I have put my trust in thee: D let me not be consounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee hall not be athamed: but such as transgrelle without a cause, thall be put to consulton.

3 Shew me thy waies, D Loid: and teach me thy

vaths.

4 Leade me footh in thy trueth, and learne mee: for thou art the God of my faluatio, in thee hath bene my hope all the day long.

5 Call to remediance, D Lord, thy tender mercies: and thy louing kindnes which hath bene ever of olde.

6 Dhremember not the linnes and offences of my pouth: but according to thy mercie thinke thou byon me(D Lord) for thy goodnesse.

7 Gratious and righteous is the Loed: therefore

will he teach sinners in the way.

8 Them & be meeke thall he guide in iudgement: and such as be gentle, them thall he learne his way.

9 All the paths of the Lord are mercy and trueth: buto such askeepehis covenant and his testimonies.

10 for thy names sake, D Lord: be merciful buto my sinne. for it is areat.

11 nohat man is he that seareth the Lorde: him

hall he teach in the way that he hall chuse.

12 His soule mall dwell at ease: and his seede thall

inherite the land.

13 The secrete of the Lord is among them y feare him; and he will them them his covenant.

14 Mine

14 Mineeyes are ever looking buto the Loed: for he chall plucke my seete out of the net.

15 Turne thee buto mee, and have mercie byon

me: for am desolate and in miserie.

16 The loss wes of my heart are enlarged: D hing thou me out of my troubles.

17 Looke bpon mine aduerlitie and milerie: ande

forgive me all mylinne.

18 Confider mine enemies howe many they are: and they beare a tirannous hate against me.

19 D keepemy soule, and deliver me: let me not

be confounded, for I have put my trust in thee.

20 Let perfectuelle and righteous dealing waite byon me: for my hope bath bene in thee.

21 Peliuer Irael, D God: out of al his troubles.

Iudica me Domine. Psal. 26.

BE thou my judge, D Lorde, for I have walked innocently: my trust hath bene also in the Lorde, therefore hall I not fall.

2 Examine me, D Loed, and prooueme: try out

myreines and myheart.

3 Hoz thy louing kindnesse is ever befoze mine eyes: and I will walke in thy trueth.

4 I have not dwelt with vaine persons: neither

will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not lit among the bugodly.

6 I will walh my handes in innocencie, D Lozd:

and so will I goe to thine altar.

7 That I may the we the voyce of thankelgiving: and tell of all thy wonderous workes.

8 Lord, I have loved the habitation of thy house:

and the place where thine honour dwelleth.

9 D thut not by my soule with the unners:noz my

life

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life with the blood thirsie.

10 In whole handes is wickednesse: and their right handes are full of giftes.

11 But as for me, I will walke innocently: D

Lord deliver me, and be mercifull buto me.

12 My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal, 27,

He Lord is my light and my faluation, whom then wall I feare: the Lorde is the Atrength of my life, of whom then wall I be afraide:

2 When the wicked (euen mine enemies and my foes) came by on me to eate by my flesh:

they flumbled and fell.

3 Though an holle of men were laide against me, yet thall not my heart be afraid: Athough there role by warre against me, yet will J put my trust in him.

4 One thing have I decired of the Lord, which I will require: even that I may dwell in the house of the Lord all the dayes of my life, to beholde the faire beautie of the Lorde, and to visite his temple.

5 for in the time of trouble he thall hide me in his tabernacle: yea, in the secret place of his dwelling thall he hide me, and set me up upon a rocke of some.

6 And now that he lift by mine head: about mine

enemies rounde about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises but the Lord.

8 Hearken butomy boyce, D Lorde, when I crie

bnto thee: have mercie boon me, and heare me.

9. My heart hath talked of thee, seeke re my face: thy face Lord will I seeke.

10 Dhide

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10 D hide not thou thy face from me: nozeall thy feruant away in displeasure.

Thouhast benemy succour: leavemenot, neis

ther follakeme, D God of my faluation.

12 Phen my father and my mother forfake mee: the Lord taketh me by.

13 Teach me thy way, D Lord: and leade me in the

right way, because of mine enemies.

14 Deliner me notoner into the will of mine adversaries: for there are falle witnesses rife by against me, and such as speake wrong,

15 I shoulde otterly have faynted: but that I beleeve verily to see the goodnes of the Lozd in the land

of the living.

16 Dtarythouthe Lords leasure: be Arong, and he hal comfort thine heart, and put thou thy trust in the Lord.

Adte Domine. Psal.28.

V Atothee will I cry, D Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry but thee: when I holde by my hands toward

the mercy feate of thy holy temple.

D plucke mee not away (neither destroye mee) with the bugodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Rewarde them according to their deedes: a according to the wickednesse of their owne inventions.

hands: pay them that they have deserved.

6 Hoz they regarde not in their minde the workes

of the Lord, nor the operation of his hands: therfore hall he breake them downe, and not builde them op.

7 Praised be the Lord: for he hath heard the borce

of my humble petitions.

8 The Lorde is my Arength and my chielde, my heart hath trusted in him, and Jam helped: therefore my heart danceth for joy, and in my fong wil J praise him.

9 The Lord is my firength: and he is the whole.

some defence of his anointed.

10 D laue thy people, and give thy blessing buto thine inheritance: feede them, a set them by for ever.

Afferte Domino. Psal.29.

Billing buto the Lorde (D yee mightie) bring yong rammes buto the Lorde: ascribe buto the Lorde worthip and frength.

2 Gine the Lorde the honour due buto his name:

worthip the Lord with holy worthip.

3 It is the Lorde that commandeth the waters:

it is the glocious God that maketh the thunder.

4 It is the Lordethat ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The boyce of the Lord breaketh the Cedar trees:

rea, the Loed breaketh the Cedars of Libanus.

6 He made them also to skippe like a casse: Libas

nus also and Spzion like ayong bnicozne.

7 The voyce of the Lorde devideth the flames of fire, the voyce of the Lorde chaketh the wildernesse: yea, the Lord chaketh the wildernesse Cades.

8 The boyce of the Lorde maketh the Pindes to bring forth yong, and discouereth the thicke buthes: in his temple doeth enery manspeake of his honour.

9 The Lord litteth about the water flood; and the

Posq

Lord remaineth a king for euer.

10 The Lorde chall give strength butohis people: the Lord chall give his people the bleffing of peace.

Exaltabote Domine. Psal.30.311

will magnifie thee, D Lorde, for thou Mornin baft set me bp: and not made my foes to prayer. triumphe ouer me.
2 D Loed my God, J cryed buto thee:

and thou half healed me.

3 Thou Lorde half brought my soule out of hell: thou half kept my life from them that goedowne to the vit.

4 Sing prailes buto the Lorde, (D re laintes of his:) and give thankes to him for a remembrance of

his holinede.

5 for his wrath endureth but the twinckling of an eye, and in his pleasure is life: heavinesse may endure for a night, but for commeth in the morning.

6 And in my prosperitie I saide, I shall neuer bee removed: thou Lord of thy goodnesse hads made my hill so strong.

7 Thou diddest turne thy face (fro mee:) and I

was troubled.

8-Then cryed Jonto thee, DLord: and gate me butomy Lord right humbly.

9 What profite is there in my blood: when I goe

downe to the vit?

10 Shall the dust give thankes buto thee:02 hall it declare thy trueth?

11 Heare, D Lorde, and have mercie bponme:

Lord be thou my belper.

12 Thou half turned my heartinesse into ioy: thou half put offmy lackecloth, and girded me with gladnelle.

13 Therefore

13 Therefore thall every good man ling of the praise without cealing: Omy God, I wil give thanks but of thee for ever.

In te domine speraui. Psal,31.

be put to cofulion, deliver me in thy righteousnes.

2 Bowe downe thine eare to me: make haste to

deliuerme.

3 And be thou my Arona rocke, and the house of

defence: that thou mayelf faue me.

4 for thou art my strong rocke, and my castell: be thou also my guide, and leade me for thy names sake.

5 Drawe me out of the net that they have layed

privily forme: for thouart my Arength.

6 Into thy handes I commende my spirite: for thou half redremed me, D Lord, thou God of trueth.

7. I have hated them that holde of superstitious

banities: and my trust hath bene in the Lord.

8 I will be glad, and resoice in thy mercy: for thou halt considered my trouble, and halt knowen my soule in advertities.

9 Thou half not thut me by into the hande of the

enemie: but halt let myfeete in a large roome.

to Paue mercie bpon me, D Loide, for Jamin trouble: and mine eye is confumed for very heautines, rea, my soule and my body.

11 formylife is warenold with heavineffe: and

my recres with mourning.

12 Apy strength faileth me, because of mine ini.

quitie: and my bones are confumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were asraid of me, and they that

dia

Moneth. Thevi.das.

did see me without, conveyed them selves from me.

14 I am cleane forgotten, as adead man out of

minde: Jam become like a broken beffell.

15 for I have heard the blasphemie of the multitude: and feare is on every side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath bene in thee, DLo2d: I

hauefaid, Thou art my God.

17 My time is in thy had, deliuer me from phand of mine enemies: and from them that perfecute me.

18 Shewe thy servant the light of thy counter

nance: and faue me for thy mercies fake.

19 Let me not be confounded, D Lord, for Thaue called byon thee: let the bigodly be put to confusion, and be put to silence in the arane.

Let the lying lippes be put to filence: which cruelly, distainfully, and despitefully speake against

the righteous.

patt laide by for them that feare thee: and that thou half prepared for them that put their trust in thee, even before the sonnes of men?

22 Thou halt hide them privily by thine own prefence, from the provoking of all men: thou halt keepe them secretly in thy tabernacle fro y arise of togues.

23 Thankes be to the Lorde: for he hath the wed me marueilous great kindnesse in a strong citie.

24 And when I made hatte, I said: I am cast out of the light of thine eyes.

25 Penerthelesse-thou heardest the boyce of my

player: when I cryed buto thee.

preserveth them that are faithfull, a plenteoully re-D. i. wardeth Wioneth. The vi.day.

wardeth the proude doer.

27 Be frong, and he hall stablish your heart: all ve that put your trust in the Loide.

Beati quorum. Psal, 32.

ening yer. Lessed is he whose burighteousnesse is forgiven: and whose since is covered.

the Lorde imputeth no linne: and inwhose spirite there is no quite.

3 Hor while I helde my tongue: my bones confu-

med away through my daily complaining.

4 Hor thy hand is heavie byon me day and night: and my morture is like the drought in sommer.

5 I will knowledge my linne butothee: a mine

burianteousnelle haue I not hid.

6 I said, I will confesse my sinnes but o the Lozd: and so thou so gauest the wickednesse of my finne.

7 for this hall every one that is godly make his praier but thee in a time when y maielf be foud: but in the great water floods they hall not come nie him.

8 Thou art a place to hide me in, thou halt preferue me from trouble: thou halt compalle me about

with songs of deliverance.

wherein thou halt goe: and I will guide thee with mine eve.

10 Be renotlike to horse and mule, which have no boderstanding: whose mouthes must be holden

with bitte and bridle, left they fall byon thee.

by Great plagues remaine to, the bigodly: but who so putteth his trult in the Lorde, mercie embraceth him on every side.

12 Be glad, D re righteous, and reiorce in the Lorde: and be joyfull all re that are true of heart.

Exultate

Moneth. The vj.day.

Exultate iusti Psal.33.

Récorde in the Lorde, D yee righteous: for it be-

2 Praise the Lord with Harp: ling Plalmes buto

him with the Lute a instrument of ten strings.

3 Sing buto the Lord a newe long: ling prayles

lutily (buto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faithfull.

5 He loueth righteousnes a judgement: the earth

isfull of the goodnesse of the Lord.

6 By the word of § Lord were the heavens made: and all the holfs of them by the breath of his mouth.

7 De gathereth the waters of the sea together, as it were brom an heape: and sateth by the deepe as in a treasure house.

1.8 Let all the earth feare the Loide: stande in awe

of him all ye that dwell in the world.

9 forhe spake, and it was done: he commanded,

and it stoode fast.

then to nought: and maketh the counsaile of the Peathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsayles of Princes.

and the counsaise of the Lord thal endure for ever:

meration.

12 Blessed are the people whose God is the Lorde Jehoua: and blessed are the folke that he hath chosen

to him to be his inheritance.

13 The Lord looked downe from heaven, and behelde all the children of men: from the habitation of his dwelling he considereth all them that dwelin the earth.

P.ii. 34 He

Moneth. The vj.day.

14 Pefactioneth all the hearts of them: and bn=

derstandeth all their workes.

15 There is no king that can be satted by the mustitude of an holte: neither is any mighty man deliuered by much strength.

16 Aporte is couted but a vaine thing to laue ama: neither hall he deliver any ma by his great arength.

17 Beholde, the eye of the Loed is boon them that fearehim: and boon them that put their trust in his mercie.

18 To deliver their soules from death: a to feede

them in the time of dearth.

19 Dur soule hath patiently taried so; the Lozde:

for he is our helpe, and our thield.

20 Hozourheart Hall reioyce in him: because we

have hoped in his holy name.

bs: like as we doe put our trust in thee.

Benedicam Domino. Psal.34.

Indical way give thankes buto the Lorde: his praise, thall ever be in my mouth.

2 My soule shall make her boast of the Lozd: the

humble chall heare thereof and be glad.

D praise the Lord with me: and let vs magnifie his name together.

4 I sought the Lorde, and he heard me: yea, he des

livered me out of all my feare.

5 They had an eye buto him, and were lightened: and their faces were not albamed.

6 Lo, the pooze crieth, and the Lozd heareth him:

rea, and faueth him out of all his troubles.

7 The angell of the Lorde tarieth rounde about them that feare him: and delivereth them.

8 Dtacte and see how gratious the Lorde is: bles-

sed

sed is the man that trusteth in him.

9 D feare the Lordye that be his faintes: for they

that feare him, lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye childzen, and hearken buto me: I wil

teach you the feare of the Lord.

12 What man is he that lusteth to live, and would fayne see good dayes: keepe thy tongue from euil, and thy lippes that they speake no guile.

13 Eschew euill, a do good: seeke peace, a ensue it.

14 The eyes of the Lorde are over the righteous:

and his eares are open buto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, a the Lorde heareth them:

and delivereth themout of all their troubles.

17 The Lord is nigh but othem that are of a contrite heart: 4 will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but

the Lord delivereth him out of all.

19 he keepeth all his bones: so that not one of them is broken.

20 But missoztune that say the brigodly: and they

that hate the righteous, halbe desolate.

21 The Lord delivereth ploules of his feruants: a all they put their trust in him, shall not be destitute.

Iudica Domine. Pfal.35.
Leade thou my cause, D Lord, with the Mor that strive with mee: and sight thou as praying ainst them that light against me.

2 Lay hand byon the shield a bucks

V.iii, ler:

Ier: and stand by to helpe me.

3 Bringforth the speare, and stop the way against them that persecute me: say but omy soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to consulion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the

angel of the Lord scattering them.

6 Let their way be darke and dipperie: and let the

angel of the Lord perfecute them.

7 For they have privily layde their net to destroy me without a cause: yea, even without a cause have they made a pit for my soule.

8 Let a sudden destruction come boon him bnawares, and his net that he hath laid privily catch him

selfe: that he may fall into his owne mischiefe.

9. And my foule be ioyfull in the Lorde: it thall re-

iovce in his faluation.

thee, which delivered the pooze from him that is too from for him: yea, the pooze and him that is in mile-rie, from him that spoyleth him.

11 false witnesse did rise by: they layde to my

charge things that I knew not.

12 They rewarded meeuill for good: to the great

discomfort of my soule.

13 Deverthelesse, when they were sicke J put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14. I behaved my selfe as though it had beene my friend, or my brother: I went heavily, as one that

mourneth for his mother.

15 But in mine advertitie they rejoyced, and gathered

thered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

16 with § flatterers, were bulle mockers: which

gnashed byon me with their teeth.

17 Lord, how long wilt thou looke boon this: D deliner my loule from & calamities which they bring on me, and my darling from the Lyons.

18 So will I give thee thankes in the great conscregation: I will praise thee among much people.

19 D let not the that are mine enemies triumph ouer me bigodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their comming is not for peace: but they imagine deceifful wordes against them that are

quiet in the land.

21 They gaped on me witheir mouthes, and said: fie on thee, sie on thee, we sawe it with our eyes.

22 This hast thouseene, D Lorde: holde not thy

tongue then, goe not farre frome, D Lord.

23 Awake and Cande by to judge my quarrell: auenge thou my cause, my God and my Loed.

24 Judge me, D Lord my God, according to thy righteousnesse; and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, we have devoured him.

26 Let them be put to confusion a shame together that rejoyce at my trouble: let them be clothed in rebuke a dishonour that boast themselves against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let the say alway, Blessed be the Lorde, which hath pleasure in the prosperitie of his servant.

V, iiii,

28 And

28 And as for my tongue, it wall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus, Psal, 36,

My heart the weth mee the wickednesse of the bu--godly: that there is no feare of God before his eves.

2 For he flattereth himselfe in his owne light: bn-

till his abhominable linne be found out.

3 The words of his mouth are burighteous, and full of deceite: he hath left off to behave himselfe wife. ly, and to doe good.

4 He imagineth mischiese bpon his bed, and hath let himselfe in no good way: neither doth he abhore

any thing that is euill.

5 Thymercie (D'Lorde) reacheth buto the hea-

nens: and thy faithfulnelle buto the cloudes.

6 Thy righteousnes standeth like is strong mountaines: thy judgements are lyke the great deepe.

7 Thou Lord thait saue both man and beast, how excellent is thy mercies, D God: and the children of men thall put their trust bider the shadowe of thy wings.

8 They hal be satisfied with the vienteousnesse of thy house: a thou shalt give them drinke of thy pleas

fures, as out of the river.

9 For with thee is the well of life: and in thy light

thall we see light.

10 D continue footh thy louing kindenesse buto them that knowe thee: and thy righteousnelle buto them that are true of heart.

11 D let not the foote of pride come against mee: A

let not the hand of the bugodly cast me downe.

12. There are they fallen (all) that worke wicked: nes: they are cast downe, a chall not be able to stand.

Noli

Noli æmulari. Psal. 37.

Ret not thy selfe, because of the bigodly: Euclidean neither be thou envious against the e-pray will doers.

2 for they hall some bee cut downe like the grade; and be withered even as the greene herbe.

Put thou thy trust in the Loed, The doing good:

dwell in the land, and verily thou thall be fed.

4 Delight thou in the Lord: and he chalgiue thee thy hearts delire.

5 Committhy way but the Lorde, and put thy

trust in him: and he shall bring it to passe.

6 He thall make thy righteoutnes as cleare as the

light, and thy just dealing as the noone day.

bolde thee Hill in the Lorde, and abide patiently boom him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

8 Leaue offfrom wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to doe euil.

9 ndicked doers thall be rooted out: and they that patiently abide the Lord, those that inherite the land.

10 Pet a little while, a the bugodly shall be cleane gone: y walt looke after his place, a he shall be away.

11 But the mecke spirited thall possesse the earth; and thall be refreshed in the multitude of peace.

12 The bigodly seeketh counsell against the full: and quasheth boon him with his teeth.

13 The Lord hall laugh him to scorne: for he hath

feene that his day is comming.

14 The bigodly have drawemout the sword, and have bent their bowe: to cast downe the poore a needy, and to say such as be of right conversation.

15 Their

15 Their sword that go through their owne heart: and their bowe thall be broken.

16 Asmailthing that the righteous hath: is better

then great riches of the bigodly.

17 Hor the armes of the ungodiy chall be broken: & the Lord vyholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and

their inheritance Mallendure fozeuer.

19 They hall not bee confounded in the perilous time: a in the dates of dearth they hall have yrough.

20 As for the bigodly they shall perish, Athe enemies of the Lordshall consume as the fat of lambes; yea, even as the smoke shall they consume away.

21 The bigodly bozoweth, a payeth not againe:

but the righteous is mercifull and liberall.

22 Such as be bieffed of God, thall possesse & land: and they that be cursed of him thall be rooted out.

23 The Lorde ordereth a good mans going: 4 mas

keth his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for

the Lord byholdeth him with his hand.

125 Thaue bene young, and now am old: and yet sawe Freuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth:

and his feede is bleffed.

27 fflee from euil, and doe the thing that is good:

and dwell for euermore.

28 For the Lord loueth the thing that is right: he forfaketh not his that be godly, but they are preferred for ever.

29 The righteous thalbe punished: as for the seede

of the bugodly it mall be rooted out.

30 The righteous that inherit the land; and dwell thereinfor ever.

31 The mouth of the righteous is exercised in wisdome: and his tongue wil be talking of judgement.

32 The lawe of his God is in his heart: and his

goings that not lide.

33 The bigodly feeth the righteous: and feeketh occasion to flay him.

34 The Lord will not leane him in his hand: nor

condemnehim when he is judged.

35 Hope thou in the Lord, and keepe his way, and he half promote thee, that thou halt pollelle the land: when the bugodly halperith, thou halt fee it.

36 Impfelfe have feene the bigodly in great pow-

er: and flozishing like a greene Bay tree,

37 And I went by, and to he was gone: I sought

him, but his place could no where be found.

38 Reepe innocencie, and take heed but othe thing that is right: for that hal bring a man peace at § last.

39 As for the transgressors, they wall perish togesther: and the end of the bugodly is, They wall eroos ted out at the last.

40 But the faluation of frighteous cometh of the Lord: which is also their arength in fitime of trouble.

41 And the Lord hal ftand by them, a faue them; the thall deliver them from the bugodly, and thal faue them, because they put their trust in him.

Domine ne in surore. Psal. 38.

To dist me not to rebuke (D Lord) in thine Mori anger: neither chasten me in thy heavy prayed displeasure.

2 forthine arowes sticke fast in me:

se sand thy hand preffeth me fore.

3 There is no health in my fleth, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 MO2

4 for my wickednesses are gone over my head: and are like a soze burden too heavy for me to beare.

5 My woundes kinke, and are corrupt: through

ny foolishnesse.

6 Jam brought into so great trouble and miserie: that I go mourning all the day long.

7 for my lopnes are filled with a fore difease: and

there is no whole part in my body.

8 Jam feeble and fore smitten: I have roared for

the very disquietnesse of my heart.

9 Lord, thou knowell all my delire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me:

and the light of mine eyes is gone from me.

11 Applouers amy neighbours did stand looking boon my trouble: and my kinsmen stoode a farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceite all the day long.

13 As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open

his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofes.

15 for in thee, D Lord, have I put my trust: thou

maltanswere for me, D Lord my God.

mould not triumph ouer me: for when my foote aipt, they reforced greatly against me.

17 And I truely am let in the plague: and my hea-

uinelle is euer in my light.

18 Hoz I wil confesse my wickednesse: and be sozy for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also that rewarde euill soz good, are asgainst me: because I followe the thing that good is.

21 fozsake me not, D Lozde my God: be not thou

farre from me.

22 Balle thee to being mee! D Lorde 650d my

22 Halle thee to helpe mee! D Lorde God my saluation.

Dixi, custodiam. Psal.39.

Isaide, I will take heede to my wayes: that I of-

2 I wil keepe my mouth (as it were with a bridle:)

while the bigodly is in my light.

3 A helde my tongue, and spake nothing: I kept silence, yea even from good wordes, but it was payne and griefe to me.

4 My heart was whot within mee, and while I was thus muling, the fire kindled: and at the last I

spake with my tongue.

of my dayes: that I may bee certified how long I

haue to liue.

6 Beholde, thou half made my dayes as it were a spanne long: and mine age is even as nothing in respect of thee, and verily every manlitting is altogether banitie.

7 forman walketh in a vaine hadowe, and difquieteth himselse in vaine: he heapeth by riches, and

cannot tell who hall gather them.

8 And now Lorde, what is my hope: truely my

hope is even in thee.

9 Deliver mee from all mine offences: and make me not a rebuke buto the foolish.

10 I became dunibe, and opened not my mouth:

fo2

for it was thy doing.

11 Take thy plague away from mee: I am etten

consumed by the meanes of thy heavie hand.

12 When thou with rebukes doeth chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanitie.

13 Hearemy prayer, D Lorde, 4 with thine eares consider my calling: holde not thy peace at my teares.

14 for I am a franger with thee, a a foiourner:

as all my fathers were.

15 Oh spare mee a litle, that I may recouer my trength: befoze I goe hence, and be no moze seene.

Expectans expectaui, Psal.40.

Invaited patiently for the Lorde: The enclined buto

Ime, and heard my calling.

Dee brought me also out of the horrible pit, out of the myre and clay: and let my feete boon the rocke; and ordered mygoings.

33 And he hath put a new fong in my mouth: etten

a thankes giving buto our God.

4 Many thall fee it, and feare: and thall put their

trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not but othe proude, and to such as

goe about with lies.

6 D Lorde my God, great are thy wonderous woorkes which thou half done: like as bee also thy thoughts which are to bewarde, and yet there is no man that ordereth them but other.

7 If I woulde declare them and speake of them:

they hould be mo then Jam able to expresse.

8 Sacrifice and meate offering thou wouldest not have; but mine eares has thou opened.

9 Burnt

9 Burnt offrings and facrifice for finne haff thou

not required: then faid I, Loe, I come.

10 In the volume of the booke it is written of me, that I houlde fulfill thy will, D my God: I am content to doe it, yea thy lawe is within my heart.

11 Thave declared thy righteoulnes in the great congregation: loe, I will not refraine my lippes, D

Lozd, and that thou knowest.

12 I have not hid thy righteousnesse within my beart: my talking hath bene of thy trueth, and of thy faluation.

. 13 3 have not kept backe thy louing mercie and

trueth: from the great congregation.

14 withdrawe not thouthy mercie from me, D Lord: let thy louing kindnesse and thy trueth alway

preserue me.

my linnes have taken such hold byon me, that I am not able to looke by: yea, they are moe in number the the heares of mine head, a my heart hath failed me.

16 D Lorde, let it be thy pleasure to deliner me:

make hatte (D Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be dzi-tien backwarde and put to rebuke that with me enil.

18 Let them be desolate a rewarded with hame,

that say buto me: sie byon thee, sie byon thee.

19 Let all those that seeke thee, be topful and glad in thee: and let such as some thy faluation, say alway, The Lord be prayled.

20 As for me, Jam poore and needie: but the

Lord careth for me.

ong tarying. Omy God.

Beatus

Beatus qui intelligit. Psal.41.

ening

Lessed is he that considereth the poore (and needie:) the Lord that deliver him in the time of trouble.

alive, that he may be bleffed opo earth: and deliver not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth licke bpon

his bed: make thou all his bed in his lickenesse.

4. I sayde, Lorde be mercifull butome: heale my

soule, for I have sinned against thee.

5 Mine enemies speake euill of me: when thal he

die, and his name perifo?

6 And if he come to see me, he speaketh banitie: and his heart conceineth falthoode within him selfe, and when he commeth footh, he telleth it.

7 All mine enemies whispertogether against me:

even against me doe they imagine this enill.

8. Let the sentence of quiltinesse proceede against him: and now that he lyeth, lethin rise by no more:

Pea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great wayte forme.

10 But be thou mercifull butome, D Lozd: raife

thou me by againe, and I shall reward them.

11 By this I know thousauourest me: that mine

enemie doeth not triumphe against me.

12 And when Jam in my health, thou byholdest me: and chalt set me befoze thy face for ever.

13 Bleffed be the Lord God of Frael: world with

outende. Amen.

Quemadmodum. Psal.42.

The as the heart delireththe water brookes: so longeth my soule after thee, D God.

y (IR

2 My soule is a thirst for God, yea, even for the liuing God: when shall I come to appeare before the presence of God?

3 Aby teares have bene my meate day and night: while they dayly say but o me, where is nowe thy

@od:

4 Nowe when I thinke thereupon, I powze out my heart by my selse: soz I went with the multitude, and brought them sorth into the house of God.

5 In the voyce of prayle and thankes giving: a-

mong such askeepe holy day.

6 Phy art thou so full of heavines (D my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him

thankes for the helpe of his countenance.

8 Aby God, my soule is vered within mee: therefore will I remember thee, concerning the lande of
Iordan, and the little hill of Bermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waves and stormes are

aone ouer me.

10 The Lorde hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer onto the God of my life.

11 I will say but o the God of my Arength, Why half thou forgotte me: why go I thus heavily, while

the enemie oppresseth me?

12 My bones are smitten as under as with a swood: while mine enemies (that trouble me) cast me in the teeth.

13 Pamely, while they say dayly butome: 19here

is now thy God?

14 Nohy art thouso bered, Omy soule: and why art thouso disquieted within me?

Aa,i. 15, Dyut

15 Oput thy truli in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal, 43.

Gue sentence with mee, D God, and defende my cause against the bugodly people: D desiner mee from the deceitfull and wicked man.

2 Forthou art the God of my strength, why hast thought mee from thee: and why goe I so heavily,

while the enemie oppresseth me?

3 Dh send out thy light and thy trueth, that they may leade me: and bring me but thy holy hill, and to thy dwelling.

4 And that I may go but the altar of God, even but o the God of my foy and gladuelle: and upon the harpe wil I give thanks but o thee, D God, my God.

5 Why art thou so heavie, D my soule: and why

art thouso disquieted within me?

6 D put thy trust in God: for I will retgice him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

E have heard with our eares, D God, our fathers have tolde by: what thou half done in their time of olde.

2 How thou halt driven out the hearth of then with thy hand, and planted them in: howe thou halt deltroyed the nations, and call them out.

3 Hor they gate not the land in possession through their ownes worde : neither was it their owne arme

that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour

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ning

Moneth. Theix.day.

nour buto them.

5 Thou art my king (D God:) sende helpe buto

Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rife by against bs.

7 For I will not trust in my bowe: it is not my

sworde that shall belve me.

8 But it is thou that sauest by from our enemies: and puttest them to confusion that hate by.

9 Weemake our boatt of God all day long: a will

praise thy name for euer.

10 But now thou art farre off, and puttest by to

confusion: and goest not forth with our armies.

enemies: so that they which hate by, spoyle our goodes.

12 Thou lettest vs to bee eaten by like theepe: and

halt scattered by among the heathen.

13 Thou fellest thy people for nought: and takest

no money for them.

14 Thou makest by to bee rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about by.

15 Thoumakest by to bee a by worde among the beathen; and that the people wake their heades at

bs.

16 My confusion is dayly before me: and the shame of my face hath contered me.

17 For the boyce of the Caunderer a blasphemer:

for the enemie and auenger.

18 And though all this bee come boon bs, yet doe we not forget thee; nor behave our selves frowardly in thy covenant.

Aa, it.

Moneth. Theix.day.

19 Durheart is not turned backe: neither our

Repressione out of the way.

20 No not when thou half smitten by into the place of Diagons: and covered by with the chadow of

death.

21 If wee have forgotten the name of our Bod, & holden by our handes to any strange Bod: shall not Bod search it out? for he knoweth the very secretes of the heart.

22 forthy sake also are we killed all the day long:

and are counted as theepe appointed to be Claine.

23 Up Lorde, why deepekt thou: awake, and bee

not absent from vy foz euer.

24 Pherefore hidelt thou thy face: and forgettelt our milerie and trouble?

25 Hoz our soule is brought lowe, euen unto the

dust: our belly cleaueth buto the ground.

26 Arise and helpe vs: and deliner vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

No heart is enditing of a good matter: I speake for the thinges which I have made but the King.

2 Abytonaue is the pen: of a ready writer.

3 Thou art fayier then the children of men: full of grace are thy lippes, because God hath blessed thee foreuer.

4 Girde thee with thy sworde upon thy thigh, D thou mou mightie: according to the worthing and

renoume.

5 Good lucke have thou with thine honour: ride on, because of the worde of trueth, of meekenes, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy

Moneth. Theix day.

6 Thy arrowes are very harpe, and the people halbe subdued but o thee: even in the middes among the kings enemies.

7 Thy seate (D God) endureth for ever: the scepter

of thy hingdome is a right scepter.

8 Thou halt loved righteousnesse, and hated iniquitie: wherefore God (even thy GDD) hath anounted thee with the oyle of gladnesse above thy fellowes.

all thy garments smell of Myrrhe, Aloes, and Cassia: out of the Juozie palaces, whereby they have

made thee glad.

10 Kings daughters were among thy honourasble women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with divers colours.)

11 Hearken (D daughter) and consider, encline thine eare: fozget also thine owne people, and thy fa-

thershome.

12 So hal the king have pleasure in thy beautie:

for he is the Lord (God) and worthin thou him.

13 And the daughter of Tyze hall be there with a gift: like as the rich also among the people hall make their supplication before thee.

14 The kings daughter is all glozious within:

her clothing is of wrought golde.

15 She thalbe brought but o the king in rayment of needle worke: the virging that bee her fellowes thall be are her company, and thall be brought but thee.

16 with ion and gladnesse wall they be brought:

and wall enter into the kings palace.

17 Insteade of thy fathers thou walt have childzen: whom thou mayst make princes in all lands.

Aa.iii. 18 A

Moneth. Theix day.

18 I wilremember thy name from one generation but another: therefore thall the people give thankes but thee, world without end.

Deus noster refugium. Psal.46.

Od is our hope and Arength: a very present helpe in trouble.

2 Therefore wil we not feare though the earth be moved: and though the hilles bee carred into the middes of the sea.

though the waters thereof rage and swell: and though the mountaines wake at the tempest of the

same.

4 The rivers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore hall shee not be removed: God shall helpe her, and that right

ø earely.

omes are moved: but God hath the wed his boyce, and the earth hal melt away.

7 The Lord of hostes is with bs: the Bod of Jacob

is our refuge.

8 D come hither, and beholde the workes of the Lorde: what destruction hee hath brought bron the earth.

9 He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sun-

der, and burneth the chariots in the fire.

10 Bestill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with bs: the God of Ja-

cob is our refuge.

Omnes

Moneth. Theix. day.

Omnes gentes plaudite. Psal.47.

Clappe your handes together, (all yee Euch people:) D ling buto God with y boyce pray of melodie.

2 For the Lord is high, a to be feared: he is g great king boon all the earth.

3 He hall subdue the people bnder bg: and the na-

tions under our feete.

4 He hall chuse out an heritage for bs: even the worthin of Jacob whom he loved.

5 Godis gone by with a mery noyle: and the Lord

with the found of the trumpe.

6 D ling prayles, ling prayles buto (our) God: D ling prayles, ling prayles buto our king.

7 for God is the king of al the earth: ling ye pray-

fes with buderstanding.

8 God reigneth over the heathen: God litteth br

on his holy feate.

9 The princes of the people are isyned unto the people of the God of Abraham: for God (which is bery this exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Pfal. 48.

Meat is the Lord, and highly to be prayled: in the

Citie of our God, euen bpon his holy hill.

The hill of Sion is a faire place, and the for of his whole earth: byon the Porthide lieth the citie of the greathing, Bod is well knowen in her palaces, as a fure refuge.

3 for loe, the kings of the earth: are gathered and

gone by together.

4 They marueiled to fee such things: they were as stonied, and suddenly cast downe.

Na. iiii. 5 Feare

Moneth. The ix. day.

on a woman in her trauaile.

6 Thou halt breake the thips of the fea: through

the Cast winde.

7 Like as we have heard, so have we seene in the citie of the Lord of holds, in the citie of our God: God byholdeth the same for ever.

8 we waite for thy louing kindnes (D God:) in

the middes of thy temple.

9D God, according but othy name, to is thy praise but othe worldes end: thy right hand is ful of righter outnette.

10 Let the mount Sion rejoyce, a the daughters

of Auda be glad: because of thy judgements.

in walke about Sion, and go round about her:

and tell the towers thereof.

12 Marke wellher bulwarkes, set by her houses:

that re may tell them that come after.

hall be our guide buto death.

Audite hecomnes. Psal. 49.

Opeare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and lowe, rich and pooze: one with ano-

ther.

3 Mymouth hall speake of wisedome: and my heart shall muse of understanding.

4 I will encline mine eare but othe parable: and

thewe my darke speech boon the harpe.

hednesse thousand feare in the dayes of wickednesses my heeles compasses me round about?

6 There besome that put their trust in their goods:

and

Moneth. Theix. day.

and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make

agreement buto God for him.

8 for it cost moze to redeeme their soules: so that he must let that alone for ever.

9 Pea, though he live long: and see not the grave.

10 for he feeth that wifemen also die, and perish together: as well as the ignorant and foolish, a leave

their riches for other.

11 And yet they thinke that their houses that continue for ever; and that their dwelling places thal endure from one generation to another, a cal the lands after their ownenames.

12 Deuerthelesse, man will not abide in honour: seeing he may be compared but the beastes that ve-

rith, this is the way of them.

13 This is their foolimnes: and their vosteritie

prayle their laying.

14 They lie in the hell lyke theeve, death anaweth byon them, and the righteous that have domination of them in the morning: their beauty thal confume in the sevulchie out of their dwelling.

15 But God hall deliver mp soule from the place

of hell: for he thall receive me.

16 Be thou not afraid though one be made rich: ozif the alozy of his house be increased.

17 Hozhe hall carrnothing away with him whe

he dyeth: neither thall his pompe followhim.

18 for while he lined, he counted him felte an hapvie man: and so long as thou doest well but othy selfe, men will weake good of thee.

19 He hall folow the generation of his fathers:

and thall never see light.

20 Alan being in honor, hath no buderstanding: but is compared but o the beastes that perish.

Deus deorum. Psal, 50.

ng

He Lorde, even the most mighty God, hath spoken: and called the worlde, from the rising by of the sunne, buto thegoing downe thereof.

2 Dut of Sion hath God appeared:

in perfect beautie.

3 Dur God hall come, and hall not keepe silence: there hall go before him a consuming sire, a mightie tempes thall be stirred by round about him.

4 Dee wall call the heaven from above: and the

earth, that he may judge his people.

5 Gather my faintes together buto me: those that have made a covenant with me, with sacrifice.

6 And the heavens hall declare his righteousnes:

for God is judge himselfe.

7 Heare, Dmy people, and I will speake: Imy selse will testifie against thee, DIsraell, for I am God, even thy God.

8 I wil not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not al-

way before me.

9 I will take no bullocke out of thy house: not hee

goates out of thy folds.

10 for all the beattes of the forrest are mine; and so are the cattels byon a thousand hilles.

11 I know all the foules byon the mountaines: &

the wilde beattes of the field are in my light.

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I wil eate bulles sech: and drinke the blood of Goates?

14 Offer buto God thankelgiuing: and pay thy

bowes buto the most highest.

15 And call byon me in the time of trouble: so wil

I heare thee, and thou halt praise me.

16 But but o the bugodly layde God: 19hy doest thou preach my lawes, and taken my covenant in thy mouth:

17 Whereas thou hatelf to be reformed; and half

cast my wordes behinde thee.

18 When thou fawelt athiefe, thou colented the tohim: and half bene partaker with the adulterers.

19 Thou half let thy mouth speake wickednesse:

and with thy tongue thou half let forth deceite.

20 Thou satelf a spakell against thy brother: yea,

and half daundered thine owne mothers sonne.

These things half thou done, and I helde my tongue, and thou thoughtest wickedly that I am euc such a one as thy selse: but I will reproue thee, and set before thee the things that thou half done.

22 D consider this, ree that forget God: least I

plucke you away, and there be none to deliver you.

13 113 ho so offereth me thankes and prayle, he honoureth mee: and to him that ordereth his conversation right, will I shew the faluation of God.

Miserere mei Deus. Psal.51.

Haue mercie byon mee (DGod) after thy great goodnesse: according but the multitude of thy mercies, do away mine offences.

2 Walhmethioughly from my wickednelle: and

cleanse me from my sinne.

3 For I knowledge my faultes: and my linne

is

is euer befoze me.

4 Against thee onely have I sinned, and done this euil in thy light: that thou mightest be instifled in thy saying, and cleare when thou art judged.

5 Beholde, I was hapen in wickednesse: and in

tinne hath my mother conceived me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make mee to buderstand wisedome secretly.

7 Thoushalt purge mee with Pisope, and I wall be cleane: thou walt was me, and I shall be whiter

then snowe.

8 Thou halt make me heare of iog and gladuelle: that the bones which thou half broken may reioyce.

9 Turne thy face from my linnes: and put out all

my mildeedes.

10 Make me a cleane heart, D God: and renue a right spirit within me.

11 Cast mee not away from thy presence: and take

not thy holy spirit from me.

12 D give me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then thal I teach thy waves but o the wicked:

and sinners thalbe converted buto thee.

14 Deliver me from bloodguiltines, D God, thou that art the God of my health; and my tongue thall fing of thy righteousnesse.

15 Thoughalt open my lippes, (D Lorde;) and my

mouth that thew thy prayle.

16 For thou delirett no facrifice, els would I give it thee: but thou delightest not in burnt offrings.

17 The facrifice of God is a troubled spirite: a broken and contrite heart (D God) that thou not despite.

18 D befauourable agratious buto Sion: bullo

thouthe walles of Hierusalem.

19 Then halt thou be pleased with the sacrifice of righteousnesse, with the burnt offeringes and oblations: then hall they offer youg bullocks byon thine altar.

Quid gloriaris, Psal. 52.

Why boastest thou thy selfe, thou typant: that thou canst doe mischiefe.

2 Whereas the goodnesse of God: endureth yet

dayly.

3 Thy tongue imagineth wickednesse: and with

lyes thou cuttest lyke a sharpe rasoz.

4 Thou half loued burighteousnesse moze then goodnesse: a to talke of lyes moze then righteousnes.

5 Thou hast looved to speake all wozds that may

doe hurt: D thou false tonque.

6 Therefore thall God destroy thee for ever: hee thall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the living.

7 The righteous also thall see this, and feare: and

thall laugh him to scozne.

8 Loe, this is the man that tooke not God for his streath: but trusted but o the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, Jam like a greene Olive tree in the house of God: my trust is in the tender mercie of God

foreuer and euer.

10 I wilalwayes give thanks but o thee for that thou half done: and I will hope in thy name, for thy saints like it well.

Dixit infipiens. Pfal. 53.

The foolish body hath sayd in his heart: There is the food.

2 CD26

2 Corrupt are they, a become abhominable in their

wickednesse: there is none that dooth good.

3 God looked downe from heaven byon the childrenof men: to fee if there were any that woulde bnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that dooth good, no notone.

5 Are not they without buderliading that worke wickednesseating by my people as if they would eate

bread? they have not called byon God.

6 They were afraide where no feare was: for God hath broken the bones of him that belieged thee, thou half put them to confusion, because God hath despised them.

7 Oh that the faluation were given but Israell out of Sion: oh that the Lorde woulde deliver his

people out of captiuitie.

8 Then housde Jacobreioyce: and Israell hould be right glad.

Deus in nomine. Psal. 54.

Saue me D God, for thy names fake: and avenge me in thy strength.

2 Heare my prayer, D God: and hearken buto the

mordes of my mouth.

3 For Araungers are risen by against me: and tyrantes (which have not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lorde is with

them that oppold my soule.

5 He shall reward evil buto mine enemies: destrop

thou them in thy trueth.

6-An offering of a free heart Will Agiue thee, and praise

praise thy name (D Lorde:) because it is so comfortable.

7 for he hath delivered mee out of all my trouble: and mine eye hath seene his desire byon mine enemies.

Exaudi Deus. Psal.55.

Hearemy prayer, O God: and hide not thy selfe from my petition.

2 Take heede buto mee, and heare mee: howe I

mourne in my prayer, and am bered.

3 The enemie crieth so, and the bigodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare

of death is fallen byon me.

5 fearefulnelle and trembling are come bponme: and an horrible dread hath overwhelmed me.

6 And Jsaid, O that I had wings like a Doue: foz

then would I flee away, and be at rest.

7 Loe, then woulde I get me away farre off: and remaine in the wildernelle.

8 I woulde make hafte to escape: because of the

stozmie winde and tempest.

- 9 Destroy their tongues (D Lord) a deuide them: for I have spred burighteousnesse, and strife in the citie.
- 10 Daye and night they goe about within the walles thereof: mischiese also and sozowe are in the middes of it.

11 Michednesse is therein: deceite and guile goe

not out of their Areetes.

12 For it is not an open enemie that hath done meethis dishonour: for then J coulde have borne it.

13 Deither was it mine adversarie that did magnific himselfe against me: for then (peraduenture) Fould have hid my selfe from him.

14 But it was even thou my companion: my

auide, and mine owne familiar friend.

15 We tooke sweete counsel together: and walked

in the house of God as friendes.

16 Let death come halfily byon them, and let them go downe quicke into hell: for wickednesse in their dwellings, and among them.

17 As forme, I will call byon God: and the Lorde

shall saue me.

18 In the evening and mouning, and at noone day will I pray, and that instantly: and he shall heave my borce.

19 It is he that hath delivered my foule in peace, from the battaile that was against me: for there were

many with me.

20 Peaseuen God that endureth foreuer halheare me, and bring them downe: for they will not turne, nor feare God.

21 Helayde his handes byon such as bee at peace

with him: and he brake his covenant.

The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oyle, and yet be they hery swordes.

23 O call thy burden bporthe Lorde, and he hall nourish thee: and shall not suffer the righteous to fall

for euer.

24 And as for them: thou, D God, thalt bring

them into the pit of destruction.

25 The blood thirstie and deceitfull men shall not live out halfe their dayes: neverthelesse, my trust shall be in thee, D Lozd.

Miscrere

Moneth. I hexi.day.

Miserere mei Deus. Psal. 56.

Emercifull buto me, D God, for man Morning goeth about to dettoure me: he is daily prayer. fighting and troubling me.

to swallowe me bp: for they be many

that light against me, D thou most highest.

Deverthelelle, though I am sometime afraide:

petput Imptruct in thee.

4 I will praise God because of his worde: I have put my trust in God, and will not seare what seek can doe buto me.

5 They daily miliake my woordes: all that they

imagine, is to boeme euill.

6 They holde altogether, and keepe them selves close: and marke my steppes, when they lay wayte soz my soule.

7 Shall they escape for their wickednesse: thou

(D God) in thy displeasure that cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whenloeuer A call boon thee, then hall mine enemies be put to flight: this I knowe, so, God is on my lide.

10 An Gods worde will I retoyce: in the Lords

worde will I comfortme.

11 Peain God haue I putmy truk: I will not be afraid what man can dee buto me.

12 Unto thee (D God) will I pay my bowes:

buto thee will I give thanks.

13 For thou half delivered my soule from death, and my feete from falling: that I may walke before Sod in the light of the living.

25 b. i.

Miscrere

IVIoneth. I next. aay.

Miserere mei Deus. Psal.57.

Bemercifull buto me, D God, be mercifull buto me, formy soule trusteth in thee: and buder the shadowe of thy Wings shall be my refuge, butill this tyrannie be overpast.

2 I will call but othe most high God: even but othe God that hall performe the cause which I have

inhand.

3 He chall sende from heaven: and save me from the reproofe of him that would eate me bp.

4 God hall fend forthhis mercie and trueth: my

soule is among Lions.

5 And I lie even among the children of men (that are set on five:) whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set by thy selfe, D God, about the heavens:

and thy glozy aboue all the earth.

7 They have layde a net formy feete, and pressed downe my soule: they have digged a pitte before me, and are fallen into the middes of it them selves.

8 Myheart is fired, D God, my heart is fired: I

willling and give praise.

9 Awake bymy glozie, awake lute and harpe: I

mp selfe will awake right earely.

10 I will give thanks but o thee, D Lord, among the people: and I will ling but o thee among the nations.

11 for the greatnesse of thy mercie reacheth buto

the heavens: and thy trueth buto the cloudes.

12 Set by thyselse, D God, aboue the heavens: and thy glozie aboue all the earth.

Si vere

Moneth. I he x j.day.

Si vere vtique. Psal.58.

A Re your mindes let byon righteousnesse, D yee congregation: and doe yee sudge the thing that is right, D ye somes of men?

2 Pea, yee imagine mischiese in your heart boon the earth: and your handes deale with wicked.

nelle.

3 The bugodly are froward even from their mosthers wombe: alsoone as they be borne they goe as Grav, and weake lives.

4 They are as benemous as the poplon of a Serpent: even like the deafe Adder that Koppeth her

eares.

5 which refuleth to heare the boyce of the Char-

mer: charme he never so wisely.

6 Breake their teeth (D God) in their mouthes, smite the chawe bones of the Lions, D Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them bee rooted out.

7 Let them consume away like a Snaile, and bee like the butimely fruite of a woman: and let them

not see the Sunne.

8 De euer your pottes bee made whote with thomes: so let indignation bere him, euen as a thing that is rawe.

9 The righteous thall rejoyce when hee feeth the bengeance: he thal wath his footesteps in the blood of

the bugodly.

10 So that a man hall say, Uersly there is a rewarde so, the righteous: doubtlesse there is a God that sudgeth the earth.

25 Jawl

25 b.ii.

Eripe

Eripe me de inimicis. Plal.59.

or. Ood:) defende mee from them that rise by against me.

bp against me.

2 D desiver mee from the wicked doers: and save mee from the blood

thirstie men.

3 Fox loe, they lye wayting formy soule: the mighty men are gathered against me, without any offence or fault of me. D Lord.

4 They runne and prepare themseltes without my fault: arise thou therefore to helpe mee, and be-

holde.

5 Stande by (O Lorde God of hosses) thou God of Frael, to vilite all the heathen: and bee not mercifull but othem that offende of malicious wickednesse.

6 They goe to and fro in the evening: they grinne like a dogge, and runne about through the

citie.

7 Beholde, they speake with their mouth, and

fwords are in their lippes: for who doeth heare?

8 But thou, D Lorde, halt have them in derison: and thou halt laugh all the Heathen to score.

9 My strength will I ascribe but other: for thou

art the God of my refuge.

10 God heweth mee his goodnesse plenteously: and God hall let mee see my desire byon mine enemies.

featter them abzoade among the people, a put them

downe, D Lozd, our defence.

12 for the sinne of their mouth, and for the wordes

wordes of their lippes, they thall be taken in their pride: and why? their preaching is of curling and lives.

that they may perish: and knowe that it is GO W which ruleth in Jacob, and but o the endes of the worlde.

14 And in the evening they will returne: grinne

like a dogge, and will goe about the citie.

15 They will runne here and there for meate:

and grudge if they be not satisfied.

- 16 As for me, I will ling of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.
- 17 Unto thee (D my firegth) will I sing: for thou, D God, art my refuge, and my mercifull God.

Deus repulistinos. Psal.60.

OGod, thou halt cast bs out, a scattered bs abzoad: thou halt also bene displeased, D turne thee buto bs againe.

2 Thou half mooned the lande, and devided it:

heale the fores thereof, for it waketh.

3 Thou half Gewed thy people heavie thinges: thou half given by adzinke of deadly wine.

4 Thou hast given a token for such as feare thee:

that they may triumph because of the trueth.

5 Therefore were thy beloved delivered: helpe me

with thy right hande, and heare me.

- 6 God hathspoken in his holinesse, I will reioyce and deuide Sichem: and mete out the balley of Sucoth.
 - 7 Gilead is mine, and Manasses is mine: Ephra-Bb, iti, im

im also is the Arength of my head, Juda is my lawe giver.

8 Moad is my wanyot, over Edom will I caft

outmy those: Philistia be thou glad of me.

9 Pho will leade me into the Arong citie: who will bring me into Edom?

10 Past thou not cast vs cut. D God: wilt not

thou, D God, goe out with our holles?

11 D be thou our helpe in trouble: for vaine is

thehelpeofman.

12 Through God Hall we doe great actes: for it is he that Hall treade downe our enemies.

Exaudi Deus. Psal.61.

Heare my crying, D God: giue eare buto my prayer.

2 From the endes of the earth will I call buto

thee: when my heart is in heavines.

3 D fet me by byon the rocke that is higher then I: for thou half bene my hope, and a ftrong tower forme against the enemie.

4 I will dwell in thy tabernacle for ever: and my

trust that be buder the covering of thy wings.

for thou, D Lorde, half heard my delires: and half given an heritage but othose that seare thy name.

6 Thoushalt graunt the kingalong life: that his

recres may endure throughout all generations.

7 De thall dwell before Godfor euer: O prepare thy louing mercie and faithfulnelle, that they may preferue him.

8 So will alwayes ling praise but othy name:

that I may daily perfourme my bowes.

Tro

Nonne

Nonne deo. Psal. 62.

P soule truely wayteth still byon God: Morr for of him commeth my saluation.

prayer

faluation: hee is my defence, to that I mail not greatly fall.

3 How long will yee imagine mischiese against euery man: ye shalbe saine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their denice is only how to put him out whom God will eralt: their delight is in lies, they give good wordes with their mouth, but curle with their heart.

5 Peuerthelesse, my soule waite thou still byon

God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glozy: the rocke of

my might, and in Godis my truft.

8 D put your trust in him alway (yee people:) powze out your hearts befoze him, soz God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull byon the weights,

they are altogether lighter then banitie it selfe;

10 D truit not in wrong and robberie, give not your selves but banitie: if riches increase, set not your heart byon them.

11 God spake once and twife: I have also heard

the lame, that power belongeth buto God.

12 And that thou Lozd art mercifull: for thoures wardest every manaccording to his worke.

Deus Deus meus, Psal.63.

Obod, thou art my God: early will I seeke thee.

2 My soule thirseth for thee, my slesh also longeth after thee: in a barren and drie lande, where no water is.

3 Thus have I looked for thee in holines: that I

might beholde thy power and glozy.

4 for thy louing kindnes is better then the life it felfe; my lippes thall prayle thee.

5 As long as Fline will I magnifie thee on this

maner: and lift bying hands in thy name.

6 Ady soule chalbe satisfied, even as it were with marow and facuese: when my mouth prayleth thee with joystill lippes.

7 Paue Inotremembred thee in my bedde: and

thought byon thee when I was waking?

8 Because thou hast bene my helper: therefore

bnder the hadow of thy wings will I rejoyce.

9 My soule hangeth byon thee: thy right hande bath boholden me.

10 These also that seeke the hurt of my soule: they

thall goe binder the earth.

11 Let them fall byon the edge of the swozde: that

they may be a postion for fores.

12 But the king hallreiogce in God, all they also that sweare by him, halbe commended: for y mouth of them that speake lies, halbe stopped.

Exaudi Deus, Psal.64.

TEaremy voyce, D God, in my prayer: preserve

Implife from feare of the enemie.

2 Hide mee from the gathering together of the frowarde: and from the infurrection of wicked doers.

3 which

3 Which have whette their tongue like a swozde: and woote out their arrowes, even bitter wordes.

4 That they may privily shoote at him which is

perfect: suddenly doe they hit him, and feare not.

They courage themselves in mischiele: a commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they heepe secrete among themselves, every man in

the deepe of his heart.

7 But God hall suddenly spoote at them with a

fwift arrow: that they halbe wounded.

8 Pea their owne tongues thall make them fall: in so much that who so seeth them, thall laugh them to score.

9 And all men that see it, thall say, this hath God

done: for they thall perceive that it is his worke.

10 The righteous hall rejoyce in the Lorde, and put his trust in him: a all they that are true of heart, halbe glad.

Te decet hymnus. Psal.65.

buto thee chall the bowe be perfourmed prayer in Piermalem.

2 Thou that he arest the prayer: buto

thee hall all flesh come.

-3 My mildeedes preuaile against me : oh be thou

mercifull buto our linnes.

4 Blessed is the man whome thou choosest and receivest but thee: hee shall dwell in thy court, and shalle satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou

the hope of all the ends of the earth, and of them that remains in the broad sea.

6 nohich in his strength setteth fast & mountains:

and is girded about with power.

7 Which Killeth the raging of the lea: a the noyle

of his waves, and the madnelle of his people.

8 They also that dwell in the ottermost partes of the earth, halve assaide at thy tokens: thou that makes the outgoings of the mounting and evening to praise thee.

- 9 Thou visitest the earth, and blesset it: thou mas

kelt it very plenteous.

10 The river of God is full of water: thou prepa-

rest their come, for so thou providest for the earth.

Thou waterest her surrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the droppes of raine, a blessess the increase of it.

12 Thou crowness the yeare with thy goodnesse:

and thy cloudes droppe fatnesse.

13 They thall droppe byon the dwellings of the wildernesse: and the little hilles thall rejoyce on eue-rr side.

14 The foldes thall be full of theepe: the valleyes also thall kande so thicke with come, that they thall

laugh and fing.

Iubilate Deo. Psal. 66.

Obe joyfull in God all yelandes: ling prayles but to the honour of his name, make his prayle to be glorious.

2 Say buto God, Dhowe wonderfull art thou

in thy

in thy workes: through the greatnesse of thy power thall thine enemies befound tyars but other.

3 Horall the world wall wornspthee: ling of thee,

and praise thy name.

4 D come hither, and beholde the works of God how wonderfull he is in his doing towarde the child dren of men.

5 He turned the sea into drie lande: so that they went through the water on soote, there did wee re-

ioycethereof.

6 De ruleth with his power for euer, his eyes beholde the people: and such as wilnot beleeue, shall not be able to exalt them selves.

7 D praise our God (repeople:) and make the boice

of his praise to be heard.

8 which holdeth our soule in life: and suffreth not

ourfeete to flip.

9 Forthou(DGod) half proceed by: thou also half tryed by, like as silver is tryed.

10 Thoubsoughtest be into the snare: and laiedst

trouble byon our loynes.

we went through five and water, and thou brough:

tell by out into a wealthie place.

12 I wil go into thy house with burnt offerings: and will pay thee my bowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wil offer but other fat burnt sacrifices, with the incense of rammes: I will offer bullockes and

goates.

14 D come hither and hearken all yee that feare God: and J will tell you what he hath done for my soule.

15 3

15 I called but ohim with my mouth: and gaue him prailes with my tongue.

16 If Jencline buto wickednelle with my beart:

the Lorde will not heave me.

17 But God hath heard me: and considered the

boyce of my player.

18 Praised be God, which hath not cast out my prayer: norturned his mercie from me.

Deus misereatur. Psal.67.

Ob be merciful buto bs, and blesse bs: and shew bs the light of his countenance, and be merciful buto bs.

2 That thy way may be knowen by on earth: thy

fauing bealth among all nations.

2 Let the people praise thee. D God: yea, let al the

people praise thee.

4 D let the nations rejoyce and be glad, for thou thalt judge the tolke righteoutly: and gouerne the nations by on earth.

5 Let the people praise thee, D God: let al the veo.

plepraise thee.

6 Then wall the earth bring foorth her increase: and God, even our owne God, wall give by his bleffing.

7 God thal vielle bs: and al the endes of the world

Mall feare him.

ning

er.

Exurgat Deus. Pfal.68...

Et God arise, and let his enemies bee scattered: let them also that hate him, see before him.

3 But

2 Like as the smoke vanisheth, so as ware melteth at the sire, so let the bugodly perish at the presence of God.

3 But let the righteous be glad and reioyce befoze

God: let them also be mery and joysull.

4 Düng buto God, a ling prayles buto his name: magnifie him that rideth boon y heavens as it were boon an horse, praise him in his name, yea, and restoyce before him.

5 Hee is a father of the fatherlesse, and desendeth the cause of the widowes: even God in his holy habi-

tation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captuitie: but letteth the runnagates continue in scarcenesse.

7 D God, when thou wentest footh before the people: when thou wentest through the wil

dernesse.

8 The earth thooke, and the heavens dropped at the presence of DD: even as Sinai also was mooned at the presence of God, which is the God of Asrael.

9 Thou, D God, sendedsta gracious raine byon thine inheritance: and refreshedst it when it was

wearie.

10 Thy congregation thall dwell therein: for thou, D God, halt of thy goodnesse prepared for the poore.

11 The Lord gave the worde: great was the com-

pany of the Pleachers.

12 Usings with their armies did flee and were discomfited: and they of the houshold deuided the spoyle.

13 Though yee have lyen among the pottes, yet thall ye be as the wings of a Doue: that is covered with filver wings, and her feathers like gold.

14 10hen the almightic scattered kings for their

Sane:

sake: then were they as white as snow in Salmon.

15 Asthehill of Basan, so is Gods hill: euen an

high hill, as the hill of Bafan.

16 ndhy hop ye so ye high hils: this is Godshill, in the which it pleaseth him to dwell: yea, the Lord wil abide in it for ever.

even thousandes of God are twentie thousande, even thousandes of angels: and the Lorde is among

them as in the holy place of Sinai.

18. Thou art gone by on high, thou half led captiuitie captive, and received giftes for men: yea, even for thy enemies, that the Lorde God might dwell among them.

19 Adjayled be the Lord dayly: etten & God which

helpeth bs, and poweeth his benefites byon bs.

20 De is our God, even the God of whome commeth saluation: God is the Lorde, by whome we escape death.

21 God hall wound the head of his enemies: and the heavie scalpe of such a one as goeth on kill in his

wickednesse.

The Lorde hath sayde, I will bring my people againe, as I did sometime from the deepe of the Sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges

may be red through the same.

24 Itis wellseene, D God, how thou goeft: how

thou my God and king goeff in the fanctuarie.

25 The lingers goe before, the minstress followe after: in the middest are the damosels playing with the tymbrels.

26 Gine thankes, DAfrael, buto God the Lorde

in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the princes of Juda their countaile: the princes of Jabuston, and the princes of Pephthali.

28 Thy God hath sent touth strength for thee: stablish & thing, D God, that thou hast wrought in bs.

29 For thy Temples sake at Jerusalem: so thall

Kings bring presents buto thee.

30 When the company of the spearmen, and multitude of the mightie, are scattered abroad among the beates of the people (so that they humbly bring pieces of sluer:) and when he hath scattered the people that delight in warre.

31 Then hall the Princes come out of Egypt: the Morians land hall some Aretch out her hands buto

God.

32 Sing buto God, D ye kinadoms of the earth:

D ling praises buto the Lorde.

beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.

34 Acribe ye the power to God over Irael: his

worthip and Arength is in the cloudes.

35 D God, wonderful art thou in thy holy places: euen the God of Israel, he will give strength and power but his people, blessed be God.

Saluum me fac. Psal. 69.

Aue me, D'God: fot the waters are Euenin come in, euen butomy soule.

Drayer.

12 I ticke fall in the deepe mire where no ground is: I am come into deepe was ters, to that the floods runne over me.

I am weary ofcrying, my throate is drye: my

fight

fight fayleth me for wayting to long byon my God.

4 They that hate me without a cause, are mo then the heares of my head: they that are mine enemies, and would destroy me giltlesse are mightie.

5 I payde them the things that Inever tooke: God thou knowed my limpleneds, and my faultes

are not vid from thee.

6 Let not them that trust in thee, D Lorde God of hostes, be assamed for my cause: let not those that seeke thee, be consounded through me, D Lorde God of Irael.

7 And why? for thy sake have I suffered reproofe:

thame hath covered my face.

8 I am become a ftraunger buto my brethren:

euen an aliant butomy mothers children.

9 for the zeale of thy house hath even eaten mee: and the rebukes of them that rebuked thee, are fallen byon me.

19 I wept and chastened my selfe with fasting':

and that was turned to my reproofe.

11 I put on a fachecloth also: and they lested bpon me.

12 They that lit in the gate speake against mee; and the drunkards make songs bronme.

13: But Lorde I make my prayer buto thee: in

an acceptable time.

14 Deare me, O God, in the multitude of thy mer-

cie: even in the trueth of the faluation.

15 Take me out of the mire, that I finke not: oh let me be delinered from them that hate me, and out of the deeve waters.

16 Let not the water flood drowne me, neither let the deepe swallowe me by: and let not the pit thut

per mouth bronme,

17 Beare

Moneth. I he xiii.day.

17 Heare me, D Lorde, for thy louing kindnesse is comfortable: turne thee butome, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I

am in trouble: oh hafte thee, and heare me.

19 Drawnigh buto my soule, and saue it: oh de.

liver me, because of mine enemies.

20 Thou has knowen my reproofe, my hame, and my dishonour: mine adversaries are all in thy

light.

of heavinesse: I looked for some to have pitte on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eate: and when I was

thirsie, they gave me bineger to deinke.

13 Let their table be made a mare to take them selves withall: and let the things (that hould have bene so, their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and

ever bowe downe their backes.

25 Powze out thine indignation byon them: and let thy wzathfull displeasure take holde of them.

26 Let their habitation be boyde: and no man to

dwell in their tents.

27 For they perfecute him whome thou half smitten: and they talke howe they may bere them whom thou half wounded.

28 Let them fall from one wickednes to another:

and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not bee written among the righter ous.

€c, t, 30 %\$

30 As forme, when I am poore and in heavines: thy helpe (D God) hall lift me by.

31 I will praise the name of God with a song:

and magnifie it with thankelaining.

32 This also wall please the Lorde: better then a

bullocke, that hath hornes and hoofes.

- 33 The humble shall consider this, and bee glad: seeke pe after GDD, and your soule shall litte.
- 34 For the Lorde heareth the poore: and despiseth not his prisoners.

35 Letheauen and earth praise him: the sea and

all that moueth therein.

36 for God will saue Sion, and builde the cities of Auda: that men may dwell there, and have it in possession.

37 The vosteritie also of his servants shall inherite it: and they that love his name wall dwell there-

in.

Deus in adiutorium. Psal. 70.

Hatte thee, O God, to deliuer me: make hatte to

helveme, D Lord.

2 Let them be assamed and confounded that seeke after my force: let them be turned backewarde and put to confusion that with me euill.

3 Let them (for their rewarde) be soone brought

to hame: that cree over me. There, there.

4 But let all those that seeke thee, be joyfull and alad in thee: and let all such as delight in thy faluation, say alway, The Lord be praised.

5 As for me. A am voore and in miserie: halfe thee

bnto me (D God.)

6 Thou art my helper and my redeemer: D Lord make no long tarving.

Inte

Wioneth. I nexilly.aay.

In te Domine speraui. Psal.71.

Dethee, D Lorde, have I put my trust, Morni let me neuer be put to consusion: but rid prayer mee, and deliver me in the righteous nesse, encline thine care but o me, a save mee.

2 Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou

art my house of defence, and my cattle.

3 Peliuer me, O my God, out of the hande of the bugodly: out of the hande of the burighteous and cruell man.

4 Horthou, D Lorde God, art the thing that I

long for: thou art my hope, even from my youth.

5 Through thee have I beneholden op ever lince I was borne: thou art hee that tooke mee out of my mothers wombe, my prayle halbe alway of thee.

6 I am become agit were a monter buto many:

but my fure trust is in thee.

7 D let my mouth be filled with thy prayle: (that I may fing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: so, sake me

not when my arength failethme.

9 for mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, sor there is none to deliver him.

10 Goe not farrefrom me, D God: my God, halle

thee to helpe me.

11 Let them be conformed and perith, that are against my soule: let them bee concred with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and

will prayle thee more and more.

Cc.tt.

13 ADB

13 My mouth thall dayly speake of thy righteous, nesse and saluation: for I know no ende thereof.

14 I will goe footh in the strength of the Lorde God: and will make mention of thy righteousnesse

onely.

15 Thou, D God, half taught me from my youth by butill nowe: therefore will I tell of thy wonde-

rous workes.

16 forlake me not, D God, in mine olde age, whe Jamgray headed: butill J have the wed thy strength but othis generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, D God, is very high: and great thinges are they that thou hast done, D God,

who is like but othee?

18 D what great troubles and advertities half thou thewed mee, and yet diddelf thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

19 Thom hast brought mee to great honour: and

comforted me on every lide.

Therefore will I prayle thee and thy faithfulnes (D God) playing boon an instrument of musicker but o thee will I sing boon the Harpe, D thou holy one of Israel.

21 Pylips will be faine when I ling buto thee:

and so will my soule whom thou halt delivered.

all the day long: for they are confounded and brought but chame that seeke to doe me euill.

Deus iudicium. Psal.72.

Gue the hing thy judgements (D God:) and thy righteoulnelle but othe hings sonne.

2. Then wall he judge the people according buto

right:

right: and defend the pooze.

3 The mountaines also thall bring peace: and the

litle hilles righteousnelle buto the people.

4 He chall keepe the limple folke by their right: defende the children of the pooze, and punish the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 Hee shall come downe like the rayne into a fleece of wooll; even as the droppes that water the earth.

7 Inhistime wall the righteous flourish: yea, and abundance of peace, so long as the Moone en-

dureth.

8 His dominion shalbe also from the one sea to the

other: and from the flood buto the worlds ende.

9 They that dwell in the wildernesse thall kneele

before him: his enemies thal licke the dust.

10 The kings of Tharlis and of the Fles thall give presentes: the kings of Arabia and Saba chall bring giftes.

11 Allkinas challfall downe befozehim: all nati-

ons shall doe him service.

12 for he shall deliver the poore when he cryeth: the needle also, and him that hath no belver.

13 He halbe fauourable to the simple and needie:

and thall preferue the foules of the poore.

14 Dee hall deliner their soules from fallhood and

wrong: and deare that their blood be in his light.

15 De halliue, and buto him thall be given of the golde of Arabia: prayer thalbe made ever buto him, and dayly thall be be prayled.

16 There hall bee an heape of come in the earth high byon the hilles; his fruite hall hake like Li-

Cc.iii. banus,

Moneth. The xiiii day.

banus, and halve greene in the citie, like graffe byon

the earth.

17 His name hall endure for euer, his name hall remaine bider flunne among f pollerities: which halbe blested through him, and all the heathen hall prayle him.

18 Blessed be the Lord God, even the God of Isra-

el: which onely doeth wonderous things.

19 And bledled bee the name of his maiestic forever: and all the earth halbefilled with his maiestic; Amen. Amen.

34100 Quambonus Ifrael. Pfal. 73. 100 100 2015

Ruely God is louing but o Israel: even but of acleane heart.

gone:my treadings had welnigh flipt.

wicked: I do also see the bugodly in such prosperitie.

4 Forthey are in no perill of death: but are lutte

and Arong.

neither are they plagued like other folke:

6. And this is the cause that they be so holden with

pride: and over wheinted with critelties

Their eyes swell with fatnes: and they do even what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

9 Hor they Aretch forth their mouth buto the hea-

uen: and their tongue goeth through the world.

out such they no small advantage.

is Tuth (say they) howe should God perceitie it:

ig

is thereknowledge in the most highest?

12 Loe, these are the vingodly, these prosper in the world, and these have riches in possession: and I said, Then have I clenfed my heart in vaine, and wached my bands in innocencie. In to 18 copi in the ye

13 All the day long have I bene punished : and

chaffened every mouning. The contract the past cons

14 Pea, and I had almost saide even as they: but toe, then should I have condemned the generation of thy children, and analysis, and Develoration of

15 Then thought I to binderstand this: but it was

too hard for me.

16 untill I went into the Sanctuary of God: the

buderstood I the end of these men. In 18 has any inst

17 Damely, howethou doest let them in Cipperie places: and cattest them downe, and destroyest them. Charles and the second

18 Oh how suddenly doe they consume: petith, and

come to a fearefullend?

19 Peaseuen like as a dreame when one awaketh: so walt thou make their image to banishe out of the citie.

20 Thus my heart was grieued: and it went euen

through my reines.

501 (C)

21 So foolish was J and ignozant: euen as it were a beaft before thee.

22 Peuerthelesse, Jam alway by thee: for thou hall holden me by my right hand. Saint was the

23 Thou thalt anide me with thy counfell; and af-

ter that receive me with glozy.

24 1Dhomehaue I in heaven but thee: and there is none byon earth that I defire in comparison of thee.

125 Ady field and my heart fayleth: but God is the Cc. iiii.

the strength of my heart, and my portion for ever.

half delivoyed all them that commit fornication as

gainst thee.

27 But it is good for me to hold me fall by God, to put my trult in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vtquid Deus, Psal. 74.

Owhy is thy weath so hote against the sheepe of thy vasture:

2 D thinke byon thy congregation: whome thou

half purchased and redeemed of olde.

Thinke byon the tribe of thine inheritance: and

mount Sion wherein thou half dwelt.

4 List by thy feete, that thou mayest offerly destroy every enemie: which hath done evil in thy sanctuary.

thy congregations: and fet by their banners for to-

kens.

6 Pee that hewed timber afoze out of the thicke trees: was knowen to bring it to an excellent worke.

7 But nowe they breake downe all the carned

worke thereof: with Ares and Hammers.

have defiled the dwelling place of thy name, even but to the around.

9 Pea, they saide in their hearts, Let by make have work of them altogether: thus have they burnt by all

the houses of God in the land.

to wee see not our tokens, there is not one Provhet

Prophet more: no not one is there among by that

understandeth any moze.

11 D God, how long thall the adversary doe this dishonour: how long shall the enemie blaspheme thy name for ever.

sume the enemie?

13 for God is my king of olde: the helpe that is

done byon earth, he dothit himselfe.

14 Thou diddest devide the Sea through thy power: thou brakest the heades of the Bragons in the waters.

15 Thou smotest the heades of Leviathan in pieces: and gavest him to be meate for the people in the

wildernesse.

16 Thou broughtest out sountaines and waters out of the harde rockes: thou driedst by mightie waters.

17 The day is thine, and the night is thine: thou

half prepared the light and the sunne.

18 Thou haft set all the borders of the earth: thou

halt made Sommer and Winter.

19 Remember this, D Lord, how the enemie hath rebuked: & how the foolish people hath blasphemed thy name.

20 O deliner not the soule of thy Turile Doone but othe multitude of the enemies: a forget not the

congregation of the pooze foz ever.

21 Looke boon the covenant: for all the earth is

full of darkenes, and cruel habitations.

22 Dh let not the timple goe away ashamed: but let the poose and needle give praise onto thy name.

23 Arise,

23 Arise, D God, maintaine thine owne cause: re' member how & foolish man blasphemeth thee dayly.

24 Forget not the voyce of thire enemies: the prefumption of them that hate thee, encreaseth ever more and more.

Consitebimur tibi. Psal. 75.

Ato thee (DGod) doe we give thanks:
yea but o thee doe we give thanks.
2 Thy name also is so nigh: and that
doe thy wonderous workes declare.
3 ushen I receive the congregatio:

I hall judge according but o right.

4 The earth is weake, a all the inhabiters there-

of: I beare by the pillars of it.

to the bigodly, Set not by your home.

6 Set not by your horne on high: and speake not

with a stiffe necke.

7 For promotion commeth neither from the East nor from the well: nor yet from the South.

8 And why: God is the judge: he putteth downe

one, and fetteth by another.

9 for in the hand of the Lorde there is a cup, and the wine is red: it is full mirt, and he powerth out of the same.

10 As for the dregs thereof: all the bugodly of the

earth thall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and

praise him for ever.

12 At the hornes of the bugodly also wil I breake: and the hornes of the righteous halbe exalted.

Notus in Iudea. Pfal. 76. IN Jury is God knowen; his name is great in JG Traci.

2 At

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the

thielde, the swood, and the battell.

4 Thou art of more honour and might: then the

hilles of the robbers.

5 The proude are robbed, they have flept their fleepe: and all the mich (whose handes were mightie) have found nothing.

6 At thy revuke (D God of Jacob:) both the charet

and horse are fallen. The areas

7 Thou, even thou art to be feared: and who may

fland in thy light when thou art angry?

8 Thou didded cause thy judgement to bee heard from heaven: the earth trembled and was still.

9 19hen God arose to judgement: and to helpe all

the meeke byon earth.

10 Thefiercenes of man wall turne to thy viaile:

and the fiercenes of them thalt thou refraine.

11 Promise but o the Lord your God, and keepe it, all ye that be round about him: bring presents but him that ought to be feared.

12 De hall refrance the spirite of princes: and is

wonderfull among the kings of the earth.

Vocemea ad Dominum. Psal.77.

Iwill crie buto God with my boyce: even buto God will I crie with my boyce, and he thall hearken but to me.

2 In the time of my trouble I fought the Lorde: my fore ranne and cealed not, in the night feafon my foule refused comfort.

3 when I am in heavinesse I will thinke boon

God: when my heart is vered, I will complaine.

4. Thou holdest mine eyes waking: I am so fee-

ble

ble that I cannot speake.

5 I have considered the dayes of olde; and the

peeres that are past.

6 I cal to remembrance my long: and in the night I commune with mine owne heart, and learthe out my spirites.

7 mill the Lord absent himselfe for ever: and will

he be no moze intreated?

8 Is his mercie cleane gone for euer: and is his promise come betterly to an ende for euermore?

9 Hath Godforgotten to be gracious: and will he

thut by his louing kindnesse in displeasure?

10 And I faid. It is mine owne infirmitie: but I will remember the yeares of the right hande of the molthighest.

11 A will remember the workes of the Lord: and

call to minde thy wonders of olde time.

12 A will thinke also of all thy workes: and my talking thalbe of thy doings.

13 Thy way, D God, is holy: who is so great a

God (as our God?)

14 Thou art the God that doth wonders: and half declared thy power among the people.

15 Thou half mightily delinered thy people: even

the sonnes of Jacob and Joseph.

16 The waters sawethee, D God, the waters sawe thee, and were asrayde: the depthes also were troubled.

17 The cloudes poweed out water, the agre thun-

dered: and thine arrowes went abroade.

18 The voyce of thy thunder was heard round as bout: the lightnings thone byon the grounde, the earth was moned, and thooke withall.

19 Thy way is in the lea, and thy pathes in the

areat

great waters: and thy footesteps are not knower.

20 Thou leddest thy people like speepe; by the hand of Moles and Aaron.

Attendite popule. Psal. 78.

Dmy people: encline Euenin your eares buto the woodes of my prayer. mouth.

2 I wil open nigmouth in a parable: Jes 213 will declare hard sentences of olde.

3 Which we have beard and knowen: and such

as our fathers have tolde bs.

4 That wee houlde not hide them from the chilbeen of the generations to come: but to the we the honour of the Lorde, his mightie a wonderfull workes that be hath done.

5 He made a covenant with Jacob, and gave Ilraela lawe: which he commanded our forefathers to

teach their children.

6 That their posteritie might knowe it: a the chil-

dien which were yet buboine.

7 To the intent that when they came by: they

might thewe their children the same.

8 That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commaundements.

9 And not to bee as their fozefathers, a faithfelle and flubboine generation: a generation that fet not their heart aright, and whose spirite cleaueth not stedfastly buto God.

10 Like as the children of Ephraim: which being harnessed and carring bowes, turned themselves

backe in the day of battaile.

11 They kept not the covenant of God: and would not walke in his lawe.

12 But forgat what hee had done: and the won-

derfull worke that he had the wed for them.

13 Marueilous things did hee in the light of our forelathers in the land of Egypt: even in the fields of Foan.

14 Hee deuided the lea, and let them goe through:

he made the waters to kand on an heape.

15 In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

16 Dee claue the harde rockes in the wildernesse: and gave them drinke thereof, as it had bene out of the great deuth.

17 Hecozought waters out of the Kony rocke: so

that it guided out like the rivers.

- 18 Det soz all this they sinned moze against him; and provoked the most highest in the wildernesse.
- red meate for their luft.

20 They spake against God also, saying: hall God

prepare a table in the wildernelle?

Water gushed out, and the streames slowed withall: but can hee give bread also, or provide slesh for his people:

22 11Dhen the Lorde heard this, he was wroth: so the fire was kindled in Jacob, and there came by

heauie displeasure against Ifrael.

23 Because they beleeved not in God: and put not

their trust in his helpe.

24 Sohe commaunded the cloudes aboute: and opened the doozes of heaven.

25 Hee rayned downe Manna also byon them

fo3

for to eate : and gave them foode from heaven.

26 So man did eate Angels foode: and hee fent

them meate prough.

27 He caused the East winde to blowe binder heaven: and through his power he brought in the Southwest winde.

28 He rayned flesh byon them as thicke as dust:

and feathered foules like as the land of the lea.

29 Helet it fall among their tentes: euen round

about their habitation.

gaue them their owne desire: they were not disap-

pointed of their luft.

31 But while the meat was yet in their mouthes, the heavie weath of God came boon them, and sue the wealthiest of them; yea and smote downe the cholen men that were in Acrael.

32 But for all this they finned yet more: and be-

leeved not his wonderous workes.

33 Therefore their dayes did he consume in vanistie: and their recres in trouble.

34 When he due them, they fought him: and tur-

ned them earely, and enquired after God.

35 And they remembred that GDD was their strength: and that the high God was their redeemer.

36 Petterthelesse, they did but slatter him with their mouth: and dissembled with him in their tongue.

37 for their heart mas not whole with him: nei-

ther continued they stedfast in his covenant.

38 But he was so mercifull that he sozgaue their misseedes: and destroyed them not.

39 Deamany a time turned be his weath away:

and

and woulde not fuffer his whole displeasure to arise.

40 for he confidered that they were but fleth: and that they were even a winde that valleth away, and commeth not againe.

41 Many a time did they proude him in the wil-

dernesse: and griened him in the desart.

42 They turned backe and tempted God: and mo-

ued the boly one in Afrael.

- 43 They thought not of his hande: and of the day when he delivered them from the hande of the enemie.
- 44 Howe he had wrought his miracles in Earpt: and his wonders in the fielde of Zoan.

45 De turned their waters into blood: so that they

might not drinke of the rivers.

46 De sent lice among them, and devoured them by: and frogges to destroy them.

47 De gaue their fruite buto the Caterviller: and

their labour buto the Grashopper.

48 He destroyed their Times with haile stones: and their Mulberie trees with the frost.

49 He smote their cattell also with paile stones:

and their flockes with hote thunder boltes.

50 De cast byon them the furiousnes of his weath, anger, displeasure, and trouble: and sent euill angels among them.

51 De made a way to big indignation, and spared not their soule from death: but gave their life over

to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellinges of Pain.

53 But as for his owne people, he ledde them

forth

foozth like theepe: and caried them in the wildernesse like a flocke.

54 Hee brought them out safely that they hourde not feare: a ouer whelmed their enemies with p fea.

55 And brought them within the borders of his fanctuarie: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be devided among them for an heritage, and made the tribes of Irael to dwell in their tents.

57 Sothey tempted and displeased the most high

God: and kept not his testimonies.

58 Butturned their backes, a fellaway like their

forefathers: starting aside like a broken bowe.

59 For they ariened him with their hil altars: and prouoked him to displeasure with their images.

60 When Godheard this, he was wroth: a tooke

soze displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivitie: and

their beautie into the enemies hand.

63 Pegaue his people over also buto the swoode: and was wroth with his inheritance.

64 The fire confumed their young men: and their

maydens were not given to mariage.

65 Their priests were saine with the sworde: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of seepe: and

like a grant refreshed with wine.

67 He smotehis enemies in the hinder parts: and

put them to a perpetuall hame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But Do.i.

69 But chose the tribe of Juda: even the hill of

Sion, which he loved.

ning

er.

70 And there he buylded his temple on high: and layde the foundation of it like the grounde which he hath made continually.

71 He chose Pauid also his servant: and tooke him

away from the theepefoldes.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Frael his inheritance.

73 So he fed them with a faithful and true heart:

and ruled them prudently with all his power.

Deus, venerunt. Psal.79.

God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Hierusalem an heape of stones.

have they given to be meate but othe foules of § ayze: and the fleth of thy saints but o the beats of the land.

3 Their blood have they shedde like water on euery side of Pierusalem: and there was no man to burie them.

4 wee are become an open thame to our enemies: a very scorne and derision but o them that are round about vs.

5 Lorde, howelong wilt thou be angrie: hall thy

ieloulie burne like fire for euer?

6 Powze out thine indignation by on the heathen that have not knowen thee: and by on the kingdomes that have not called by on thy name.

7 for they have devoured Jacob: and laide waste

bis dwelling place.

8 Dremembernotourold linnes, but haue mercy boon

bpon bg, and that soone: for we are come to great misserie.

9 Helpe vs,D God of our faluation, for the glory of thy name:D definer vs, and be mercifull but our sinner for thy names sake.

10 no herefore doe the heathen fap: no here is no we

their God?

is thed: bee openly the wed by on the heatheir in our light.

12 D let the sozowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie where with our neighbours have blasphemed thee: reward thou them. D

Lord, seuen fold into their bosome.

14 So wee that bee thy people and theepe of thy pasture, thall give thee thankes for ever: and will alway bee thewing forth thy praise from generation to generation.

Qui regis Israel, Psal.80.

Heare, O thou thephearde of Israel, thou that leaded Josephlike a theepe: thewe thy selfe also thou that littest byon the Cherubims.

2 Befoze Ephzaim, Beniamin, and Manastes:

Hirre by thy Arength and come and helpe bs.

3 Turne vs againe, O God: the we the light of thy countenance, and we that be whole.

4 D Lord God of hostes: howe long wilt thou bee

angry with thy people that prayeth?

5 Thou feedelt them with the bread of teares: and gittest them plenteousnesse of teares to drinke.

6 Thou half made by a very strife buto our neigh-Dd. ii. bours:

bours: and our enemies laugh by to scozne.

7 Turne vs againe, thou God of holtes: hewe the light of thy countenance, and we hall be whole.

8 Thou hast brought a vine out of Egypt: thou

hast cast out the heathen, and planted it.

9 Thou madelt roome for it: and when it had tas

kenroote, it alled the land.

The hils were couered with the hadowe of it: and the boughes thereof were like the goodly Ledar trees.

11 Shestretched outher branches buto the sea:

and her boughes onto the river.

12 112 hy half thou then broken downs her hedge:

that all they which go by plucke off her grapes?

13 The wild Bose out of the wood doeth roote it by: and the wilde beatles of the field denoureit.

14 Turne thee againe, thou God of holles, looke

downe from heaven: behold, and visite this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madelt to frong for thy felte.

16 It is burnt with fire, and cut downe: and they

thall perith at the rebuke of thy countenance.

17 Let thy hand bee boon the man of thy right hand and boon the sonne of man whom thou madelt softrong for thine owne selse.

18 And so will not we goe backe from thee: Diet

by live, and we shall call byon thy name.

19 Turne vs againe, D Lord God of holts: the we the light of thy countenance, and we shall be whole.

Exultate Deo. Psal, 81.

SIng wee merily buto God our strength: make a cheerefull noyle buto the God of Jacob.

2 Take

2 Take the Shalme, bring hither the Tabret: the

mery Harpe, with the Lute.

3 Blow by the Trumpet in the new moone: even in the time appointed, and byon our solemne feat day.

4 For this was made a statute for Frael: and a

law of the God of Jacob.

5 This hee orderned in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 Jealed his houlder from the burden: and his

hands were delivered from making the pottes.

7 Thou called topon mee in troubles, and Joelivered thee: and heard thee what time as the storme fell boon thee.

8 I produed thee also: at the waters of Arife.

9 Heare, D my people, and I will assure thee, D Israel: if thou wilt hearken botto me.

10 There hall no strange god be in thee: neyther

thait thou worthip any other god.

11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I hall fill it.

12 But my people would not heare my boyce: and

Israel would not obey me.

13 So I gave them by but o their owne heartes luft: and let them follow their owne imaginations.

14 D that my people would have hearkened buto

me: for if Israel had walked in my wayes.

15 I hould soone have put downe their enemies: and turned my hand against their adversaries.

16 The haters of the Lord thould have bin found tyars: but their time would have endured for ever.

17 Hee houlde have fed them also with the synester Dd, iii. wheate

wheate soure: and with hony out of the sony rocke sould I have satisfied thee.

Deus stetit. Psal,82.

Odstandeth in the cogregation of prin-

2 Powe long will ree give wrong Fudgement: and accept the persons of the bigodly?

3 Defend the poore and father lesse that such as

be in neede and necessitie haue right.

4 Deliver the outcast and pooze: facte them from

the hand of the bugodly.

They will not be learned, not binderstande, but walke on till in darkenes: all the foundations of the earth be out of course.

6 Thaue sayd, De are gods: and ye all are children

of the most highest.

7 But ye hall die like men: and fall like one of the

princes.

8 Arise, O God, and judge thou the earth: so thou that take all heathen to thine inheritance.

Deus quis similis? Psal.83.

Holde not thy tongue, O God, keepe not Kill (is lence: refraine not thy felfe, O God.

2 for lo, thine enemies make a murmuring: and

they that hate thee have lift by their head.

3 They have imagined craftily against thy peo-

ple: and taken counsell against thy secret ones.

4 They have sayde, Come, and let vs roote them out, that they be no more apeople: and that the name of Irael may be no more in remembrance.

5 For they have cast their heads together with

one consent: and are consederate against thee.

6 The tabernacles of the Edomites and the Icmaelites:

maelites: the Moabites, and Pagarenes.

7 Gebal, and Ammon, and Amelech: the Phili-Aines, with them that dwell at Tyze.

8 Affur also is ionned buto them: and have holpen

the children of Lot.

9 But doe thou to them as buto the Madianites: buto Sifera, and buto Jabin, at the brooke of Kison.

10 Which perished at Endoz: and became as the

doung of the earth.

11 Make them and their princes like Dzeb and Zeb: yea, make all their princes like as Zeba a Salmana.

12 Which say, Let by take to our selves: the houses

of God in possession.

13 Dmy God, make them like buto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth by the wood: and

as the flame that confumeth the mountaines.

15 Perfecute them even so with thy tempest: and make them afraide with thy storme.

16 Make their faces achamed, D Lord: that they

may seeke thy name.

17 Let them be confounded and bered ever moze

and moze: let them be put to wame and pericy.

18 And they mall knowe that thou (whose name is Jehouah:) art onely the most highest over all the earth.

Quam dilecta. Psal. 84.

How amiable are thy dwellings: thou Lorde of hoffes?

2. My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reiovce in the liuing God.

3 Dea, the sparrowe hath found her an house, and the Dod.iiii.

the swallowe a nest, where thee may lay her young: even thy altars, D Lorde of hostes, my king and my God.

4 Blessed are they that dwell in thy house: they

will be alway prayling thee.

5 Blessed is the man whose Grength is in thee: in whose heart are thy wayes.

6 phich going through the vale of miserie, ble it

for a well: and the pooles are filled with water.

7 They will goe from trength to trength: and butothe God of Gods appeareth enery one of them in Sion.

8 D Loide God of hostes, heare my player: hear-

ken, D God of Jacob.

9 Beholde, D God, our defender: and looke byon

the face of thine annointed.

10 Hozone day in thy courtes: is better then a thousand.

my God: then to dwell in the tents of bugodlines.

12 forthe Lorde God is a light and defence: the Lorde will give grace and worthippe, and no good thing that like withhold from them that like a godly life.

13 D Loed God ofhostes: blessed is the man that

putteth his trust in thee.

Benedixisti Domine. Psal, 85.

Letou halt turned away the captivitie of Jacob.

2 Thouhast forgitten the offence of thy people: and

couered all their linnes.

3 Thou half taken away all thy displeasure: and turned thy selfe from thy weathfull indignation.

4 Turne bs then, D God our Sautour: and let

thine

thine anger cease from bs.

5 Wilt thou be displeased at by foreuer: and wilt thou stretch out thy wrath from one generation to another:

6 wilt thou not turne againe a quicken bs: that

thy people may retoyce in thee?

7 Shewe by thy mercy, D Loide: and graunt by

thy faluation.

8 I will hearken what the Lord God will fay concerning me: for he that speake peace but o his people, and to his saints, that they turne not againe,

9 for his faluation is nighthem that feare him:

that alory may dwell in our land.

10 Mercie and trueth are met together: righte

outnelle and peace have killed ech other.

teousnesse hath sooked downe from heaven.

12 Dea, the Lord hall thew louing kindnesse: and

ourland thall give her increase.

13 Righteousnesshall go before him: and he mall direct his going in the way.

Inclina Domine. Psal. 86.

Dw downe thine eare, D Lord, a heare Mor me: for Jam poore, and in miserie. praye

poly:my God faue thy servant that putteth his trust in thee.

3 Be mercifull buto mee, D Lord: for I will call

dayly upon thee.

4 Comfort the soule of thy servant: for but thee (D Lord) doe I lift by my soule.

5 For thou Lorde art good and gracious: and of great mercie buto all them that call byon thee.

6 Giue eare Loide buto my player: and ponder

the voyce of mine humble desires.

7 In stime of my trouble I wil call byon thee: for

thou hearest me.

8 Among the gods there is none like but other (D Lozde:) there is not one that can doe as thou doest.

9 All nations whome thou half made, thall come and worthippe thee, D Lorde: and thall glorifie thy name.

10 for thou art great, a doest wonderous things:

thou art God alone.

in thy trueth: D knit my heart but thee, that I may feare thy name.

12 I will thanke thee, D Loed my God, with all

my beart: and will praise thy name for evermore.

13 Forgreat is thy mercie toward me: and thou half delivered my soule from the nethermost hell.

14 D God, the proude are risen against mee: 4 the congregations of naughtie men have sought after my soule, and have not set thee before their eyes.

15 But thou (D'Lord God) art full of compassion and mercy: long suffering, plenteous in goodnes and

trueth.

16 D turne thee then butome, and have mercie boon me : give thy arength buto thy fernant, thelpe

the some of thine handmaide.

that they which hate me may fee it, 4 be achained: because thou Lord hast holpennie, and comforted me.

Fundamentaeius, Psal, 87.

Her foundations are byon the holy hils: the Lord loneth the gates of Sion, more then al the dwellings of Jacob.

2 Mery excellent things are spoken of thee: thou citie of God.

3 I will thinke boon Rahaband Babylon: with

them that know me.

4 Beholde ree the Philistines also: and they of Tyze, with the Mozians, loe, there was he boxne.

5 And of Sion it halbe reported, that he was borne

in her: and the most high shal stablish her.

6 The Lord chall repearle it when he writeth by

the people: that he was borne there.

7 The lingers also and Trumpetters shall hee rebearse: all my fresh springs shalbe in thee.

Domine Deus. Psal.88.

O Lord God of my faluation, I have cryed day and night before thee: D let my prayer enter into thy presence, encline thine eare but omy calling.

2 formy soule is full of trouble: and my life draw=

ethnigh bnto hell.

3 I am counted as one of them that go downe into the pit: and I have beneeven as a man that hath no Arenath.

4 free among the dead, like but o them that bee wounded a lie in the grave: which be out of remem-

brance, and are cut away from thy hand.

5 Thouhalt layde me in the lowest pit: in a place

of darkenes, and in the deepe.

6 Thine indignation lieth hard by on me: and thou half bered me with all thy stormes.

7 Thou half put away mine acquaintance farre

from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get foorth.

9 Mylightfailethfor very trouble: Lord, I have called dayly byon thee, I have firetched out my bands

The xvii.day. Moneth.

hands buto thee.

10 Doed thoushew wonders among the dead: 02

that the dead rife by againe and praise thee?

11 Shall thy louing kindenesse be shewed in the

grave: 02 thy faithfulnelle in destruction?

1.2 Shalthy wonderous works be knowen in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Unto thee have I cried, D Loed: and early thal

my prayer come before thee.

14 Lord, why abhorrest thou my soule; and hidest

thouthy face from me?

15 Jamin miserie, Tike buto him that is at the point to dre: (even from my youth op) thy terrours have I luffered with a troubled minde.

16 Thy weathfull displeasure goeth ouer me: and

the feare of thee hath budone me.

17 They came round about me dayly like water:

and compassed me together on every side.

18 Applouers and friendes half thou put away from me: and his mine acquaintance out of my light. Misericordias Domini, Psal. 89.

Plongshalbe alway of the louing hind. Inesse of the Lord: with my mouth wil I euer be the wing thy trueth, from one ge-

2 for I have said, Mercy that be set bp for ever: thy trueth thalt thou stablish in the heattens.

3 I have made a covenant with my chosen: I have

swozne buto Dauid my servant.

.4 Thy feede will I stablish for ever: and fet by thy

throne from one generation to another.

5 D'Loed, the very heattens thall peatle thy wonderous workes: and thy trueth in the congregation

ning er.

of the faints.

6 Hor who is he among the cloudes: that thall bee compared but othe Lord?

7 And what is he among the gods: that hall bee

lyke buto the Lord?

8 God is very greatly to be feared in the counsaile of the saintes: and to be had in reverence of all them that are about him.

9 D Lord God of holles, who is like but o thee: thy

trueth(most mightie Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest

the waves thereof when they arise.

thou half subdued Egypt, and destroyed it: thou half scattered thine enemies absoade with thy mightie arme.

12 The heavens are thine, the earth also is thine: thou half layd the foundation of the round worlde,

and all that therein is.

Taboz and Hermon hall rejoyce in the mame.

14 Thou half a mightie arme: Arong is thy hand,

and high is thy right hand.

15 Righteousnesse and equitie is the habitatio of thy seate: mercie and trueth thall goe before thy face.

16 Blessed is the people (D Lorde) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight thalbe dayly in thy name: and in

thy righteousselfe shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou walt lift by our hornes.

19 For the Lord is our defence: the holy one of Il

raelisour King.

20 Thou

20 Thou spakelt sometime in visions but thy Saints, and saydelt: Thave layde helpe by on one that is mightie, Thave exalted one chosen out of the people.

21 I have found David my fervant: with my ho-

Ip ople haue Janoynted him.

22 My hande hall holde him falt: and my arme

hall Arengthen him.

23 The enemie hal not be able to do him biolence: the some of wickednesse that not hurt him.

24 I hall finite downe his foes before his face: &

plague them that hate him.

25 My trueth also amy mercy thall bee with him:

and in my name thall his horne be eralted.

26 A will let his dominion also in the sea: and his right hand in the floods.

27 He hall call me, Thouart my father: my God,

and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for evermore:

and my covenant hall stand fast with him.

30 His feede also will I make to endure for euer: and his throne as the dayes of heaven.

31 But if his children forfake my lawe: and walke

not in my judgements.

32 If they breake my Astutes, and keepe not my commaundements: I will bilite their offences with the rod, and their linne with scorrages.

33 Peuerthelesse, my louing kindnesse will I not beterly take from him: 1102 suffer my trueth to faile.

34 Apy covenant will I not breake, nor after the thing that is gone out of my lippes: I have sworne once by my holynes that I would not faile David.

35 **Bis**

35 Disseede hall endure for euer: and his seate is like as the sunne before me.

36 He hall fland fact for evermore as the moone:

and as the faithfull witnes in heaven.

37 Butthou hast abhorred and sorsaken thine as nornted: and art displeased at him.

38 Thom half broken the covenant of thy servant:

and call his crowne to the ground.

39 Thou half ouerthrowen all his hedges: and broken downehis strongholdes.

40 All they that goedy, spoyle him: and he is be-

come a rebuke to his neighbours.

41 Thou hall let by the right hand of his enemies:

and made all his adverlaries to reiopce,

42 Thou hall taken away the edge of his swozde: and givel not him victorie in the battell.

43 Thouhalt put out his glozy: and call his throne

downe to the ground.

44 The dayes of his youth half thou hostened: and covered him with dishonour.

45 Lord, howelong wilt thou hide thy selfe, fores

uer: and thal thy weath burne like fire?

46 Ohremember howe short my time is: where-

fore half thou made all men, for nought?

47 what man is hee that liveth, and hall not see death: and hall he deliver his soule from the hand of hell!

48 Loide, where are thy olde louing kindnelles:

which thous wared buto David in thy trueth?

49 Remember (Lord) the reduke that thy servants have: and how I do beare in my bosome the redukes of many people.

50 Where with thine enemies have blashhemed thee, and saundered the footesteps of thine anointed:

prayfed

prayled be the Lord for evermore, Amen, Amen, Domine, refugium. Psal.90.

Dede, thou halt bene our refuge: from Sone generation to another.

2 Befoze g mountaines were brought forth, or ever the earth and the worlde were made: thou art God from everla-Aing, and worlde without ende.

2 Thouturnest man to destruction: against hour

sayest, Come againe ye children of men.

4. For a thousand peres in thy light, are but as yesterday: seeing that is past as a watch in the night.

As soone as thouscatterest them, they are es uen as a sleepe: and fade away suddenly like the arasse.

6 In the morning it is greene, and groweth by: but in the evening it is cut downerdered by and wis

thered.

rning

ver.

7 Hor wee confirme away in thy displeasure: and are afraide at thy weathfull indignation.

8 Thou halt let our misdeedes befoze thee: and our

fecret finnes in the light of thy countenance.

9 Hor when thou art angry, alour dayes are gone: we bring our peeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore peres: pet is their strength then but labour and forow, fo foone passeth it away, and we are gone.

11 But who regardeth the power of thy weath: for even thereafter as a man feareth, so is thy dis-

pleasure.

12 O teach by to number our dayes: that we may apply our heartes buto wisedome.

13 Turne

13 Turne thee againe (D Lorde) at the last: and

be gratious buto thy servants.

14 D satisfie by with thy mercie, and that soone: so shall we resorce and be glad all the dayes of our life.

15 Comfort by againe nowe after the time that thou half plagued by: and for the yeares wherein we have suffered advertistie.

16 Shewthy servants thy worke: and their chif-

dren thy glory.

17 And the glozious maiestie of the Lozd our God be boon bs: prosper thou the worke of our hands by on bs. D prosper thou our handie worke.

Qui habitat. Psal.91.

Who so dwelleth under the defence of the most high: thall abide under the shadowe of the almightie.

2 I will say but the Lord, Thou art my hope and

my Krongholde: my God, in him will I trust.

3 Hoz he hall deliver thee from the mare of the

Dunter: and from the noylome peltilence.

4 Deshall desend thee binder his wings, and thou that he safe binder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thornwalt not be afraid for any terror by night:

noz for the arrowe that flieth by day.

6 for the pestilence that walketh in the darkenes: nor for the lickenes that destroicth in the noone day.

7 A thousande thall fall beside thee, and tenne thousande at thy right hande: but it thall not come

nigh thee.

8 Dea, with thine eyes halt thou beholde: and

see the rewards of the bigodly.

Ce.i.

9 ffoz

9 For thou Lorde art my hope: thou half let thine house of defence very high.

10 There hall no euilhappen buto thee: neither

hall any plague come nie thy dwelling.

11 forhe thall give his angels charge over thee: to keepe thee in all thy wayes.

12 They Hall beare thee in their handes: that

thou hurt not thy foote against a stone.

13 Thoughalt goe boon the Lion and Adder: the rong Lion and the Diagon halt thou treade buder thy feete.

14 Because he hathset his some bonme, therefore thall I deliver him: I shall set him by, because hee

hathknowen my name.

15 De thall call boon me, and I will heare him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 with long life will Flatistie him: and shewe

himmy faluation.

Bonum est confiteri. Psal.92.

IT is a good thing to give thankes buto the Lorde: and to fing praises buto thy name, O most highest.

2 To tell of thy louing kindnes earely in the moz-

ning: and of thy trueth in the night season.

on the Lute: bpon a loude instrument, and bpon the Parve.

4 Hoz thou Loedhall made meglad thosowe thy workes: and I will rejoyce in giving praise for the

operations of thy handes.

5 D Lorde, howe glorious are thy workes: and thy thoughtes are very deepe.

6 An buwise man doeth not well consider this:

and

and a foole doeth not buderstand it.

7 when the bigodly are greene as the grasse, and when all the workers of wickednesse doe storish: then hall they be destroyed for ever, but thou Lord art the most highest for evermore.

8 for loe, thine enemies (D Lorde) loe thine enemies thall perith: and all the workers of wickednelle

Malbe dectroped.

9 But my horne thall bee exalted like the horne of

an unicome: for I am anounted with fresh ople.

10 Dine eye also that see his believe of the wicked that rise by against me.

The righteous thall florish like a palme tree:

and thall spread abroade like a Cedar in Libanus.

12 Such as be planted in the house of the Lorde: thall florish in the courtes (of the house) of our God.

13 They also chall being foeth more fruite in their

age: and halbe fat and well liking.

14 That they may shewe howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal.93.

he Lorde is king, and hath put on glo- Euen rious apparell: the Lorde hath put on praye his apparell, and girded himselfe with strength.

2 De hath made the rounde would so

fure: that it cannot be moved.

3 Euer lince the world began, hath thy seate bene

prepared: thou art from everlatting.

4 The floods are risen (D Lozde) the floods hatte lift by their boyce: the floods lift by their wates.

Ee.ii. 5 The

Moneth. I he xviij.aay.

5 The waves of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high, is mightier.

6 Thy testimonies, D Loide, are very sure: holi-

nelle becommeth thine house for euer.

Deus vltionum. Psal.94.

O Lorde God to whom vengeance belongeth: thou God to whome vengeance belongeth, we we thy felse.

2 Arise thou indge of the worlde: and rewarde the

proude after their deserving.

3 Lord, how long thall the bugodly: how long that

the braodly triumph?

4 Dowe long thail all wicked doers speake so distainfully: and make such proude boatting?

5 They imite downethy people, D Lorde: a trou-

ble thine heritage.

6 They murther the widow and the Aranger: and put the fatheriese to death.

7 And yet they say, Tuth, the Lorde thall not see:

neither hall the God of Jacob regard it.

8 Take heede ve buwise among the people: D ye fooles, when will ye buderstand?

9 He that planted the eare, wal he not heare: othe

that made the eye, hall he not fee?

10 Dehethat nurtureththe heathen: it is he that teacheth man knowledge, chall not he punish:

11 The Loed knoweth the thoughts of man: that

they are but bayne.

12 Blessed is the man whome thou chasteness (D

Lozd:) and teachest him in thy law.

That thou mayest give him patience in time of advertitie: butill the pit beedigged by for the buggedly.

14 for

14 For the Lorde will not faile his people:neither will he forsake his inheritance.

15 Until righteousnelle turne againe bnto sudge=

ment: all such as be true in heart that follow it.

16 Pho will rife by with mee against the wicked: 02 who will take my part against the euill doers:

17 If the Lord had not helped me: it had not fai-

led but my soule had bene put to silence.

18 But when I sayd, My foote hath sipped: thy mercy (D'Lord) held me by.

19 In the multitude of the folowes that I had in

mp heart: thy comforts have refreshed my soule.

20 Wilt thou have any thing to doe with the stoole of wickednesse: which imagineth mischiese as a lawe?

of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the

Arenath of my confidence.

23 He that recompence them their wickednes, and destroy them in their owne malice: yea, the Lord our God thall destroy them.

Venite, exultemus. Psal, 95.

Come, let vs ling but o the Lorde: let vs Morn beartily rejoyce in the lirength of our prayer faluation.

2 Let bs come before his presence with thankes giving: and the we our

selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King Exiti. about

aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his handes

prepared the drie land.

6 D come, let vs worthippe and fall downe: and

kneele befoze the Lozd our maker.
7 fozhe is (the Lozde) our God: and we are the

people of his patture, and the theepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernelle.

9 when your fathers tempted me:proued me, and

sawe my workes.

generation, a faid: It is a people that doerre in their hearts, for they have not knowen my wayes.

II unto whome I sware in my weath: that they

Hould not enter into my rest.

Cantate Domino, Psal.96.

Sing but o the Lord a newe long: ling but o the Lord all the whole earth.

2 Sing buto the Loide, and prayle his name: be

telling of his faluation from day to day.

3 Declare his honour buto the heathen: and his

wonders buto all people.

4 For the Lorde is great, and can not woorthily bee prayled: hee is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but tooles: but it is the Lorde that made the heauens.

6 Blozy

6 Glory and worthip are before him: power and honour are in his fanctuary.

7 Ascribe buto the Lord, (ye kinreds of the people:)

ascribe buto the Lord worthip and power.

Ascribe buto the Lorde the honour due buto his name: bring presents, and come into his courtes.

9 D worthippe the Lord in the beautie of holynes:

let the whole earth stand in awe of him.

10 Tellitout among the heathen, that the Lord is king; and that it is he which hath made the round world so fast y it cannot be mooved, and how that he shall judge the people righteously.

.11 Let the heavens rejoyce, and let the earth bee glad: let the sea make a noyse, a all that therein is.

- 12' Let the fielde bee forfull, and all that is in it: then thall all the trees of the wood reforce before the Lord.
- 13 for hee commeth, for he commeth to judge the earth: and with right confines to judge the worlde, and the people with his truth.

Dominus regnauit. Psal, 97.

The Lorde is king, the earth may bee glad thereof: yea, the multitude of the Fles may be glad
thereof.

2 Cloudes and darkenes are rounde about him: righteousnesse and judgement are the habitation of

his seate.

3 -There hall goe a fire before him: and burne by

his enemies on enery lide.

4 His lightnings gave hine buto the world: the earth fawe it, and was afraide.

5 The hilles melted like ware at the presence of Ee, isii, the

the Lorde: at the prefence of the Lorde of the whole earth.

6 The heavens have declared his righteousnesse:

and all the people have feene his glozy.

7 Confounded bee all they that worthippe carried images, and that delight in vaine gods: worthip him all ye gods.

8 Sion heard of it, a reioyced: and the daughters of Juda were glad, because of thy iudgementes, D

Lorde.

ning

er.

9 for thou Lorde arthigher, then all that are in

the earth: thou art exalted farreaboue all gods.

10 D pee that love the Lorde, see that yee hate the thing which is evil: the Lord preserveth the soules of his saints, he wall deliver them from the hand of the bugodly.

II There is sprong by a light for the righteous: &

ioyfull gladnes for such as be true hearted.

12 Rejoyce in the Lorde yee righteous: and give thankes for a remembrance of his holynes.

Cantate Domino. Psal.98.

Sing buto the Lord a new long: for hee hath done marueilous thinges.

2 noith his owne right hande, and with his holy arme: hath he gotte himselfethe victorie.

3 The Lorde declared his faluation: his righteoutnesse hath he openly shewed in the light of the heathen.

the house of Firael: and al the ends of the world have seene the saluation of our Bod.

5 Shewe your selues soyfull buto the Lord all ye

landes: ling, rejoyce, and give thankes.

6 Praise

6 Praise the Lorde boon the Harpe: sing to the Harpe with a Psalme of thankesgiving.

7 With trumpets also and thaumes: D thew your

selves toyfull before the Lord the king.

8 Let the sea make a noyle, and all that therein is:

the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be toyfull together before the Lord: for he is come to tudge the earth.

10 With righteousnesse thall hee judge the world:

and the people with equitie.

Dominus regnauit, Pfal.99.

The Lorde is King, be the people never so bupatient: he litteth betweene the Cherubins, bee the earth never so buquiet.

2 The Lord is great in Sion: and high about all

people.

3 They shall gitte thankes but o thy name: which

is great, wonderfull, and holy.

4 The kings power loueth judgement, thou half prepared equitie: thou half executed judgement and righteousnesse in Jacob.

5 D magnifie the Lord our God: and fall downe

before his footestole; for he is holy.

6 Moles and Aaron among his priestes, and Samuel among such as call boon his name: these called boon the Lord, and he heard them.

7 He spake buto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gave

them.

8 Thouheardest them (D Lorde our God:) thou forgauest them, D God, and punishedst their owner inventions.

9 D magnifie the Lorde our God, and worshippe him

him byon his holy hill: for the Lorde our GDD is holv.

Iubilate Deo. Psal. 100.

Be joyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a sona.

2 Bereefure that the Lord he is God, it is he that hath made by, and not we our felues: we are his peo-

ple, and the theepe of his patture.

3 Dgo your way into his gates with thankes gining, and into his courtes with praise: be thankeful butohim, and speake good of his name.

4 for the Lord is gratious, his mercie is everlafting: and his trueth endureth from generation to

generation.

Misericordiam & iudicium. Psal. 101.

MP song thall be of mercie and judgement: buto thee D Lord, will I ling.

2 Dlet me haue bnderstanding:in the way of god-

lines.

3 119 hen wilt thou come buto mee: I will walke

in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of unfaithfulnesse: there wall no such cleave buto me.

5 A frowarde heart wall departe from mee: I will

not know a wicked person.

6 noholo vivily daundereth his neighbour: him will I destroy.

7 19ho so hathallo a proude looke, and high sto-

macke: I will not luffer him.

8 Mine eyes looke but fuch as be faithfull in the

land: that they may dwell with me.

o mbho so leadeth a godly life; hee shall bee my seruant.

seruant.

10 There thall no deceitfull person dwell in my house: he that telleth lies that not tary in my light.

the land: that I may roote out all wicked doers from the citie of the Lord.

Domine, exaudi. Psal. 102.

Care my prayer, D Lorde: and let my Morn crying come but thee.

Praye in time of my trouble: encline thine eares that right soone.

3 For my dayes are confumed away like smoke: and my bones are brent by as it were a firebrand.

4 Aby heart is smitten downe, and withered like

graffe: so that I forget to eate my bread.

5 for the boyce of my groning: my bones will scarce cleave to my flesh.

6 Jambecomelike a Pelican in the wildernesse:

and like an owle that is in the delart.

7. Thave watched, and am even as it were a fua-

rowe: that litteth alone byon the house top.

8 Dine enemies reuile me all the day long: and they that are madde boon me, are sworne together against me.

9 for I have eaten albesas it were bread: and

mingled my drinke with weeping.

10 And that because of thine indignation and weath: for thou has taken me by, and cast me downe.

11 My dayes are gone like a thadowe: and Jam withered like graffe.

12 But

(c)

12 Butthou (D Loed) shalt endure for euer: and

thy remembrance throughout all generations.

13 Thou that arise and have mercie byon Sion: so it is time that thou have mercy byon her, yea, the time is come.

14 And why?thy sermants thinke bponher sones:

and it pitieth them to see her in the dust.

15 The heathen hal feare thy name, D Lozd: and all the kings of the earth thy maiestie.

16 When the Lord hal build by Sion: and when

his glozy thall appeare.

17 When he turneth him buto the prayer of the

pooze destitute: and despiseth not their desire.

18 This halbe written for those that come after; and the people which shall bee borne, shall prayse the Lord.

19 for he hath looked downe from his fanctuary:

out of the heaven did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captivitie: and deliver the children appointed but death.

21 That they may declare the name of the Lord in

Sion: and his worthin at Dierusalem.

22 When the people are gathered together: and the kingdomes also to serve the Lord.

23 He brought downe my strength in my journey:

and hostened my dayes.

24 But I sayde, O my God, take me notaway in the middest of mine age: as for thy yeares they endure throughout all generations.

25 Thou Lord in the beginning half laid the foundation of the earth: and the heavens are the worke of

thy handes.

26 They mall perith, but thou malt endure: they

all

all mail ware olde as doeth a garment.

27 And as a besture that thou change them, and they halbe changed: but thou art the same, and the veeres thall not faile.

28 The children of thy servants shall continue:

and their seede hall stand fast in thy sight.

Benedie anima mea. Psal. 103.

PRaise the Lord, D my soule: and all that is within me, prayle his boly name.

2 Prayle the Lord, D my soule: and forget not all

his benefites.

3 Which forgiveth all thy finne: and healeth all thine infirmities.

4 udhich saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

s which satisfieth thy mouth with good thinges:

making thee youg and luftie as an eagle.

6 The Lorde executeth righteousitesse and judge ment: for all them that are oppressed with wrong.

7 He the wed his waves brito Moles: his workes

buto the children of Israel.

8 The Lorde is full of compassion and mercie: song suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth

be his anger for ever,

10 Hee hath not dealt with by after our sinnes:

noz rewarded by according to our wickednesse.

rison of the earth: so great is his mercie also towarde them that searchim.

12 Looke howe wide also the East is from the

Med: so farre hath he set our sinnes from bg.

13 Pea, like as a father pitieth his owne children: even so is the Lord merciful but othe that seare him.

14 MO2

Moneth. I he xx.day.

14 for he knoweth whereof we be made: heeremembreth that we are but dust.

15 The dayes of man are but as graffe: for hee flo-

ritheth as a flow ze of the fielde.

16 Horas some as the winde goeth ouer it, it is

gone: and the place thereof thall know it no moze.

17 But the mercifull goodnesse of the Lorde endureth for ever and ever, byon them that seare him: and his righteousnesse byon childrens children.

18 Euen byon such as keepe his covenant: and

thinke boon his commandements to doe them.

19 The Lorde hath prepared his seate in heaven:

and his kingdome ruleth over all.

20 D prayle the Lorde, reangels of his, ree that excell in Grength: rethat fulfill his commandement, and hearken but the borce of his wordes.

21 D praise the Lord, all gehis hoftes: ye servants

of his that doe his pleasure.

22 D speake good of the Lorde, all yee workes of his, in all places of his dominion: praise thou y Lord, D my soule.

Benedic anima mea. Psal. 104.

Raise the Lord, D my soule: D Lorde my God, thou art become exceeding glorious, thou art clothed with maie, the and honour.

as it were with a garment; and spreadest out the hea-

ueng like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh byon the wings of the winde.

4 De maketh bis angels wirits; and bis ministers

a flaming fire,

ening

yer.

1 He

5 He layde the foundations of the earth: that it never hould moove at any time.

6 Thou covered tit with the deepe like as with

a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the boyce of thy thun-

der they are afrayde.

8 They goe by as high as the hilles, and downe to the valleyes beneath: even but the place which thou half appointed for them.

9 Thou half let them their boundes, which they thall not palle: neither turne agains to couer the

earth.

10 He sendeth the springs into the rivers: which

runne among the hilles.

11 All beattes of the fielde drinke thereof: and the

wilde Assequench their thirst.

12 Belide them hall the foules of the ayre have their habitation: and ling among the braunches.

13 He watereth the hilles from aboue: the earth

is filled with the fruite of thy workes.

14 Dee bringeth foorth graffe for the cattell: and

greene herbe for the feruice of men.

wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to firength mans heart.

16 The trees of the Lord also are full of sap: even

the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nefts: and the

Firre trees are a dwelling for the Stocke.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine feasons:

and the Sunneknoweth his going downe.

20 Thou makest darknesse, that it may be night: wherein all the beastes of the fozest doe moone.

21 The Lions roaring after their play: doe seeke

their meate at God.

22 The Sunne ariseth, and they get them away together: and say them downe in their dennes.

23 Man goeth forth to his worke, and to his la-

bour: butill the evening.

24 D Lorde, howe manifolde are thy workes: in wisedome half thou made them all, the earth is ful of thy riches.

25 So is the great and wide lea also: wherein are things creeping unnumerable, both small and

great beaftes.

26 There goe the hippes, and there is that Lemiathan: whom thou half made to take his palline therein.

27 These wayte all boon thee: that thou mayest

give them meate in due feafon.

28 When thou gived it them, they gather it: and when thou opened thy hande, they are filled with acod.

29 When thou hidest thy face, they are troubled: when thou takest away their breath they die, and are

turned againe to their dust.

30 119hen thou lettest thy breath goe foorth, they chall be made: and thou chalt renue the face of the earth.

31 The glozious maiestie of the Lozd thal endure

for ever: the Lorde thall rejoyce in his workes.

32 The earth mail tremble at the looke of him: if the doe but touch the hilles they wall smoke.

33 I will fing but othe Lorde as long as I live:

F

I will praise my God, while I have my being.

34 And so thall my wordes please him: my toy thall

beinthe Lord.

35 As for finners, they halbe confumed out of the earth, and the bugodly thall come to an ende: prayle thou the Lord, D my soule, praise the Lord.

Confitemini Domino. Pfal. 105.

Gine thankes buto the Lorde, and call Morni bpon his name: tell the people what prayer things he hath done.

d 2 D let your songs be of him, apraise him: and let your talking bee of all his

wonderous workes.

Rejoyce in his holy name: let the heart of them reiopce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face

euermoze.

5 Remember the marneilous woozkes that hee hath done: his wonders, and the judgements of his mouth.

6 D ve seede of Abraham his servant: rechildren

of Aacob his chosen.

7 Heisthe Lordour God: his judgements are in

all the world.

8 He hath bene alway mindefull of his couenant and promise: that he made to a thousand generations.

9 Eventhe covenant that hee made with Abra-

ham: and the othe that he sware buto Isahac.

10 And appointed the same buto Jacob for a law: and to I fract for an everlatting testament.

11 Saying, unto thee wil I give the land of Cha-

naan: the lot of your inheritance.

· 12 Phenthere were pet but a fewe of them: and of f.i. they

they Arangers in the land.

13 19 hat time as they went from one nation to an

other: from one kingdome to another people.

14 He suffered no man to doe them wrong:butreproned even kings for their sakes.

15 Touch not mine anointed: and do my Prophets

noharme.

16 Mozeover, he called for a dearth byon the land:

and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond servant.

18 Phose feete they hurt in the stockes: the year

entred into his soule.

19 Until the time came that his caule was know-

en: the word of the Lord tried him.

of the people let him go free.

21 He made him Lord also of his house: and ruler

ofall his substance.

That he might enfourme his princes after his will: and teach his Senators wifedome.

23 Ifrael also came into Egypt: and Jacob was a

aranger in the land of Ham.

24 And he encreated his people exceedingly: and made them thronger then their enemies.

25 Whose heart turned, so that they hated his peo-

ple: and dealt butruely with his feruants.

26 Then sent hee Poses his servant: and Aaron whom he had chosen.

27 And these thewed his tokens among them: and

wonders in the land of Ham.

28 Hesent darkenesse, and it was darke: and they were not obedient but o his word.

29 He turned their waters into blood: and newe

their

their fich.

30 Their land brought forth frogges: yea, etten in their kings chambers.

31 Hee spake the worde, and there came all maner

offives: and lice in their quarters.

32 De gaue them hailestones for raine: A sames of fire in their lande.

33 He smote their bines also and figge trees: and

destroyed the trees that were in their coastes.

34 He spake the woorde, a the grashoppers came, and caterpillers innumerable: and did eate by all the grasse in their lande, and denoured the fruite of their ground.

35 Desmote all the first boane in their land: euen

the chiefe of all their strength.

36 Dee brought them foorth also with silver and golde: there was not one feeble person among their tribes.

37. Egypt was glad at their departing: for they

were afraide of them.

138 Hee spread out a cloude to bee a couering: and fire to give light in the night season.

39 At their desire he brought quailes: and he fil-

led them with the bread of heaven.

40 Hee opened the rocke of stone, and the waters slowed out: so that rivers ranne in drie places.

41 for why the remembred his holy promise : and

Abzaham visseruant.

42 And he brought forth his people with foy: and his chosen with aladnesse.

43 And gave them the lands of the Peathen: and

they tooke the labours of the people in possession.

44 That they might keepe his katutes: a obserue his lawes.

ff. ii. Confite-

Confitemini Domino. Psal, 106.

ing er,

Bive thankes but othe Lorde, for hee is gracious: and his mercy endureth for ever.

2 119ho can expresse the noble actes of the Lord: 02 thew forth all his prayse?

3 Blessed are they that alway keepe judgement:

and doe righteousnesse.

4 Remember mee, D Lorde, according to the fanour that thou bearest but o thy people: D visite me with thy faluation.

5 That I may fee the felicitie of thy chosen: and rejoyce in the gladnesse of thy people, a give thankes

with thine inheritance.

6 pee have linned with our fathers: wee have

done amisse, and dealt wickedly.

7 Dur fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, even at the red sea.

8 Peuerthelesse, hee helped them for his names sake: that hee might make his power to bee known

wen.

9 He rebuked the red sea also, and it was dived by: so he ledde them through the deepe, as through a wildernesse.

10 And hee saued them from the adversaries hande: and destuered them from the hande of the

enemie.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleeved they his wordes: alang praise

buto him.

13 But

13 But within a while they forgate his workes; and would not abide his counsell.

14 But lust came boon them in the wildernesse:

and they tempted God in the defart.

15 And he gave them their delire: and sent leans nesse with all into their soule.

16 They angred Moles also in the tents: and Aas

ron the faint of the Lord.

17 So the earth opened, and swallowed by Dathan: and covered the congregation of Abiram.

18 And the fire waskindled in their companie: the

flame burnt by the bigodly.

19 They made a Calfe in Hozeb: and worthipped the molten image.

20 Thus they turned their glozy: into the limili-

tude of a Calfe that eateth hay.

21 And they forgate God their Sautour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and

fearefull things by the red fea.

23 So he layd he would have destroyed them, had not Aholes his chosen stand before him in the gap: to turne away his wrathfull indignation, less he should destroy them.

24 Dea, they thought scorne of that pleasant land:

and gave no credence buto his word.

25 But murmured in their tents: and hearkened not but the boyce of the Lord.

26 Then lift he by his hand against them: to ouer-

throw them in the wildernesse.

27 To cast out their seede among the nations: and

to scatter them in the lands.

28 They formed themselves but o Baal Peor: and ate the offerings of the dead.

fff.iii.

29 Thus they proudled him buto anger with their owne inventions: and the plague was great as monathem.

30 Then stoode by Phinees, and prayed: and so the

outling the same is

plague ceased.

31 And that was counted but ohim for righteous nes: among all volterities for evermore.

32 They angred him also at the waters of strife:

so that he punished Moses for their sakes.

33 Because they prouded his spirite: so that hee spake briaduisedly with his lips.

34 Peither destroyed they the heathen: as the

Lord commanded them. 35 But were mingled among the heathen: and

learned their workes with the market gives

36 Infomuch that they worthipped their Adoles. which turned to their owne decay: yea, they offered

their sonnes and daughters butodenils.

11 12 12 12 12 1

37 And thed innocent blood, even the blood of their sonnes, and of their daughters: whome they offered buto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne workes: and went a whoring with their owne in-

uentions.

39 Therefore was the wrath of the Lorde kindled against his people: insomuch that hee abhorred his owne inheritance.

40. And hee game them over into the hande of the heathen: and they that hated them were lordes oner them.

41 Their enemies oppressed them; and had them

infubiection.

42 Many a time did hee deliver them: but they rebelled ,一,3

rebelled against him with their owne inventions, & were brought downe in their wickednesses was

43 Deuerthelesse, when he sawe their aduersitie:

he heard their complaint, who fir while high his

44 Hethought boon his covenant, a pitied them according buto the multitude of his merciesipea, he made all those that had ledde them away captive to pitie them: 10 common light of the colors.

45 Deliver bs (D Lorde our God) and gather bs from among the heathen: that we may give thanks buto thy holy name, and make our boatt of thy praise.

46 Blessed be the Lorde God of Israel, from everlasting, and world withoutend: and let all the people lay, Amen. In 1861, while the country of the shi วิทยาย (แล้วิการ์ 24) เกาะ มารูร์กษ์ กลริยา

Confitemini Domino. Psal, 107.

Biue thankes buto the Lorde, for he is Mornigracious: and his mercy endureth for praier.

2 Let them give thankes whom the Lorde hath redeemed: and delivered

from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the Porth and from the South.

4 They went aftray in the wildernesse out of the

way: and found no citie to dwellin,

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed but o the Lord in their trouble: &

hee delivered them from their diffreste.

7 Dee led them footh by the right way: that they might goe to the citie where they dwelt.

8 Dthat men woulde therfore praise the Lorde Aff.iiii. for

for his goodnesse: and declare the wonders that hee doth for the children of men.

19 for he satisfieth the emptie soule: and filleth the

hungrie soule with goodnes.

10 Such as lit in darkenelle and in the chadowe

of death: being fast bound in miserie and your.

11 Because they rebelled against the words of the Lorde: and lightly regarded the counsell of the most high.

12 Hee also brought downe their heart through heavinesse: they fell downe, and there was none to

helpe them bp.

13 Sowhen they cryed buto the Lorde in their

trouble: he delivered them out of their distresse.

14 For he brought them out of darkenesse, and out of the chadowe of death: and brake their bondes in sunder.

15 O that men would therefore praise the Lorde for his goodnes: a declare the wonders that hee doeth for the children of men.

16 Forhe hath broken the gates of braffe: a smit=

ten the barres of your in funder.

17 Foolish men are plagued for their offence: and because of their wickednes.

18 Their foule abhorred all maner of meate: and

they were even hard at deaths doze.

19 So when they cryed but the Lorde in their trouble: he delivered them out of their diffresse.

20 Pefent his worde and healed them: and they

were faued from their destruction.

or that men would therefore praise the Lorde for his goodnes: A declare the wonders that hee both for the children of men.

22 That they would offer buto him the facrifice

of

of thankes giving: and tell out his works with gladnelle.

23 They that go downe to the sea in hippes: and

occupie their bulines in great waters.

24 These men see the works of the Lorde: and his wonders in the deeve.

25 Fozat his woozde the stormy winde ariseth:

which lifteth by the waves thereof.

26 They are caried by to the heaven, and downe againe to y deepe: their soule melteth away because of the trouble.

27 They reele to and fro, a stacker like a drunken

man: and areat their witsend.

28 So when they cry but the Lord in their trous ble: he delivereth them out of their distresse.

29 Forhee maketh the storme to cease: so that the

waves thereof are fill.

- 30 Then are they glad, be ause they be at rest: and so hee bringeth them buto the hauen where they would be.
- 31 D that men would therefore praise the Lorde for his goodnes: and declare the woders that he doeth for the children of men.

32 That they would exalt him also in the congregation of the people; and praise him in the seate of the

elders.

33 Which turneth the floods into a wildernesse: and deveth by the water springs.

34 A fruitfulland makethhe barren: for the wic-

kednelle of them that dwell therein.

35 Againe hee maketh the wildernesse astanding

water: and water springs of a drie ground.

36 And there he setteth the hungrie: that they may builde them a citie to dwell in.

3.7 That

37 That they may sowe their lande, a plant bine vardes: to yeelde them truites of increase.

38 He blesseth them, so that they multiplie excee=

dingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppressio, through any plague or trouble.

40 Though hee suffer them to bee ewill intreated through trants: and let the wander out of the way

in the wildernesse.

41 Pet helpeth he the pooze out of miserie: and ma-

keth him houtholds like a flocke of theepe.

42 The righteous will consider this, and reioyce:

and the mouth of all wickednes thall be stopped.

43 ndho fois wife, will ponder these thinges: and they that i understande the souing kindnesse of the Lord.

Paratum cormeum, Psal, 108,

ning cer.

Sod, my heart is readie (my heart is fready:) willing and give praise with the best member that I have.

2 Awake thou Lute a Harpe: Imp

selfe will awake right earely.

3 I will give thankes but o thee, D Lord, among the people: I will fing praises but o thee among the nations.

4 for thy mercy is greater then the heavens : and

thy trueth reacheth buto the cloudes.

5 Set by thy selfe (D God) about the heavens: and

thy glozy aboue all the earth.

6 That thy beloved may be delivered: let thy right handlave them, and heare thou me.

7 God hath spoken in his holines: I will rejoyce there.

therefore and divide Sichem, and mete out the ballev of Sucoth.

8 Gilead is mine, and Manasses is mine: Evhra-

im also is the strength of my head.

9 Auda is my lawgiuer, Moab is my washvot: ouer Edom will I cast out my shoe, byon the Phili-Aines will I triumph.

10 Who will leade me into the Aronacitie: a who

will bring me into Edom?

11 Halt not thou forsaken bs, D God: and wilt not thou God go forth with our hoftes?

12 Dhelve vs against the enemie: for vaine is the

helve of man.

13 Through God we shall do great actes: and it is he that hall treade downe our enemies.

Deus laudem, Psal. 109.

Holde not thy tongue, D God of my prayle: for the mouth of the bugodly, yea, and the mouth of the deceitfull is ovened byon me.

2 And they have spoken against mee with false tonques: they comvalled me about also with wordes of hatred, and fought against me without a cause.

3 for the love that I had but othem, lo, they take nowe my contrary part: but I give my felse buto plaver.

4 Thus have they rewarded me cuil for good: and

hatred for my good will.

5 Set thou an brigodly man to be ruler ouer him:

and let Satan fand at his right hand.

6 When sentence is given byon him, let him bee condemned: and let his prayer be turned into linne.

7 Let his dayes bee sewe; and let another take 19111111

uis

his office.

8 Let his children be fatherles: and his wife a wisdowe.

9 Let his children be bagabonds, and begge their

bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: a let the strangers sovie his labour.

11 Let there be no man topitiehim: nozto haue

compation by on his father lefte children.

12 Lethis posteritie be destroyed: and in the nert

ceneration let bis name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the light of the Lorde: and let not the linne of his mother be done away.

14 Let them alway be before the Lorde: that he may roote out the memorial of them from off the

earth.

15 And that because his minde was not to do good: but persecuted the poose helpselse man, that he might Nay him that was vered at the heart.

16 His delight was in curling, and it hal happen but o him: he loved not bledling, therefore thall it bee

farre from him.

17 De clothed himselfe with curling like as with a rayment: and it shall come into his bowels like was ter, and like oyle into his bones.

18 Let it be but o him as the cloke that he hath by on him: and as the girdle that hee is alway girded

withall.

19 Let it thus happen from the Lorde buto mine enemies: and to those that speake evill against my soule.

20 But deale thou with mee (D Lorde God) according

coeding buto thy name: foe sweete is thy mercie.

21 D deliuer me, for Jamhelpelesse and poore: and my heart is wounded within me.

22 A gohence like the Hadowe that departeth: and

am driven away as the grashopper.

23 Myknees are weake through falling: my flech is dryed by for want of fatnesse.

24 I became also a rebuke but o them: they that

looked byon me, haked their heads.

25 Helpe me (D Lorde my God:) oh saue me according to thy mercie.

26 And they hall knowe howe that this is thy

hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise op against me, but let thy servant rejoyce.

28 Let mine aduerfaries bee clothed with chame: and let the couer them selves with their owne con-

fulion, as with a cloke.

29 Asforme, I will give great thankes but othe Lorde with my mouth: and praise him among the multitude.

30 Hoz hee thall Cande at the right hande of the pooze: to faue his foule from burighteous Judges.

Dixit Dominus, Psal, 110.

De Lord saide buto my Lord: sit those Morning on my right hand, but ill I make thine prayer enemies thy sootestoole.

ower out of Sion: be thou ruler even

in the middes among thine enemies.

3 In the day of thy power thall the people offer thee free will offrings with an holy worthippe: the

dewe

dewe of thy birth is of the wombe of the mouning.

4 The Lorde sware, and will not repent: thou art a Priest foreuer, after the order of Melchisedech.

5 The Loide byon thy right hande: Hall wounde

evenkings in the day of his weath.

6 Dee hall judge among the Deathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 Hee shall drinke of the brooke in the way: there-

fore thall he lift by his head.

Confitebortibi. Psal. 111.

Invillative thankes but the Lorde with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lorde are great: fought out

of all them that have pleasure therein.

3 His worke is worthie to beepraised and had in honour; and his righteousnesse endureth forever.

4 The mercifull and gracious Lorde hath so done his marueilous woorkes: that they ought to bee had in remembrance.

5 He hath given meate buto them that feare him:

hee shall ever be mindfull of his covenant.

6 Dee hath thewed his people the power of his workes: that hee may give them the heritage of the Beathen.

7 The workes ofhis hands are veritie and indaes

ment: all his commaundements are true.

8 They tland fatt for ever and ever; and are done

in trueth and equitie.

9 He sent redemption but o his people: hee hath commanded his covenant for ever, holy and reveret is his name.

10 The feare of the Lorde is the beginning of wisedome:

wifedome: agood understanding have all they that do thereafter, the praise of it endureth for ever,

Beatus vir. Psal.112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

2 His seede halbe mighty byon earth: the genera-

tion of the faithfull halbe bledled.

3 Riches and plenteoumelle thall be in his house:

and his righteousnesse endureth for ever.

4 Unto the godly there ariseth by light in g darkes nesse: he is mercifull, souing, and righteous.

5 A good man is mercifull and lendeth: and will

guide his wordes with discretion.

6 for he that never be moved: and the righteous that be had in an everlatting remembrance.

7 He will not be alrayde for any euill tidings: for his heart flandeth fast, and beleeueth in the Lord.

8 Hisheart is stablished and will not wrinke: bu

till he feehis desire byon his enemies.

9 He hath dispersed abroade a given to the poore: and his righteousnesse remaineth for ever, his horne shalbe erasted with honour.

10 The bugodly thall feett, and it that grieve him: he thall gnath with his teeth, and confume away, the

delire of the bigodly thall periff.

Laudate pueri. Psal.113.

PRaise the Lord (Dyesermants:) D praise the name of the Lord.

2 Blessed be the name of the Lord: from this time

forth for evermore.

of the Lordes name is praised: from the riting by of the Sunne, but o the going downe of the same.

4 The

4 The Lorde is high about all heathen: and his

glory about the heavens.

5 Pho is like but the Lorde our God, that hath his dwelling to high: and yet humbleth himselfe to behold the things that are in heaven and earth?

6 He taketh by the simple out of the dust: and life

teth the vooze out of the mire.

7 That hee may set him with the princes: even

with the princes of his people.

ening

8 Hee maketh the barren woman to keepe house: and to be a joyfull mother of children.

In exitu Israel. Psal, 114.

Hen Israel came out of Egypt: and the house of Jacobsrom among the strange people.

2 Juda washislanctuarie: and Ils

rael his dominion.

3 The sea sawe that, and sed: Joedane was deis uenbacke.

4 The mountaines skipped like rammes: and the

litle billes like yougheepe.

delt: and thou Joedane, that thou wast driven backe?

6 De mountaines that pee skipped like Rammes:

and ye litle hilles like yong theepe?

7 Tremble thou earth at the presence of the Lord:

at the presence of the God of Jacob.

8 phich turned the harde rocke into a ffanding water: and the flints some into a springing well.

Non nobis Domine. Pfal. 115.

Not but o bs, D Lorde, not but o bs, but but o thy name give the prayle: for thy louing mercie, and for thy trueths lake.

2 mheres

2 udherefore thall the heathen fay: where is now

their God?
3 As fozour God, he is in heaven: he hath done

whatsoever pleased him.

4 Their idoles are aluer and gold:euen the worke of mens handes.

5 They have mouthes and speake not: eyes have

they, and see not.

6 They have eares, and heare not: noles have

they, and smell not.

7 They have handes, and handle not, feete have they, and walke not: neither speake they through their throate.

8 They that make them, are like buto them: and

so are all such asput their trust in them.

9 But thou house of Israel, trust thou in the Lord:

he is their succour and defender.

10 Pe house of Aaron, put your trust in the Lozd: he is their helper and defender.

11 Dethat fearethe Lorde, put your trust in the

Lorde: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and hee thall bleffe vs: even he that bleffe the house of Arron.

13 He thall blesse them that feare the Loide: both

imall and great.

14 The Lorde shall encrease you more and more: you and your children.

15 De are the blessed of the Lorde: which made

beauen and earth.

16 Althe whole heattens are the Loeds: the earth

hath he given to the children of men.

17 The dead praise not thee, D Lord: neither all they that goe downe into the silence.

Ga.t.

18 But

I we where way. 18 But we will praise the Lorde: from this time footh for evermore. Praise the Lord.

Morning orayer.

Dilexi quoniam. Psal. 116. east sy Am well pleased: that the Lorde hath heard the voyce of my prayer. 2 That he hath inclined his 些面 a eare butome: therefore will I call

sponhimas long as Flive.

3 The luares of death compassed fed me round about: a the paines of hell gate holde bpon me.

4 I hall finde trouble and heavines, and I hall call byon the name of the Lorde: D Lorde, I befeech thee deliver my soule.

5 Gracious is the Lorde and righteous: yea our

God is mercifull.

6 The Lorde preserveth the simple: I was in miserie, and he helped me.

7 Turne againe then buto the rest, Omy soule:

for the Lord hath rewarded thee.

8 And why: thou half delinered my soule fro death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lorde: in the lande of

the lining.

- 10 I beleeued, and therefore will I speake, but I was foze troubled: I savde in my haffe, All men are Ivars.
- 11 What reward thall I give but o the Lorde: for all the benefites that he hath done buto me?

12 I will receite the cup of faltration: and call bps

on the name of the Lord.

13 I will pay my bowes now ein the presence of all his people: right deare in the light of the Lord, is the death of his faints.

14 Beholde

OVI oneth. I he xxiiij.aay.

14 Beholde(D Lord) how that Jam thy servant: Jam thy servant, and the some of thine handmaid, thou halt broken my bones in sunder.

15 I wiloffer to thee the facrifice of thanklgiuing:

and will call byon the name of the Lorde.

16 I wil pay my bowes but othe Lord, in the light of all his people: in the Courtes of the Lordes house, even in the middes of thee, D Hierusalem, Prayse the Lorde.

Laudate Dominum. Psal, 117.

Operage the Lord all ye Heathen: praise him all ye nations.

2 Hoz his mercifull kindenesse is ever moze and moze toward be; and the trueth of the Lozd endureth foz ever. Draise the Lozd.

Confitemini Domino. Psal. 118.

Obice thankes buto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse, that hee is gracious:

and that his mercy endureth for ever.

3 Let the house of Aaron now confesse: that his mercy endureth for ever.

4 Dea, let them now that feare the Lord confesse:

that his mercy endureth for ever.

5 I called byon the Lord in trouble: and the Lord beard me at large.

6 The Lorde is on my lide: I will not feare what

man doeth buto me.

7 The Lorde taketh my part with them that helpe me: therefore thall I see my desire byon mine enemies.

8 It is better to trust in the Lorde: then to put

any confidence in man.

It is better to trust in the Lozde: then to put Gg.ii, any

any confidence in princes.

10 All trations compassed me round about: but in

the name of the Loed will I destroy them.

II They kept me in on enery lide, they kept me in (Jlay) on enery lide: but in the name of the Lord will destroy them.

12 They came about mee like Bees, A are extinct even as the fire among the thornes: for in the name of

the Lozd I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lorde is my arength and my song: and is

become my faluation.

of the voyce of toy a health is in the dwellings of the righteous: the right hand of the Lozd bringeth mightie things to valle.

16 The right hand of the Lorde hath the preeminence: the right hand of the Lorde bringeth mightie

things to palle.

17 I will not die but live: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected mee:

but he hath not given me over buto death.

19 Open mee the gates of righteousnesse: that I may goe into them, and give thankes but othe Lord.

20 This is the gate of the Lorde: the righteous

Mall enter into it.

21 I will thanke thee, for thou half heard me: and art become my faluation.

22 The same stone which the builders resused: is

become the head Cone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24. This is the day which the Lorde hath made:

mee

I he xxuu.day.

we will reioyce and beglad in it.

25 Helpemenow, D Lozd: D Lozd send bs now

prosperitie.

26 Blessed be he that commeth in the name of the Lord: we have wished you good lucke, ye that be of the house of the Lord.

27 God is the Lorde which hath the wed by light: binde the facrifice with cordes, yea even but the

hornes of the altar.

28 Thou art my God, and I will thanke thee:

thou art my God, and I will peatle thee.

29 D give thankes buto the Lord, for he is gracious: and his mercie endureth for ever.

Beati immaculati. Psal. 119.



Lessed are those that are undefiled in Euenis the way: a walke in the law of the Loed. prayer

2 Blessed are they y keepe his testimonies: a seeke him w their whole heart.

3 Hoz they which doe no wickednes:

walke in his wayes.

4 Thou halt charged: that wee thall diligently keepe thy commandements,

5 D that my wayes were made so direct: that A

might keepe thy statutes.

6 So thall I not be confounded: while I have

respect buto all thy commandements.

7 I will thanke thee with an busayned heart: when I hall have learned the judgements of thy righteousnesse.

8 I will keepe thy ceremonies: D forfake me not

btterly.

In quo corrigit.

Where with all chal a yong man clense his way: even by ruling him selse after thy word.

Gg. iii. 2 with

2 with my whole heart have I fought thee: O let me not goe wrong out of thy commandements.

3 Thy words have I hid within mine heart: that

I thould not sinne against thee.

4 Blessedart thou, D Lorde: D teach me thy statutes.

5 With my lippes have I bene telling: of all the indgements of thy mouth.

6 I have had as great delight in the way ofthy

testimonies: as in all maner of riches.

7 I will talke of thy commandements: and have

respect buto thy wayes.

8 My delight thall be in thy statutes: and J will not forget thy worde.

Retribue seruo tuo.

O Po well but o thy feruant: that I may live, and keepe thy worde.

2 Open thou mine eyes: that I may fee the won-

derougthings of thy lawe.

3 Jam a stranger opon earth: D hide not thy commandements from me.

4 My soule breaketh out for the very servent de-

fire: that it hathal way but o thy judgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 D turne from me hame and rebuke: for I have

keptthytestimonies.

7 Princes also did lit and speake against me: but the seriant is occupied in the statutes.

8 For thy testimonies are my delight: and my countaglers.

Ad-

Adhæsit pauimento.

MP soule cleaueth to the dust: Oquicken thoume according to thy worde.

2. I have knowledged my wayes, and thou hears

delt me: D teach me thy flatutes.

3 Make mee to understande the way of thy contmandements: and so thall A talke of thy wonderous workes.

4 APr soule melteth awar for very beauinesse: co-

fort thou me according but othy worde.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have tho en the way of trueth: and thy indge.

ments haue I laide befoze me.

7 Thave Kicken buto thy testimonies: D Lorde confound me not.

8 A will runne the way of thy commandements: when thou balt let my beart at libertie.

Legem pone.

Each nice, D Lorde, the way of thy star Morn tutes: and I wall keepe it buto the end. prave 2 Biuemebnderstanding, 43 hall keepe thy law: yea, I thall keepe it with my whole heart.
3 Wake mee to goe in the path of thy commandes

ments: foz therein is my delire.

4 Encline my heart but o thy testimonies: and not to couetousnesse.

115 D turne away mine eres, left they beholde banitie: and quicken thou me in thy way.

6 D stablishthy word in thy servant: that I may

feare thee.

7 Take away the rebuke that I am afraide of: for thy judgements are good. Eg.iiii,

Beholde,

8 Behold, my delight is in thy commandements: D quicken me in thy righteousnesse.

Et veniat super me.

Et thy louing mercy come also buto me, D Lord: Leven thy faluation, according but thy worde.

2 So thal I make aufwere buto my blasphemers:

for my truft is in thy worde.

3 D take not the word of thy trueth biterly out of my mouth: for my hope is in thy judgements.

4 Sochall alway keepe thy lawe: yea, foreuer

and euer.

5 And I wil walke at libertie: for I feeke thy commandements.

6 I will peake of thy testimonies also, even before

kings: and will not be assamed.

7 And my delight wall bee in thy commaundes

ments: which I have loved.

8 My hands also will I lift by but othy commandements, which I have loved: and my studie shall be in thy flatutes.

Memor esto verbi tui.

Thinke boon thy servant, as concerning thy worde: wherein thou half caused mee to put my trust.

2 The same is my comfort in my trouble: for thy

worde bath quickened me.

3 The proude haus had mee exceedingly in derition: yet have I not theinked from thy lawe.

4 for I remebred thine euerlasting judgements,

D Lord: and received comfort.

5 I am horribly afraide: for the bugodly that for sake thy lawe. 6 Thy

6 The statutes have ben my longes: in the house of my vilgrimage.

7 I have thought boon thy name, D Loed, in the

night season: and have kept thy lawe.

8 This I had: because I kept thy commaunder ments.

Portio mea Domine.

Thou art my vortion. D Lord: Than evromised to

keepe thy lawe.

2 I made my humble petition in thy presence with and my whole heart: D be merciful buto me according to thy words.

3 Acalled mine owne waves to remediance: and

turned my feete buto thy testimonies.

4 I made halte, and prolonged not the time: to keeve thy commandements.

5 The congregation of the bigodly have robbed

me: but I have not forgotten thy lawe.

6 At midnight I will rife to give thankes buto thee: because of thy righteous judgements.

7 I am a companion of all them that feare thee:

and keepe thy commandements.

8 The earth, D Lord, is full of thy mercy: D teach me thy statutes.

Bonitatem fecisti.

Lord, thou half dealt gracioully with thy fernat: according buto thy word.

2 Dlearne me true bnderstanding aknowledge:

for I have beleeved thy commandements.

3 Before I was troubled. I went wrong; but now

have I kept thy worde.

4 Thou art good and gracious: D teach mee thy Catutes.

The proude have imagined a lie against mee:

but

but I wil keepe thy commadements with my whole heart.

6 Their heart is as fatte as brawne: but my de-

light hath bene in thy lawe.

7 It is good for mee that I have bene in trouble:

that I may learne thy flatutes.

8 The law of thy mouth is dearer buto mee: then thoulands of gold and liluer.

Manus tuæ fecerunt me.

ning er.

me: O give mee binderstanding, that I may learne thy commandements.

They that feare thee, will bee glad when they fee me: because Thaue put

my trust in thy worde.

3 I knowe (D Lorde) that thy judgements are right: and that thou of very faithfulnede half caused me to be troubled.

4 Dlet thy mercifull kindnelle be my comfort: ac-

coeding to thy word but othy servant.

5 Dlet thy louing mercies come butome, that I

may live: for thy law is my delight.

6 Let the ploude be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy commandements.

7 Let such as feare thee, and have knowen thy te-

Aimonies: be turned buto me.

8 D let my heart be sound in thy statutes: that I be not assamed.

Defecit anima mea.

MP soule hath longed for thy saluation: a I have

2 Mine cies long lose for thy word: saying, D whe

wilt thou comfort me?

Foz

Moneth. 'I he xxv. day.

3 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy feruant: when

wilt thou be avenged of them that perfecute me?

5 The proude have digged pittes for me: which

are not after thy lawe.

6 All thy commandements are true: they perfect the me fally, D be thou my helpe.

7 They had aimou made an end of me byon earth:

but I forsooke not thy commandements.

8 Dauicken me after thy louing kindenesse: and somall I keepe the testimonies of thy mouth.

In æternum Domine.

OLorde, thy worde: endureth for euer in hea-

² Thy trueth also remaineth from one generation to another: thou half laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordi-

nance: for all things ferue thee.

4 If my delight had not bin in thy lawe: I thould have perished in my trouble.

5 I will never forget thy commandements: for

with them thou hast quickened me.

6 Jam thine, oh saue me : soz Jhaue sought the commandements.

7 The bugodly laide wayteforme, to destroy me:

but I will consider thy testimonies.

8 I see that all things tome to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

Long is my kndy in it.

2 Thou

2 Thou through thy commandements half made me wifer then mine enemies: for they are ever with me.

3 I have more binderstanding then my teachers:

for thy testimonies are my studie.

4 I am wifer then the aged: because I keepe thy commandements.

5 I have refrained my feete from every euil way:

that I may keepe thy worde.

6 I have not thrunke from thy indgements: for thou teachest me.

7 Dhowe sweete are thy wordes but my throte:

rea, sweeter then bony buto my mouth.

8 Through thy commandements I get bndercanding: therefore I hate all wicked waves.

Lucerna pedibus meis.

and a light buto my pathes.

purposed: to keepe thy righteous judgements.

3 Jam troubled aboue measure: quicken me (D

Loid) according to thy worde.

4 Let the free will offrings of my mouth please thee. D Loide: and teach me thy judgements.

5 My soule is alway in my hande: yet doe I not

forgetthy lawe.

ning

er.

6 The bigodly have laide a snare for me: but yet

I swarued not from thy commandements.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes

alway: even buto the ende.

Iniquos

Iniquos odio habui,

Ihate them that imagine euill things: but thy law doe I love.

2 Thou art my defence and thield: and my truffis

in thy word.

3 Away from me ye wicked: I will keepe the com-

mandements of my God.

4 Ditablishmee according but othy woorde, that I may live: and let mee not bee disappointed of my hope.

5 Holde thoume by, and I hall be fafe: yea, my

delight halbe ever in thy flatutes.

6 Thou half troden downe all them that depart

from thy statutes: for they imagine but deceit.

7 Thouputtest away all the bigodly of the earth

like drosse: therefore I love thy testimonies.

8 Py flesh trembleth for feare of thee: and Jam a-fraide of the judgements.

Feci iudicium.

IDeale with the thing that is lawfull and right: Dgive me not over buto mine oppressours.

2 Make thou thy servant to delight in that which

is good: that the proude doe me no wrong.

3 Mine eyes are walted away with looking for thy health: and for the word of thy righteousnesse.

4 D deale with thy fertrant according buto thy lo-

uing mercy: and teach me thy flatutes.

5 Jam thy feruant, D graunt me buderstanding: that Juay know thy testimonies.

6 It is time for thee Lorde to lay to thine hande:

for they have destroyed thy lawe.

7 for I love thy commadements; above gold and viecious kone.

8 Therefore holde Is straite all thy commaun-

dements: and all false wayes I betterly abhorre Mirabilia.

Thy testimonies are wonderfull: therefore doeth my soule keepe them.

2 when thy worde goeth foorth: it giveth light

and binderstanding bito the simple.

3 I opened my mouth, and dzewe in my breath:

for my delight was in thy commandements.

4 D looke thou ppoir mee, and be mercifull buto mee: as thou bleft to doe but othole that love thy Pame.

5 Deder my steppes in thy worde: and so shall no

wickednelle haue dominion ouer me.

6 D deliuer mee from the wrongfull dealings of

men: and so thall I keepe thy commandements.

7 Shewe the light of thy countenance byon thy servant: and teach me thy statutes.

8 Dine eyes guhout with water: because men

keepe not thy lawe.

Iustus es Domine.

RIghteous art thou, DLozde: and true is thy judgement.

2 The testimonies that thou hast commaunded:

are erceeding righteous and true.

3 Myzeale hath euen consumed me: because mine

enemies have forgotten thy wordes.

4 Thy words is tryed to the bitermost: and thy servant loveth it.

5 Jamsmall, and of no reputation: yet doe I not

forget thy commandements.

6. Thy righteousnes is an everlatting righteous.

nesse: and thy lawe is the trueth.

Trouble and heattinelle hatte taken holde byon me: yet is my delight in thy commandements.

8 The

8 The righteousnesse of thy testimonies is everlasting: D graunt me buderstanding, and I hall live.

Clamaui in toto corde meo.

Cal with my whole heart: heare me, D Eucnin Lozd, I will keepe thy statutes. prayer.

2 Dea, euen bpon thee do I call : helpe me, and I hall keepe thy test imonies.

3 Earely in the morning do J crybn-

to thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I

might be occupied in thy wordes.

- 5 Heare my voyce (D Lord) according buto thy louing kinduelle: quicken me according as thou art wont.
- 6 They drawe nighthat of malice persecute mee: and are farre from thy lawe.

7 Be thou nigh at hand, D Lord: for all thy com-

mandements are true.

8 As concerning thy testimonies, I have knowen long since: that thou has grounded them for ever.

Videhumilitatem.

Oconsider mine aduersitie, and deliner me: for F

2 Auenge thou my cause and deliuer me: quicken

me according buto thy worde.

3 Pealth is farre from the bugodly: for they regard not thy flatutes.

4 Great is thymercie, DLorde: quicken me as

thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I fee the transgressours:

because

because they keepe not thy lawe.

7 Consider, D Lorde, howe I loue thy command. dements: O quicken me according to the louing kindnesse.

8 Thy words is true from everlasting: all the judgements of thy righteousnesse endure for ever-

moze.

Principes persecuti sunt.

PRinces have perfecuted me without a cause: but my heart standeth in a we of thy wordes.

2 Jamas glad of thy worde: as one that findeth

areatsporles.

3 As for lyes, I hate and abhorre them: butthy

lawe doe I loue.

4 Seven times a day doe I praise thee : because of thy righteous judgements.

5 Great is the peace that they have which lone thy

lawe: and they are not offended at it.

6 Lorde, I have looked for thy faving health: and done after thy commandements.

7 My soule hathkept thy testimonies: and soued

them exceedingly.

8 I have kept thy commandements and testimonies: for all my waves are before thee.

Approprinquet deprecatio.

Et my complaint come befoze thee, D Lord: give me binderstanding according to thy worde.

2 Let my supplication come before thee: deliver

me according to the worde.

3 My lippes wall speake of thy praise: when thou balt taught me thy statutes.

4 Dea, my tongue thall fing of thy worde: for all

thy commandements are righteous. 5 Let thine hande helpe me: for I have chosen

thy.

thy commandements.

6 I have longed for thy faving health, D Lorde: and in thy lawe is my delight.

7 Dh let my soule live, and it shal praise thee: and

thy indgements hall belve me.

8 I have gone altray like a theepe p is loft : oh feeke thy servant, for I do not forget thy commandemets. Ad Dominum. Pfal. 120.

Ben I was in trouble, I called bpon Mornir 1/4 the Lorde: and he heard me.

2 Deliuer my soule, D Lozd, from ip. prayer. ing lippes: a from a deceitfull tonque. 3 ushat rewarde chall be given of

done bnto thee thou falle tongue: euen mightie and tharpe arrowes, with hot burning coles,

4 Woisme, that I am confrained to dwell with Melech: and to have mine habitation among the tents of Cedar.

5 Dy soulc hath long dwelt among them: that

be enemies buto veace.

6 I labour for peace, but when I speake buto them thereof: they make them ready to battell.

Leuaui oculos. Pfal.121.

Invil Hift by mineeyes buto the billes: from whence commething helpe.

2 Dy helve commeth etten from the Lord: which

hath made beauen and earth.

3 De will not suffer thy foote to be moued: and he that keepeth thee will not fleepe.

4 Behoide, he that keepeth Israel: Chall neither

Aumber noz Aeeve.

5 The Lorde him selfe is thy keeper: the Lorde is thy defence byon thy righthand.

6 So that the funne wall not burne thee by day: ŋh.i. neither

neither the moone by night.

7 The Lozd chall preserve thee from alleuil: pea.

it is even he that Mall keepe thy foule.

8 The Lord thall preferue thy going out and thy comming in: from this time footh for evermore. Lætatus sum. Psal. 122.

Imas glad when they faid buto me: we will go into

the house of the Lord.

2 Dur feet hall fand in thy gates: Dierusalem.

3 Hierusalem is builded as a citie: that is at bnitie in it felfe.

4 Forthither the tribes go by, even the tribes of the Lord: to tellifie buto Afrael, to give thanks buto the name of the Lorde.

5 Hoz there is the seate of indgement: even the

seate of the house of Dauid.

6 D pray for the peace of Dierusalem: they wall prosper that lone thee.

7 Peace be within thy walles: and plenteoutnes

within thy palaces.

8 formy brethren and companions lakes: Twil

with thee prosperitie.

9 Dea, because of the house of the Lorde our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal, 123.

Into thee lift I by mine eyes: D thou that dwel-

lect in the heavens.

2 Behold, euen as the eyes offernants looke buto the hand of their masters, and as the eies of a maiden buto the hand ofher miltres: even fo our eves warte byon the Lord our God, butil he haue mercie byo bs.

3 Haue mercie bpon bs, D Lord, haue mercie bp.

on bs: for we are biterly despiled.

4 Dur soule is tilled with the scoznefull reproofe

of

of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

If the Lord himselse had not bene on our tide (now may Israel say:) if the Lorde himselse had not bene on our tide when men role by against bs.

2 They had swallowed by by quicke: when they

were so weathfully displeased at bs.

Bea, the waters had drowned bs: & the Areame had cone over our soule.

4 The deepe waters of the proud: had gone even o-

ver our soule.

5 But praised be the Lord: which hath not given

bs over for a pray but otheir teeth.

- 6 Dur soule is escaped, even as a birde out of the snave of the souler: the mare is broken, and we are delivered.
- 7 Dur helpe standeth in the name of the Lorde: which hath made heaven and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but kandeth fast for ever.

2 The hilles stand about Hierusalem: even so standeth the Lord round about his people, from this

time forth for evermore.

3 For the rod of the bugodly commeth not into the lot of the righteous: lest the righteous put their hand but o wickednesse.

4 Doe well, D Loed: but othose that be good and

true of heart.

s As for such as turne backe but o their owne wickednesse: the Lord shall leade them foorth with the entill doers, but peace shalbe opon Israel.

H h.ii

In

In conuertendo. Psal. 126.

ening

Hen the Loide turned againe the captiuitie of Sion: then were welike buto them that dreame.

Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayde they among the heathen: the Lorde

hath done great things for them.

4 Dea, the Lorde hath done great things forbs alreadie: whereof we rejoyce.

5 Turne our captiuitie, D Lorde: as the rivers

in the South.

6 They that sowe inteares: chall reape in joy:

7 Hee that now goeth on his way weeping, and beareth forth good feede: that doubtleffe come againe with ioy, and bring his theaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that builde it.

2 Except the Lord keepe the citie: the watchman

waketh but in vaine.

3. It is but lost labour that ye haste to rise by early, and so late take rest, and eate the bread of carefulnesse: for so he giveth his beloved seepe.

4 Loe, children and the fruite of the wombe: are

an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Grant:

euen so are the yong children.

6 Pappy is the man that hath his quinter full of them: they hall not bee alhamed when they speake with their enemies in the gate.

Beationnes. Pfal. 128

BLessed are all they that feare the Loed: and walke in his wayes.

2 MO2

2 For thou halt eate the labours of thine hands: D well is thee, and happie halt thou be.

3 Thy wife shall be as the fruitefull bine: byon

the walles of thine house.

4 Thy children like the olive branches: rounde as bout thy table.

5 Loe, thus hall the man be blessed: that feareth

the Lorde.

6 The Lord from out of Sion hall so blesse thee: that thou halt see Hierusalem in prosperitie all thy life long.

7 Dea, that thou halt see thy childzens childzen:

and peace byon Ifrael.

Sæpe expugnauerunt. Psal.129.

Many a time have they fought against me from my routh op: (may Irael nowe say.)

2 Pea many a time have they bered me from my youth by: but they have not prevailed against me,

3 The plowers plowed byon my backe: and made

long furrowes.

4 But the righteous Loed: hath hewen the mares of the bugodly in pieces.

5 Let them be confounded a turned backewarde:

as many as have evill will at Sion.

6 Let them be euen as the grasse growing byon the house toppes: which withereth assect be plucked by.

7 inhereof the mower filleth not his hande; neis

ther he that bindeth by the theaues, his bosomie.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good suche in the name of the Lorde.

Hh, iii,

Deprofundis. Psal.130.

Out of the deepe have I called buto thee (D Lord:) Lord heavemy voyce.

2 Dh let thine eares consider well: the boyce of

my complaint.

3 If thou Lord wilt be extreeme to marke what is done amisse: oh Lord, who may abide it?

4 for there is mercie with thee: thereforewalt

thou be feared.

5 I looke for the Lorde, my soule doeth wayte for him: in his word is my trust.

6 Apploule fleeth buto the Loed: before the mor

ning watch, I say, before the morning watch.

7 D Arael trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he chall redeeme Acrael: from all his finnes.

Domine, non est. Psal. 131.

Lookes. I am not high minded: I have no proude

2 I doe not exercise my selfe in great matters:

which are too high forme.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is even as a weaned childe.

4 D Frael trust in the Loed: from this time forth

for euermore.

rning

rer.

Memento Domine. Psal. 132.

Dede remember Dauid: and all his Strouble.

2 How he sware but o the Lord: and bowed a bowe but o the almightie God sof Jacob.

3 Awill

3 I wil not come within & tabernacle of my houle:

noz clime by into my bed.

4 I will not suffer mine eyes to seepe, nor mine eye lids to sumber: neither the temples of my head to take any rest.

5 Untill finde out a place for the temple of the Lorde: an habitation for the mightie God of Ja-

cob.

6 Lo, we heard of the same at Ephrata: a found it in the wood.

7 We will goe into his tabernacle: and fall lowe

on our knees before his footestoole.

8 Arife, D Lord, into thy resting place: thou a the

arke of thy Arenath.

9 Let thy Priests be cothed with righteousnesse: and let thy saints sing with joysulnesse.

10 for thy fernant Danids take: turne not away

the presence of thine anounted.

11 The Lord hath made a faithful othe buto Daudi: and he hall not thrinke from it.

12. Of the fruite of thy body: thall I fet byon thy

seate.

13 If thy children wilkeepe my couenant, and my testimonies that I shall learne them: their children also shall sit by on thy seate for evermore.

14 for the Lord hath chosen Sion to be an habi-

tation for him felfe: he hath longed for her,

for This chalbe my rect for euer: here wil Jowell,

16. I will bleffe her vitailes with encreale: a will

satisfie her poore with bread.

17 A will decke her Priests with health; and her faints hall reiogre and ling.

Ph.iiii. 18 There

18 There hall I make the home of Panid to flo rich: I have ordeined a lanterne for mine anointed.

19 As forhis enemies, I chall clothe them with

hame: but byon himselfe chall his crowne flozich.

Ecce quambonum. Psal. 133.

Behold how good and forfull a thing it is: brethren to dwell together in unitie.

2 It is like the precious ointment byon the head, that ranne downe buto the beard: euen buto Aarons beard, a went downe to the skirtes of his clothing.

3 Like as the dewe of Hermon: which fell byon

the bill of Sion.

4 for there the Lorde promised his blelling: alife toz euermoze.

Eccenunc. Psal.134.

 $B_{ ext{the Loyd.}}^{ ext{Cholde}(now)}$ praise the Loyde: all ye servants of

2 Pe that by night stand in the house of the Lord:

euen in the courtes of the house of our God.

3 Lift by your hands in the fanctuary: and praise

the Lord.

4 The Lorde that made heaven and earth: give thee bleffing out of Sion.

Laudate nomen. Psal.135.

Payle the Lord, laude yee the name of the Lord: praise it, D ve servants of the Lord.

2 De that stande in the house of the Lorde: in the

courtes of the house of our God.

3 D praise the Lord, for the Lorde is gracious; D

ling prailes buto his name, for it is louely.

4 ffor why? the Lorde hath chosen Jacob buto himselfe: and Israel for his owne possession.

for Aknowe that the Lorde is great: and that

our

our Loed is about all gods.

6 What soener the Lorde pleased, that did hee in heaven and in earth: and in the sea, and in all deepe

places.

7 He bringeth forth the cloudes from the endes of the worlde: and lendeth foorth lightnings with the raine, bringing the windes out of his treasures.

8 Dee finote the first borne of Egypt: both of man

and beaft.

9 He hath sent tokens and wonders into the middelt of thee, D thou land of Egypt: byon Pharao and all his servants.

10 He smote divers nations: and sewe mightie

hinas.

11 Sehon king of the Amorites, and Og the king

of Balan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an

heritage buto Israel his people.

13 Thy name, D Loed, endureth foreuer: so doeth thy memoriall, D Loed, from one generation to another.

14 for the Lorde will arrenge his people: and bee

gracious butohis feruants.

15 As for the images of the heathen, they are but filter and golde: the worke of mens hands.

16 They have mouthes, a speake not: eyes have

they, but they see not.

17 They have eares, & yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like buto them: and

so are all they that put their trust in them.

19 Praise the Lorde ve house of Israel: prayle the Lorde ve house of Aaron.

20 Prayle the Lord rehouse of Leui: ye that feare

the

the Lord, praise the Lord.

21 Prayled be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

ening yer.

Bive thankes but othe Lorde, for he is gracious: and his mercy endureth for heuer.

2 D give thanks buto the God of all gods: for his mercy endureth for ever.

3 D thanke the Lozd of all lozdes: for his mercie

endureth fozeuer.

4 uphich onely doeth great wonders: for his mer-

cie endureth foz euer.

5 Which by his excellent wisedome made the heastens: for his mercie endureth for ever.

6 which laide out the earth about the waters: for

his mercie endureth for ener.

7 which hath made great lights: for his mercy endoureth for ever.

8 The funne to rule the day: for his mercy endu-

reth for euer.

9. The moone a the starres to governe the night: for his mercy endureth for ever.

10 nohich smote Egypt with their first borne: for

his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12. Mith a mightie hand and firetched out arme:

for his mercie endureth foreuer.

13 udyich divided the redde sea in two partes: for his mercy endureth for ever.

14 And made Israel to goe through the middest of

it: for his mercie endureth for euer.

15 But as for Pharao & his hoste, he ouerthrewe

them

them in the red lea: for his mercie endureth for ever.

16 Which led his people through the wildernes: for his mercie endureth for euer.

17 which smote great Kings: for his mercie en-

dureth fozeuer.

18 Pea, and flue mightie kings: for his mercie endureth for euer.

19 Sehon king of the Amorites: forhis mercie

endureth for euer.

20 And Dg the king of Basan: for his mercy en-

dureth fozeuer.

21 And gaueaway their land for an heritage: for his mercie endureth for euer.

22 Euen fog an heritage buto Afrael his feruant:

for his mercie endureth for euer.

23 Phich remembred by when we were in trous ble: for his mercie endureth for ever.

24 And hath delivered by from our enemies: for

his mercie endureth foz euer.

25 Which giveth foode to all fleth: for his mercie endureth foreuer.

26 D give thankes buto the God of heaven: for

his mercie endureth fozeuer.

27 D give thankes but othe Lorde of lordes: for his mercie endureth fozeuer.

Superflumina. Pfal.137.

Pthe waters of Babylon wee sate downe a wept: Butter we remembred (thee) D Sion.

2 As for our harpes, we hanged them by: byon

the trees that are therein.

3 for they that led by away captine, required of by then a long and melodie in our heavines: fing by onc of the longs of Sion.

4 Howe hall we fing the Lordes song: in a

Arange

Arange lande !

5 If I forget thee, D Hierusalem: let my right

hand forget her cunning.

16 If I do not remeber thee, let my tongue cleane to the roofe of my mouth: yea, if I preferre not Hierus calem in my mirth.

7 Remember the children of Edom, D Lorde, in the day of Pierusalem: howe they said, Downe with

it, downe with it, even to the ground.

es D daughter of Babylon, walted with miserie: yea, happie shall he be that rewardeth thee as thou halt served bs.

9 Blessed wall he be that taketh thy children: and

throweth them against the stones.

Confitebortibi, Pfal, 138.

Imill give thankes but thee, DLorde, with my whole heart: even before the gods wil I fing praise but thee.

2 I will worthippe towarde thy holy temple, and praise thy name, because of thy louing kindenes and trueth: for thou hast magnified thy name, and thy worde about all things.

3 when I called byon thee, thou heardest me: and

endueds my soule with much strength.

4 All the kings of the earth thall praise thre, D Lorde: for they have heard the worder of thy mouth.

5 Pea, they hall ling in the wayes of the Loide:

that great is the glosy of the Lord.

6 For though the Lord be high, yet hat hhe respect but the lowly: as for the proude, he beholdeth them afarre off.

7 Though I walke in the middes of trouble, yet that thou refresh me: thou shalt stretch footh thy hande byon the furiousnesse of mine enemies, and

thy

thy right hand thail face me. Harding a College and the

8 The Lord hall make good his louing kindnesse towarde me: yea, thy mercy, D Lorde, endureth for ever, despite not then the woothes of thine owne *handes.

Domine, probasti. Psal. 139.

Lorde, thou halt searched mee out, and Mornin knowen me: thou knowell my downe prayer.

litting, and mine bysiling, thou buder.

Jitandell my thoughts long before.

2 Thou art about my path, and as

bout my bed: and spiest out all my wayes.

3 for loe, there is not a worde in my tongue: but thou, D Lord, knowest it altogether.

4 Thomhalt fachioned me behinde and befoze: and

larde thine hand byon me.

5 Such knowledge is too wonderfull and ercel. lent for me: I cannot attaine buto it.

6 whither thall I go then from thy spirit: 02 whi

ther thall I goe then from thy presence? 7 IfI clime by into beauen, thou art there: if A goe downe to hell, thou art there also.

8 If I take the wings of the morning: a remaine

in the bitermost varts of the Sea.

9 Even there also hall thy hand leade me: and thy right hand thall hold me.

10 If Jay, Peraduenture the darkenelle mail

couer me: then hall my night be turned to day.

11 Dea, the darkenesse is no darknesse with thee, but the night is ascleare as the day: the darkenesse and light (to thee) are both alike.

12 formy repnes are thine: thou half couered me

inmy mothers wombe.

13 I will give thankes buto thee, for I am feare fully fully and wonderfully made: marticilous are thy wother, and that my foule knoweth right well.

made secretly, and factioned beneath in the earth.

15 Thine eyes did see my substance, yet being breperfect: and in thy booke were all my members writ-

...16 ndhich day by day were fathioned: when as yet

there was none of them.

17. Howe deare are thy counsailes buto mee, D

God: Dhow great is the fumme of them?

18 If I tell them, they are moe in number then the fand: when I wake by, I ampresent with thee.

19 Wilt not thou flay the wicked, D God: depart

from me ve bloodthirftie men.

20 for they speake burighteously against thee:

and thine enemies take thy name in baine.

21 Doe not Ihate them, D Lorde, that hate thee: and am not Agricued with those that rise by against thee?

22 Pea, I hate them right fore: even as though

they were mine enemies.

23 Trieme, D God, and seeke the grounde of my

heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way everlasting.

Eripe me Domine. Psal.140.

Deliver mee D Lorde from the evill man: and veclerue me from the wicked man.

2 nohich imagine mischiefe in their hearts: and

stirre by strife all the day long.

3 They have tharpened their tongues like a ferpent: Adders porson is under their lippes.

4 Reepe

Moneth. The xxix. day.

4 Reeve me, D Lorde, from the hands of the bri godly: preserve me from the wicked men, which are purposed to overthrowe my goings.

5 The proude hath layde a mare forme, and spred anetabload with coldes: yea, and fet trappes in my

may.

6 I said but o the Lord, Thou art my God: heare

the boyce of my prayers, D Lord.

7 D Lord God, thou strength of my health: thou

halt covered my head in the day of battaile.

8 Let not the bugodly haue his desire, D Lorde: let not his mischieuous imagination prosper, leaft they be too protide.

9 Let the mischiefe of their owne lippes fall byon

the head of them: that compasse me about.

10 Let hot burning coles fall byon them: let them be cast into the sire, and into the pit, that they never rise by againe.

11 Amanfull of wordes, that not prosper byon the earth: euil halhunt the wicked person to overtheow

bim.

12 Sure Jam that the Lorde will avenge the pooze: and maintaine the cause of the helpeleste.

13 The righteous also hall give thankes buto thy name: and the full hall continue in thy light.

Domine, clamaui. Psal. 141.

Dede, I call bpon thee, halle thee butome: and

-consider my boyce, when I crie buto thee.

2 Let my prayer be fet foorth in thy light as the incense: and let the lifting by of my hands be an euening facrifice.

3 Set a watch (D Lozde) befoze my mouth: and

keepe the dooze of my lippes.

4 D let not mine heart be enclined to any euil thing:

let

let me not be occupied in bugodly workes, with the men that worke wickednesse, least Jeace of such things as please them.

15 Let the righteous rather imite me friendly: and

reproduementables of the content of the endual of

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Judges be ouerthzowen in stonie places: & they may heare my words, for they are sweete.

8 Durbones lie scattered befoze the pitte: like as when one breaketh a heweth wood byon the earth.

9 But mine eyes looke buto thee, D Loide God:

in thee is my trult, D call not out my soule.

10 Reepe me from the snare which they have laid for me: and from the frappes of the wicked doers.

gether: and let me ever scape them.

decides, with the time effect toube theth.

Wocamea ad Dominum, Pfal. 142.

ening

Cryed buto the Lorde with my boyce: yea, even buto the Lorde did I make my supplication.

foze him: a shewed him of my trouble.

3 When my spirit was in heavines, thou knewell my path: in the way wherein A walked, have they privily laid a mare for me.

4 I looked also brommy right hande: and sawe

there was no man that would know e me.

5 I had no place to fice buto: and no man cared for my foule.

6 Ferred buto thee, D Lorde, and layde: thou art my hope, and my portion in the lande of the living.

7 Consts

7 Consider my complaint: for J am brought very lowe.

8 D deliver mee from my persecutours: for they

are too strong forme.

9 Bring my soule out of prison, that I may give thankes vito thy name: which thing if thou wilt graunt mee, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Heart my prayer, D Lord, and confider my defire: hearken bitto mee for thy trueth and righteous nelle lake.

2 And enter not into judgement with thy servant:

for in the light that no man living be iudified.

3 For the enemie hath perfecuted my foule, hee hath imitten my life downe to the grounde: he hath layde me in the darkenelle, as the men that have bene long dead.

4 Therfore is my spirit bered within me: and my

heart within me is desolate.

5 Pet doe I remember the time past, I muse boon all thy workes: yea, I exercise my selse in the workes of thy hands.

6 A Aretch foozth my handes buto thee: my soule

gaspeth buto thee as a thirstie land.

7 Peare me, D Lord, and that soone, formy spirit wareth faint: hide not thy face from me, least I be like

bnto them that go downe into the vit.

8 D let me heare thy louing kindnesse betimes in the mouning, for in thee is my trust: shew thou me the way that I shoulde walke in, for I lift by my soule but thee.

9 Pelitter me, D Loed, from mine enemies: foe I

flee buto thee to hide me.

Ji.i. 10 Teach

Moneth. The xxx.day.

to Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade mee forth into the land of righteousnesse.

11 Quicken me, D Loed, for thy names lake: and for thy righteousnesse sake bring my souleout of trou-

ble.

12 And of thy goodnesse slay mine enemies: and destroy all them that bere my soule, for I am thy seruant.

Benedictus Dominus, Psal. 144.

Lessed be the Lorde my strength: which ning steacheth my handes to warre, and my cr. Skingers to fight.

2 Apphope and my fortrelle, my cas Altle and deliverer, my defender, in whom A trust: which subdueth my people that is buder mee.

3 Lorde, what is man that thou half such respect buto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time palleth

away like a shadowe.

3 Bow thy heavens, D Lorde, and come downe: touch the mountaines, and they hall smoke.

6 Cast forth thy lightning, and teare them: woote

out thine arrowes, and consume them.

7 Send downe thine hande from aboue: deliner mee, and take me out of the great waters, from the hand of Arange children.

8 phose mouth talketh of vanitie: and their right

hand is a right hand of wickednesse.

9 A willing a newesong buto thee, D God: and fina prayles buto thee byon a tentringed Lute.

10 Thou half given bictorie buto Kinges: and past

Moneth. The xxx. day.

half delivered David thy servant from the perill of the sworde.

frange children: whose mouth talketh of banitie, a

their right hand is a right hand of iniquitie.

12 That our sonnes may growe by as the young plantes: and that our daughters may be as the polimed corners of the temple.

13. That our garners may be full and plenteous with all maner of flore: that our theepe may bring forth thousands, and ten thousands in our streetes.

14 That our oren may bee Arong to labour, that there be no decay: no leading into captivitie, and no

complaining in our streetes.

15 Pappie are the people that bee in such a case: yea, blessed are the people which have the Lozde for their God.

Exaltabo te Deus. Psal, 145. Iwill magnisse thee, D God, my king: and I will prayse thy name for ever and ever.

2 Every day will I give thankes buto thee: and

prayle thy name for ever and ever.

be prayled: there is no end of his greatnesse.

4 Due generation thall prayle thy workes buto

nother: and declare thy power.

5 As for me. A will be talking of thy worthip: thy

glozie, thy praise, and wonderous workes.

6 So that men thall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine aboundaunt kindnesse that he wed: and men thall sing of thy righteout nesse.

8 The

Moneth. The xxx. day.

8 The Lord is gratious and mercifull:long luffering, and of great goodnesse.

9 The Lordeis louing buto enery man: and his

mercie is over all his workes.

10 All thy workes prayle thee, D Lorde: and thy saints give thankes but other.

II They thewe the glorie of thy kingdome: atalke

of thy power.

That thy power, thy glozie, and mightines of

thykingdome: might be knowen buto men.

13 Thy kingdome is an everlatting kingdome: & thy dominion endureth throughout all ages.

14 The Lord byholdeth all fuch as fall: and lifteth

bp all those that be downe.

15 The eyes of all waite byon thee, D Loide: and

thou givest them their meate in due season.

16 Thou opened thine hand: and alled all things living with plenteouthere.

in The Lorde is righteous in all his wayes: and

holy in all his workes.

18 The Loed is nigh but all them that call byon

him: yea all such as call byon him faithfuille.

19 He wil fulfill the delire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lorde preserveth all them that some him:

but scattereth abroad all the bugodly.

21 Adymouth hall speake the praise of the Lorde: and let all slesh give thankes but his holy name for ever and ever.

Lauda anima mea. Pfal. 146.
PRaise the Lorde, D my soule, while I sine will I praise the Lord: yea as long as I have any being, I will singpraises but o my God.

Moneth. The xxx day.

2 D put not your trust in princes, nor in any child

ofman: for there is no helpe in them.

3 for when the breath of man goeth forth, he thalf turne againe to his earth; and then al his thoughtes perish.

4 Blessed is he that hath the God of Jacob for his

helpe: and whose hope is in the Lord his God.

5 Udhich made heatten and earth, the sea and all that therein is: which keepeth his promise for etter.

6 Phich helpeth them to right that littler wrong:

which feedeth the hungry.

7 The Lord looleth men out of prison: the Lorde aineth fight to the blinde.

8 The Lord helpeth them that are fallen: the Lord

careth for the righteous.

9 The Lord careth for the strangers, he defendeth the father less and widowe: as for the way of the bugodly, he turneth it byside downe.

10 The Lorde thy God, D Sion, thall beking for

euermoze: and throughout all generations.

Laudate Dominum. Psal. 147.

Prayle the Lorde, for it is a good thing Evening to ling prayles but our God: yea, a prayer. iopfull and pleasant thing it is to bee thankefull.

2 The Lorde doth builde by Hieru-

lem: and gather together the outcastes of Israel.

3 De healeththole that are broken in heart: and giveth medicine to heale their lickenesse.

4 De telleth the number of the starres: and calleth

them all by their names.

5 Great is our Lord, and great is his power: yea, and his wifedome is infinite.

6 The Loide letteth by the meeke: and bringeth Ti, iii, the

Moneth. The xxx.day.

the bugodly downe to the ground.

7 Düng buto the Loed with thanksgining: fing

prayles byon the harpe buto our God.

8 which concreth the heaven with cloudes, and prepareth raine for the earth: and maketh the graffe to growe byon the mountaines, and herbe for the vie of men.

9 110 hich giveth fodder but o the cattell: and fee-

deththe young ravens that call byon him.

10 He hath no pleasure in the Arength of an horse:

neither delighteth he in any mans legges.

11 But the Loides delight is in them that feare him: and put their trull in his mercie.

12 Prayle the Lorde, D Hierusalem: prayle thy

God, D Sion.

13 Fozhehath made fast the barres of thy gates: and bath blessed thy children within thee.

14 Pe maketh peace in thy borders: and filleth

thee with the floure of wheate.

15 He sendeth footh his commaundement byon earth: and his word runneth berr swiftly.

16 Degineth snow like wooll: and scattereth the

hoare frost like ashes.

17 He casteth foorth his yee like morsels: who is able to abide his frost?

18 He sendethouthis worde, and mesteth them: he bloweth with his winde, and the waters flowe.

19 Pechewethhis worde buto Jacob: his sta-

tutes and ordinances buto Israel.

40 Dehath not dealt so with any nation: neither have the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

Obsayle the Lorde of heaven: prayle him in the height.

ž Praise

Moneth. The xxx day.

2 Prayle him all ye augels of his: prayle him all his holle.

3 Praylehim Starne and Moone: praylehim all

ree Carres and light.

4 Praylehim all yee heavens: and ye waters that

be about the heavens.

5 Let them prayle the name of the Lorde: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fall for ever and ever: hee hath given them a lawe which hall not be broken.

7 Prayle the Lorde oponearth: yee dragons and

all deepes.

8 fire and haile, frow and vapours: winde and toame, fulfilling his worde,

9. Mountaines and all hilles: fruitfull trees, and

all Cedars.

10 Bealtes and all cattell: wormes, and feathered foules.

11 Kinges of the earth, and al people:princes, and

all indges of the world.

12 Poung men and maydens, olde men and childien, prayle the name of the Lord: for his name only is excellent, and his prayle about heaven and earth.

13 Dee hall exalt the home of his people, all his faintes hall prayle him: enen the children of Frael,

euen the people that serueth him.

Cantate Domino. Psal, 149.

Sing buto the Lord a new long: let the congregation of saints prayle him.

2 Let Israel rejoyce in him that made him: and

let the children of Sion be toyfull in their king.

3 Let them prayle his name in the daunce: let Ji.iiii. them

Moneth. The xxx.day.

them ling praises butohim with Tabret and Harpe.

4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.

Let the faints be joyfull with glozy: let them re-

iorce in their beddes.

6 Let the prayles of God be in their mouth; and a

two edged (worde in their hands.

7 To be avenged of the heathen: a to rebuke the people.

8. To binde their kings in chaines: a their nobles

with linkes of your.

9 That they may bee avenged of them, as it is written: such honor have all his faints.

Laudate Dominum. Psal. 150.

Operagle God in his holines: praise him in the firmament of his power.

2 Dzaylehim in his noble actes:pzaise him accoz=

ding to his excellent greatnesse.

3 Prayle him in the sound of the Trumpet: prayle him byon the Lute and Harpe.

4 Deaple him in the Cimballes a damces:prayle

him byon the stringes and pipe.

5 Prayle him boon the weltuned Cymbals: praise

him byon the loude Cymballes.

Lorde. Let every thing that hath breath; prayle the

FINIS.

Certaine godly praiers to be vsed for sundrie purposes.

A generall confession of sinnes, to bee faid cuery Morning

Almightie God our heattenly Father. I confesse and knowledge, that I am a

miserable and a wretched sinner, and shave manifold wayes most grievously trangressed thy most godly commauns dements, through wicked thoughts, bugodly luces, linfull words a deedes, committed all my whole life. In finne and bome and conceived, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrowe judgement with mee, judaing mee according buto the same, I were neverable to fuffer and avide it, but mult needes perich a bee damned for east: Solittle helpe, comfort, or faccour is there either in mee, of in any other creature. Onely this is my confort (D heavenly father) that thou diddest not spare thy onely deare belowed Sonne, but diddelt gine him by buto the molt bitter, a most bile and llaunderous death of the crosse for mee, that hee might so pay the raunsome for my sinnes, satisfie thy judgenient, fill and pacific thy wrath, reconcile me againe buto thee, and purchase me thy grace and fanour a enertalting life, 19 herefore through the merite of his most bitter death and passion, and through his innocent bloodhedding, I befeech thee, O heauenly father, that thou wilt bouchfafe to be gracious and mercifull buto mee, to forgive a pardon me of all mp

Godly prayers.

my linnes, to lighten my heart with thy holy wirlte, to remie, confirme, and Arengthen me with a right & a perfect faith, a to inflame mee in love towarde thee and my neighbour, that I may hencefooth with a willing and glad heart, walke as it becommeth me, inthy most godly commanudements, a so glorific and praise thee everlattingly. And also that I may with afree conscience a quiet heart in al maner of temptas tions, afflictions, or necessities, and even in the bery pangs of death, crie boldly and merily buto thee, and say, I beleeue in God the father almightie, maker of heaven and earth, and in Iesus Christ, &c. But, D Lorde God heavenly father, to comfort my selse in affliction and temptation with these articles of the Christian saith, it is not in my power, sor faith is thy gifte: and for as much as thou wilt bec viaved buto, and called byon for it, I come onto thee, to pray and befeech thee, both for that and for all other my necesfities, even as thy dearely beloved sonne our Sauiour Jesus Christ himselfe hath taught bs. And from the very bottome of my heart I crie and fay, Our father which art in heaven, halowed be thy name, &c.

Prayers to be sayde in the morning.

Dercifull Loide & D D heavenly facther, I render most high saudes, prayle and thankes but thee, that thou hast preserved mee both this night, and all the time and dayes of my life hither-to but thy protection, and hast suffered mee to live butill this present bours. And I beseech thee heartily, that thou witt bouchsafe to receive mee this day, and the residue of my whole life, from hencesooth into thy tuition, ruling and governing

me with thy holy spirit, that all maner of darkenesse. of misbeliefe, insidelitie and of carnall lustes and affections, may be otterly chased and driven out of my heart, and that I may bee justified and saved both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Jelus Christ our Lorde and Saujour. Amen.

A Lipossible thanks that we are able, wee render Into thee, D Lorde Jesus Christ, for that thou hast willed this night past to be prosperous buto bs: and we befeech thee like wife to prosper all this same day buto bs, for thy glory, and for the health of our soule, a that thou which art the true light, not know = ing any going downe, and which art the funite eternall, giving life, foode, and gladnes buto all thinges. bouchfafe to thine into our mindes, that we may not any where stumble to fall into any sinne, but may through thy good autoing and conducting come to

the life euerlalting. Amen.

Lorde Jefus Christ, which art the true summe of the worlde, ettermore ariling, and never gos ingdowne, which by the most wholesome appear ring and light, doest bring foorth, preserve, nourith, and refreshall things, as well that are in heauen, as also that are on earth, we beseech thee mercifully and fattourably to hine into our heartes. that the night and darkenesse of sinnes, and the mystes of errours on overy side driven away, thou brightly hining within our hearts, wee may all our life space goe without any stumbling or offence, and may decently and seemely washe (as in the day

time)

time) being pure and cleane from the works of darkeneffe, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Gholf livelt and reigned for ever and ever. Amen.

God and Lord Jefus Christ, thou knowest, yea, and half also taught by howe great the infirmitie and weakenes of manis, and how certaine athing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be auoyded, but that he must headlong runne and fall into a thousand bus doings and mischiefes. Dour father have thou pitie and compassion by on the weakenesse of by thy childien, be thou prest and ready to helpe bs, alwayes thewing thy mercy byon bs, and prospering what soes uer we godly goe about: so that thou gitting by light, we may fee what things are truly good indeede: thou encotaging by, we may have an earnest desire to the same: and thou being our quide, we may come where to obtaine them: for we harring nothing but miltrust in our selves, doe reelde and commit our selves full and whole but o thee alone, which workest all things in all creatures, to thy honour and glorie, So be it,

A prayer to be said at night going to bed.

O Percifull Lord God heattenly father, whether we deepe or wake, sine or die, wee are alwayes thine. Otherefore I beseech thee heartility, that thou wilt bouchsafe to take care and charge of mee, and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly encrease in me, through a right and pure saith, and that

that I may alwayes bee founde to walke and line after thy will and pleasure, through Jesus Christ our Lord and Sausour, Amen.

A prayer conteining the duetie of enery true Christian.

Most mightie God, mercifull and louing father, I wretched sinner come but thee in the name of thy dearely beloued sonne Jelus Christ my onely sautour and redcemer: and most humbly beleech thee sor his sake to bee mercifull buto me,

and to call all my finnes out of thy fight and rementbrance, through the merites of his bloodie death and

passion.

Powze byonme (D Loid) thy hely spirite of wisedome and grace: Governe and leade mee by thy holy woode, that it may bee a lanterne but my feete,
and a light but my steppes. Shewethy mercy bpon me, and so lighten the natural blindnes a darkenes of my heart, through thy grace, that I may dayly be renewed by the same spirite and grace: By the
which (D Loid) purge the grossenesse of my hearing
and budersanding, y I may prostably reade, heare,
and budersand thy word and heavenly wil, beleene,
and practice the same in my life and convert thor, re
every one holde fast that blessed hope of evertaling
life.

Mortifie and kill all vice in mee, that my life in a expresse my faith in thee: mercifully heare the bridge ble fute of thy servant, and graunt mee the peace of my dayes: Braciously pardon mine instructions, and

defend

defend me in all dangers of body, goods aname: but most chiefly my soule against all assaultes, temptations, acculations, subtill baytes and sleightes of that old enemie of mankind Sathan that roaring Lion,

euer seeking whom he may dettoure.

And here (D Loed) I profrate, with most humble mind crave of thy divine maiestie, to be mercifull brito the builderfall Church of thy sonne Chait: And especially according to my bounden duetie, beseeche thee for his fake to bleffe, faue, and defende the princivall member thereof, thy feruant our most deare and Soueraigne Ladie Queene Elizabeth, increase in her Royall heart, true faith, godly zeale, a love of the same: And graunther victorie ouer all her enemies, a long, prosperous, and honourable life byon earth,

a bleffed ende, and life euerlafting.

Mozeoner, D Lozde, graunt bntoher Maiesties most honourable Counsailours, and enery other member of this thy Thurch of Englande, that they and we in our feuerall callings, may truely and god, ly serve thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in by true faith a religion: Replenish our mindes with all goodnes, and of thy great mercie keepe by in the same till the ende of our lines: Give buto by a godly zeale in prayer, true humilitie in prosperitie, perfect patièce in aduertitie, and continuall toy in the holy Bhost.

And laftly I commende buto thy fatherly protection, all that thou half given nice, as wife, childien, and servants: Aydeme, DLoide, that Imay gouerne, nourith, and bring them by in thy feare and service. And for as much as in this worlde I must alwayes bee at warre and firste, not with one sozte

of enemies, but with an infinite number, not onely with flesh and blood, but with the denill which is the prince of darkenesse, and with wicked men executors of his most damnable will: Braunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corruption, which I am compassed with on every side, butill such time as I having ended the combate, which during this life I must susteine, in the ende I may attaine to thy heavenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Saujour. Amen.

Sertaine godly prayers for fundry dayes.

¶ Munday.

Lmightie God, the Father of mercie, and God of all comfort, which onely forgivest sinne: forgive but o by our sinnes, good Lord, forgive but o by our sinnes, that by the multitude of thy mercies they may be covered, and not imputed but o by, and by the operation of the holy Bhott, wee may have power and strength hereafter to resist sinne, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

Lorde GDD, which despisest not a contribe heart, and forgettest the sinnes and wicker nesse of a sinner, in what hours socuer he door mourne and sament his olde maner of suring graunt

graunt buto by (D Lorde) true contrition of heart, that we may behemently despite our linfull life path, and wholly be converted buto thee, by our Saulour and Lord Jesus Christ. Amen.

Wednesday.

OPercifull father, by whose power and strength wee may overcome our enemies both bodily and ghostly: graunt but o bs, D Lorde, that according to our promise made in our baptisme, we may overcome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the slesh, and the suggestions of the wicked spirite: and so after, leade our sives in holinesse and righteousnesse, that wee may serve thee in spirite and trueth, and that by our Sauiour and Lord Jesus Christ. Amen.

Thursday.

Almightie and everlatting God, which not onely givelt every good and perfect gift, but also encreasest those gifts that thou hast given: we most humbly beseech thee (mercifull God) to encrease in by the gift of faith, that we may truely beseeve in thee, and in thy promise made but obs: and that neither by our negligence, nor instructive of the flesh, nor by griewousnesse of temptation, neither by the subtil crastes and assaultes of the devill, were be driven from faith in the blood of our Sautour and Lorde Jesu Christ. Ainen.

Fryday.

Chaunt buto bs, D mercifull God (wee most heartily beseeche thee) knowledge and true buderstanding of thy woorde, that all ignorance expelled,

expelled, we may know ethat thy will and pleasure is in all things, and how to do our dueties, and truely to walke in our bocation: and that also we mayerprefle in our living, those things that we do knowe, that wee beenot onelyknowers of thy worde good Lozde, but also be workers of the same by our saute our and Lord Jelus Christ, Amen.

Saturday.

Almightie God, which half prepared euerlafting life to all those that bee thy faithfull servantes: graunt buto by Loid, sure hope of & life euerlasting, that we being in this miscrable worlde, may have some talle and feeling of it in our hearts, and that not by our deferuing, but by the merites and deferuing ofour Saujour and Lord Jelus Christ, Amen.

Mercifull & D. D, our onely ayde, fuscour, and firength at all times: graunt but o bs, D. Lozd, that in the time of prosperitie we be not proude, and so forget thee, but that with our whole heart and Arenath we may cleave buto thee, and in the time of adueratie that we fal not into infidelitie, a desperation, but that alwayes with a constant faith, we may call for helpe buto thee: arount this, D Lord, for our aduocates fake, and Saujour Jefus Christ, Amen.

Sunday.

Almightie and neercifull Lorde, which givelf buto thy electpeople the holy Ghoft, as a lure pledge of thy heattenly kingdome: Graunt buto vs.D Lorde, thy holy spirit, that hee may beare witnesse with our spirit, that we be thy chilozen, and heires of thy kingdome, and that by the operation of Bh.i. this

thisspirit, we may kill all carnall luttes, bulawfull pleasures, concupicences, euill affections, contrary but o thy wil, by our Sautour and Lord Jesu Christ, Amen.

A prayer for trust in God.

DE beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distruct in himselfe, and trust in Bod. D molt gratious and molt wife guide, our Sauiour Chailt, which doest leade them the right way to immortall blessednesse, which truely and bufaige nedly trusting in thee, commit themselves to thee: Braunt vs, that like as wee be blinde and feeble in deede, so we may take and repute our selves, that we. prefume not of our selves to see to our selves, but so farre to see, that alway we may have thee before our eyes, to followe thee, being our guide, to be ready at thy call most obediently, and to commit our selves wholly buto thee, that thou which only know. est the way, mayest lead by the same way buto our heauenly delires: to thee with pfather and the holy wholf, be alory for euer. Amen.

A prayer against worldly carefulnesse.



Ahost deare and tender father, our defender and nourisher, endue by with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnes of worldly things, and may put our

whole studie and care in keeping of thy holy lawe, and that we may labour and travaile for our necessisties in this life, like the birdes of the agre, and the listies of the fielde, without care. For thou halt promised to be carefull for vs, and halt commanded that byon thee we should cast all our care: which livest and reigness world without ende. Amen.

A prayer against temptation.

Lorde Jefus Christ, the onely stay and fence of our mortall state, our onely shope, our onely faluation, our glozie, and our triumphe, who in the flesh (which thou hadded for our only cause taken byon thee) diddelt lufter thy selfe to be tempted of Satan, and who onely and alone of almen diddeft btterly overcome and banquish sinne, death, the worlde, the deuil, and all the kingdome of hell: and whatsoever thou half so overcommed, for our behoose it is that thou half ouercommed it, neither hath it bene thy will to have any of thy servants to keepe battell, or fight with any of the foresayde euils, but of purpose to rewarde by with a crowne of the more glorie for it: And to the intent that thou BR. II. miabtest

miantectlikewise overthrowe Satan in thy members, as thou haddest afore done in thine owne person, aine thou (wee befeech thee) but obs thy souldiers. (D Lion mod victorious of the tribe of Auda) strength against the roaring Lion, which continually wandzeth to and fro, seeking whom he may deuoure. Thou being that same servent, the true giver of health and life, that was nayled on high byon a tree, give buto by thy feely ones, wilines against the deceitfull awayting of the most subtill servent. Thou being a lambe as white as snowe, the banquisher of Satans treannie, gitte buto by thy litle theepe the Arenath and bertue of thy spirite, that being in our owne felices weake and feeble, and in thee frong and valiant, we may withstand and ouercome all assaults of the deuill. so that our Thoffly enemy may not gloty on by, but being conquered through thee, wee may give thankes to thy mercy, which never leavest them destitute that put their trust in thee, who linest and reignest God foz euer, without ende. Amen.

A prayer for the obteining of wisedome.

Sapi.9.

thou that halt made all thinges with the worde, and ordeined man through the wisedome, that he shoulde have dominion over the creatures which thou half made, that he shoulde order the worlde according to equitie and rightcoulnes, and execute indeement with a true heart: give mee wisedome, which is ever about the seate, and put me not out from among the children: for I the servant and some of the handemade, am a feeble person, of a short time, a too young to the buder sanding of the judgement and lawes:

pea

yea though a man be never to perfect among the children of men, yet if thy wifedome be not with him, hee thall bee nothing woozth. Oh fend thy wifedome out of thy holy heavens, and from the throne of thy maiestie, that thee may bee with mee, and labour with mee, that I may knowe what is acceptable in thy light, for thee knoweth and bnderstandeth all things, and thee thall conduct me right soberly in thy works, and preserve me in her power, so thall my workes bee acceptable. Amen.

A prayer necessary for all persons.

OPercificit & DD, Ja weetched sinner reknows
ledge myselse bounde to keepe thy holy commans dementes, but yet bnable to persourme them, and to bee accepted for full, without the righteousnes of Jelu Chaift thy onely sonne, who hath perfectly fulfilled thy lawe, to justifie all men that beleeue and trust in him. Therefore graunt me grace, I befeech thee, to be occupied in doing of good woorkes, which thou commaindest in holy Scripture, all the dayes of my life, to thy glozie, and yet to trust onely in thy mercy, ain Christes merites, to bee purged from my finnes, and not in my good workes, be they never somany. Gine me grace to soue thy holy worde feruently, to learch the Scriptures diligently, to reade them humbly, to biderstande them truely, to live after them effectually. Order my lifelo, D'Lorde, that it may be alway acceptable buto thee. Gine me grace, notto rejoyce in any thing that displeasets thee, but enermoze to delight in those thinges that please thee, bee they never so contrary to my defin Teach me so to pray, that my petitions may be go cioudy heard of thee. Keepe nice byzight among dis neruties Bh.iii.

uerlities of opinions and judgements in the woulde, that I never swarue from thy trueth taught in holy Scripture. In prosperitie, D Lord, saue me, that I ware not proude. In advertitie helpe me, that I neither despaire nor blaspheme thy holy name, but tahing it patiently, to give thee thankes, and trust to be delivered after thy pleasure. When I happen to fall into finne through frailtie, I befreche thee to worke true repentance in my heart, that I may bee socie without desperation, trust in thy mercy without prefumption, that I may amende my life, and become truely religious without hypocrifie, lowly in heart without feigning, faithfull and trullie without des ceite, merie without lightnesse, sad without mistrust, sover without flouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faultes charitably without distinulation, to in-Arrict my housholde in thy lawes truely, to obey our Queene and all gouernours bnder her bnfainedly. to receive allawes and common ordinances, (which disagreeth not from thy holy worde) obediently, to pay every man that which Jowe buto him truely, to backebite no man, noz flaunder my neighbour secret. ly, and to abhorre all vice, louing all goodnelle earnettly. D'Lorde graunt me thus to doe, for the glorie of thy holy name. Amen.

A prayer for pacience in trouble.

Dwhalt thou (D Lorde) humbled and plucked me downe? I dare nowe but neathes make my prayers but thee, for thou art angrie with me, but not without my descruting. Certainely I have sinned, Lorde, I confesse it, I will not denie it: but oh my Bod, pardon my trespasses, release my

debtes,

debtes, render nowe thy grace agains but ome, stop my woundes, so. I am all to plagued and beaten: yet Lord this not withstanding I abide patiently, a give mine attendance on thee, continually waiting for reliefe at thy hand, and that not without skill, for I have received a token of thy favour and grace towards me, I meane, thy worde of promise concerning. Christ, who for me was offered on the crosse for a ranfonce, a facrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, and give a gracious eare to my requests, for all mans staies are but baine. Beate downe therefore mine enemies thine owne selse with thy power, which art mine only aydour and protectour, D Lord God almightie, Amen.

A prayer to be said at the houre of death.

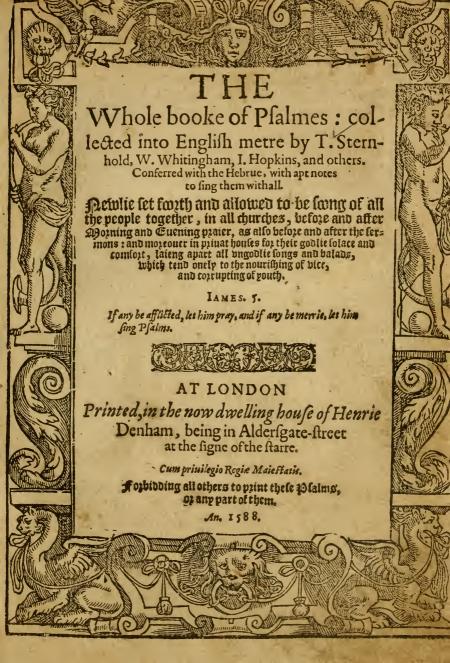
Lord Jefu, which art the onely health of all menlining, and the everlatting life of them which die in faith: I weetched linner give and submit my selfe wholly buto thy most blessed wil. And being sure that the thing cannot perish which is committed buto thy mercie, willingly nowe I leave this fraile and wicked fleth, in hope of the refurrection, which in better wife shall restoze it to me againe. I befeeche thee most mercifull Lorde Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of the mercie as gainst all the assaultes of the devill. I see and imorn ledge that there is in my felfe no helpe of faluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I have no merites not good workes which I may alledge before thee. Of finnes secuil workes (alas) I fee a greatheape, but through

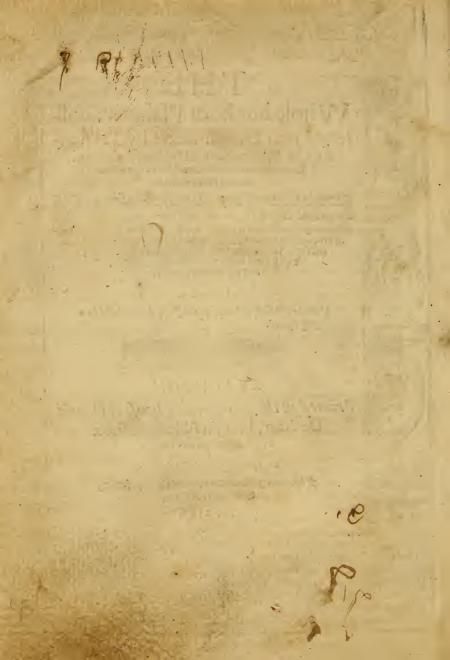
thy

thy mercy I trust to be in f number of them to whom thou wilt not impute their linnes, but take accept me for righteous and iult, and to be the inheritour of everlatting life. Thou mercifull Lord wast borne for mysake, thou diddest suffer both hunger and thirst for my fake, thou didit preach a teach, thou didit pray and falt for my fake, thou diddelt all good worker and deedes for my take, thou suffered a most grieuous paynes and torments for my fake. And finally thou gauest thy most precious body to die, and thy blood to be thedde on the crosse for my sake. Powe most mercifull Sautour, let all these things profite me, which thou freely halt given me, that halt given thy lesse so? me. Let thy blood cleanly and wath away the spots and foulenes of my linnes. Let thy righteousnes hide and cover mine burighteousnesse. Let the merites of thy passion ablood, be the satisfaction for my sinnes. Bive me, Lord, thy grace, that my faith and faluation in thy blood waver not in me, but be ever firme and constant, that the hope of thy mercy and life everlas thing never decay in me, that charitie wave not colde in me. Finally, that the weakenesse of my slesh be not ouercome with the feare of death. Braunt mee, mercifull fartiour, that when death hath thut by the eyes of my hody, yet that the eyes of my foule may fill bepolde and looke bpon thee: that when death hath tahen away the vie of my tongue and speach, yet that my heart may cry and say buto thee, In manus tuas Domine, commendo spiritum meum (thatis to say)

D Loide, into thy handes I give and commit my soule: Domine Issuacche spiritum meum, Loid Jesureceine my soule buto thee.

Amen. FINIS.





A treatise made by Athanasius the

great, concerning the vse and vertue
of the Psalmes.



L holie scriptures is certeinlie the teacher of all bertue and of the true faith: but the booke of the pfalmes both expresse, after a certeine maner, the bery state and condition of the soule. For as he which intende the present himselfe to a king, will sirst compound with himselfe to set in good order both his gesture and speech, least else he might be reputed rude and ignorant: even so doth this gody booke informe all such as be desirous to lead their life in vertue, and

to know the life of our fanto, which he lead in his connerfation, putting them in mind in the reading thereof, of all their affections and passions whereto

their foule is inclined.

Moreover, the plaims informe and teach every man with divers infiructions, whereby he may not onlic espic the affections and hate of his foule, and to win a good paterne and discipline, how he may please God, but also with what forme of words he may amend himselfe, and how to give God due thanks, least if he should speake otherwise than were convenient, he should fall into impicty by his burevernt estimation of God, for we must all make an account to the induce, as well of our idle words, as our cuill deeds.

f therefore thou would at any time describe a blessed man, who he is, and what thing maketh him so to be: thou halt the 1, 32, 41, 112, 128, plalms.

2 If then wouldst rebuke the Jewes for their spight they have to Christ,

thou half the 2 plaime.

3 If thine owne familiars purfue the, and if many rife against the, fay the

3,143, plalms.

4 If thus in trouble thou half called on God, and half tarted byon his helpe, and would the give him thanks for that he hath heard thee with his helpe, ling the 4, 40, 116 plalms.

5 If that thou feelt that cuill men lay fnares for thee, and therefore belirelt

Gods eares to heare thy praiers, ling the & pfalme.

6 If thou feled Gods vecabfull threats, and felt thy felfe afraid of them: thou mailt fap the 6,31,88 pfalms.

7 If any take counfell against the, as Achitophell did against Dauid, if

thou be admonished thereof, sing the 7 plaime.

8 If thou in beholding the grace of our fautour spread on enery lide, speciallie for the restoring of mankind to saluation, woulds speake thereof in meditation to God, sing the 8 plasme.

9 If so againe thou wilt sing in giving thanks to God for the prosperous

gathering of thy frutes, blethe 8 plaime.

10 If then would have thine adverfarie kept backe, and the foule faued, trult not in the felfe but in the fonne of God, finging the 9 pfalme.

II If thou perceinelt God to be whoth with his people, as though he reger-

A treatise for the vse of the Psalms.

bed them nothing, thou half to pacific him to complaine thereof, the 10,60,74 plalmg.

12 Ifany man would put the in feare, haue thou thy hope in God, and fina

the II pfalme.

13 If thou beholdeft the pride of many men, and felt malice to abound . fo that there is no godlinelle amongt men, repaire then to God, and far the 12 pfalme.

14 If thine aduerfarie lie long in wait against the , Despaire not as though Gob gad forgotten the, but call boon the Lord, and ling the 13,16,22 plalms.

15 If thou hearest any to blaspheme God in his pronidence, benot partas her with them in wickednelle, but make halt bnto God, and fay the 14, and cr nfalms.

16 Af thou delireft to know who is a citizen of heaven, ling the is plaime.

17 If thou halt need of praier for luch as be against thee, and haue closed the foule on every fice, fing the 16,17,87,141 pfalms.

18 If thou halt escaped from thine enimies , and art beliuered from them

Who purfued the, fing thou the 18,82 pfalms.

19 Ifthou dout wonder at the order of things created by God, confidering the grace of the divine providence, ling the 19,24 plalms.

20 If thou felt any man in aductlitie, comfort him and pray for him with

the 20 plaime.

21 If thon perceivelt the feife to be befended and fed by God, and to live miof peroufly, reioice therein, and fing the 23 pfaime.

22 If thine enimie confpire against thee, lift by thy foule to God and say the

23 plalme, and thou fhaltefpie them to labour but in baine against the.

23 If thine enimies clufter against the, and go about with their blody hand to beftroy thee, ao not thou about by mans helpe to renenge it, for al mens indas ments are not truftie, but require God to be tudge, foz be alone is tudge, and far the 26,35,43 plaime.

24 If they preffe more fiercelie on the though they be in numbers like an ars med hoaft, feare them not which thus resett the: as though thou wert not ans

nointed and elect by God, but ling the 27 plaime.

25 Af they be vet foimpudent that lay wait against the fo that it is not laws full for the to have any bocation by them, regard them not, but fing to God the 48 pfalme.

26 If thou wilt exhort and pronoke kings & princes to fubmit their power

to God, and to regard his honour, fing the 29,82 pfaims.

27 If thou renew and build thine house both of the foule , whereto then reteinedit God to hoalt, and of thy tempozail habitation, ling the 30, 41, and 127 plalms.

28 Af thou feift thy felfe had in hate, for the truthe fake, of thy friends and kinffoike leane not off thy purpole, nor feare them which be againft the, but

thinke on them which follow, and fing the 31 pfalme,

29 Afthou beholdelt fuch as be baptifed and fo deliuered from the corruption of their birth, praise thou the bountifull grace of God, and ling the 32 osalme.

30 If thou belighteft to ling amonglt many, call togither righteous men of

godiclife, and fing the 33 plaime.

31 At by chance theu falleft amongft thine enimies, and pet hall fortunatlie clcaped elcaped them: if therefoze thou wilt gine thanks, call togither meke men, and

fing the 33 plaime.

32 If thou feel wicked men contend amongst themselves to bo mischese, thinks not that their nature both impell them by necessite to worke sin against their will, as certaine heretiks suppose, but consider this plaine 36, and thou shall perceive that they be to themselves their owne occasion of sinning.

33 If thou fait how wicked men do much wickednesse, and that yet simple folkepraise such, when thou wilt adminish any man not to folkew them, to be like briothem, because they shall be shortly roted out and destroid: speake buto

thy felfe and to others, the 37 pfalme.

34 If thon had decreed to take hed of the felfe, & fail thine enimie approch nigh the, as against one whom the advertage is more provoked to come with assault, and therefore wilt prevare the sollie, sing the 39 plaime.

35 If thou leeft many poze men to beg and will thew pitie buto them, thou mail both thy lefte recease them to mercie, & allo exhat others to bo the fame,

faieng the 41 pfaime.

36 If thou half a belire to Godward, and hearest thine enimies to bybeath the, be not troubled, but consider what frute of immortalitie rises hand the for this desire, comfort thy soule with hope to God, and so therein releasing and allunging the heavings of thy life, say the 42 plaline.

137 If thou will remember Gods benefits which he did to their fathers both in their outgoing from Egypt, and in the defert, and how god God was but them, but they buthankfull buto him, thou half the 44,78,89, 106, 114, and 117

plaims.

38 If thou hall made the refuge to God, and hall escaped such trouble as was prepared against the, if thou wilt give thanks and shew but his kindnesse to the sing the 46 pfalme.

39 If thou wilt know how to gine thanks to God when then coeft relogt to

him with a found binderstanding, fing the 47,48 pfalms.

40 If thou wilt exhort men to put their trust in the living God, who ministreth ail things aboundantly to god mens ble: and blame the madnesse of the world: which serveth their god Nammon so inordinatise, sing the 49 plaime.

41' If thou would teall boon the blind world for their wrong confidence of their brute facrifices, and them them what facrifice God most hath required of

them, ling the 50 pfalme.

42 If thou half finned and art concerted and moued to be penance, defiroug to have mercie thou half the words of confession in the 51 plaime.

43 If thou halt luffered faile acculation befoge the bing, and lett the binell

to triumph thereat, go aftoc and fay the 52 pfalme.

44 If they which perfecute the with acculations would betray thee, as the Pharifets bid Jefus, as the aliens bid Dauld, difcemfort not the feife ther-

with, but fing in good hope to God the 54,69,57 pfalms.

45 If thine sourclaries which trouble the do bybraid the, and that they which leine to be thy freedog, speake most against the, wherepoint in thy incontains thou art sommhat graned thereat, thou mailt call on God, sating the 55 plaime.

46 If perfecution come fierce on thee, and bubewares chance to enter into the cause where thou herest thy felfe, feare not, for in this straight thou shale will.

A treatise for the vse of the Psalins.

have experient words both cocomfort the, and to put the in remembrance of his old mercy with the 57,142 plains.

47 If thou wilt confound hypocrits which make glozious thews outward=

lie, fpeake their conversion with the 58 pfalme,

48 If the pursuers command the house to be watched, when thou art eleas ped give thanks to God, and grave it in the tables of thine hart soza perpetuals remembrance, and say the 59 plaime.

49 If thine enimies cruelly all ault thee, and would eatch thy life, offer thy lubication to God against them, and be of god comfort: for the more they rage,

the moze thail God luboue them, and lay the 62 plainte.

50 If thou feleft perfecution, and getteft the into wildernes, feare thou no', as though thou wert there alone, but having God night to the. rife to him early

in the morning, finging the 93 pfalme.

51 If thine enimies would put the in feare, and neuer ceafe to lay trains for the, and picke all maner quarels against the, though they be very many, give no place to them, for the darts of babes shall be their destruction, if thou said the 61, 68,70,71 plaims.

52 It thou wilt land God with a plaime or hymne, ling the 65,66 pleims.

53 If thou alke mercy of God, ling the 67 plaime.

54 If thou woulds fing to the Lozd, thou hall what to say in the 96,98 plat.
55 If thou hall need to confesse God with thanks, sing the 71,76,92, 108,
111,118,136,138,145 plains.

56 If thou feelt wicked men profper in peace, be not offended thereat, but fay

the 73 plaime.

57 Ithinc enimies have befet the waies whither thou fied, and art thereby in great anguish, pet in this trouble despaire not, but pray, and if thy praice be heard aire Goo thanks, and say the 77 plaime.

18 Af they perfecute still, and defile the house of God, kill the elect, and cast their bodies to the fowles of the aire, feare not their crueltie, but shew pitte buto

them which be in such agonie, and say the 97 plaime.

59 If thou wilt informe any man with the mysterie of the resurrection, ling the 81 plasme.

60 If thou wilt ling to the Load, cal togither Gods leruants on the lettinall

day, and ling the 81,95,134 pfalms.

61 If thine adverlaries flocke togither on every fide, and threaten to deftrop the house of God, and make their conspiracies against the religion, let not their number and power trouble thee, for thou half an anchor of the words of the 83 plaime.

62 If thou castelt an eye to Gods house and to his eternali tabernacies, and

haft a delire thereto as the apostle had: say thou also the 84 pfalme.

63 If Goos whath be cealed, and the captivitie ended, thou hall cause how to give thanks to God with David, recounting his godnelle to thee and others, with the 76,85,116 plains.

64 If thou wilt rebuke Painims and heretiks, for that they have not the knowledge of God in them, thou mailt have an understanding to fing to God

the 86,115 pfalms.

65 If thou wilt le and know the differt that the catholike church hathfrom schilme, and wouldst convert them, or to discerne the church concerning the outward apparance and forms thereof, thou mailt say the 87 plalme.

66 31

A treatise for the vse of the Psalms.

66 If then would know how Moles praied to God, and in his meditation recounting the brittle state of mans life, defired of God to direct so his short life, that he might follow wildome, read the 90 plaime.

67 If thou wouldst comfort thy felle and others in true religion, and teach them that hope in God will neuer luffer a foule to be confounded but make it

· bold and without feare for Gods protection, fing the 91 plaime.

68 If thou wilt fing on the favoth day, thou hall the 92 pfalme.

69 It thou wilt fing on funday in meditation of Gods word, beliring to bee instructed therein, whereby thou mailt rest in Gods holy will, and cease from all the works and bodrine of vaine men, revolve that notable plaime 119.

70 It thou wilt ling in the lecond day of the laboth, theu halt the 95 plaime.

71 If thou wouldling buto the Lord, thou half what to lay in the 96, 98

plaims.

72 If thou wilt fing the fourth day of the faboth, fing the 94 pfalme: for then when the Lord was betraied, he began to take bengeance on death, and to trisumph of it: therefore when thou readest the gospell, wherein thou hearest the Newes to take counsell against the Lord, and that he standeth boldly against the dinest, then sing the foresaid psalme.

73 If thou will ling on god-friday, thou half a commendation of the plalme 93, for then was the house of Gods church builded a groundly founded, though the enimies went about to hinder it: for which cause ling to God the longs of triumphant victory, with the said plalme, and with the 98 and 129 plalms.

74 If there be any captiuitie wherein thy house is laid walt and yet builded

againe, fing the 96 pfalme.

75 Af the land be bered with enimies, & after come to any reft by the power

of God if thou wilt ling therefore, ling the 97 plaime.

76 If thou confidered the providence of God in his governance fo oner all, and with thru any with true faith and obedience, when they half first perfushed them to confesse themselves, sing the 100,147 plains.

77 If thou doest acknowledge in God his unicial power, and that in sudgement he mireth mercie, if thou wilt draw nigh but him, thou hast the words

of this plaime 101, to the end.

78 If for the imbeculitic of thy nature, thou art wearie with the continual miseries and greeks of this life, and wouldest comfort thy felse, ling the 102 plaime.

79 If thou wilt give thanks to God, as it is most connenient and duc, for all his gifts, when thou wilt so do, thou hall how to rejoice thy soule therebuto,

with the 103, and 104 plaims.

80 If thou wilt praise God, and also know how and for what cause, and with what words thou mail belt ow it, consider the 113,117, 133, 146, 147, 148, 149, 150 plaims.

81 If thou halt faith to fuch things as God fpeaketh, a belauell that which

in praier thou bttereft, fap the pfaline 116 to the end.

82 If then feielt thy felle to rife byward in degrees of well working: as though then faidl with faint Paule, I forget those things which be before me, thou halt the 120 plaime.

83 If thou be holden in the albome boder Araieng and Swandzing thoughts, and feeled the felse deawne by them, whereof thou art fore, then day the selle from thences with, and tarry where thou had found the selle infault, lit the

dawne

A treatise for the vse of the Psalms.

downe and mourne thou also as the Debrue people did, and say with them the 137 plainte, 43 32 3

84 Afthou percetuelt that temptations be fent to prome the, thou ouabtell

after fuch temptations to gine God the thanks, and lap the 139 plaime.

1 85 Af yet thou be in bondage by thine enimies, and wouldit faine be beline= red, sap the 140 pfalme.

86 If thou wouldft pray and make supplication, say the 141,142,143 plaims.

87 If anie tyrannous enimierife bp againft the people, feare thou not no mote than Dauid did Goliah, but beloue like Dauid, and fing the 144 platme.

88 Ti theu art elect out of low begre, especialite before others to fome boca= tion to ferue thy brethren, aduance not thy felfe to high against them in thine owne power, but give God his glozie who did chale the, and fing thou the 145 pfalme.

89 Af thou wilt fing of obedience, praifing God with Alleluya, thou haft the 105,106,107,108,111,112,113,114,115,117,135,136,146,147,148,149, and iso

pfalmeg.

90 Afthou wilt fing fpecialite of our faufour Chrift, thou halt of him in eue=

rie pfalme, but molt cheffy in the 25,45,110 pfahns.

91 Such plaims as thew his lawfull generation of his father, and his con-

pozalipzesence, be the 11,69 pfalms.

92 Such as do prophecie befoze of his molt holp croffe and paffion, telling how many decettfull allauls he fulteined for be, and how much he fuffered , be the 2,119 pfalms.

93 Such as expresse the malitions enmities of the Jewes, and betraieng of .

Audas, are the 21,50,55,69,72,109 pfalms.

94 Such as deferibe his agonie in his pastion, death and fepulchze be the 22. 28 plaling.

95 Hozhis dominion and prefence in the flefh, read the 116 pfalme.

96 Such as thew the glozious refurrection of his bodie be the 24, 47 pfalme. 97 Such as fet out his afcention into heauen are the 23,96,98,99 pfalms.

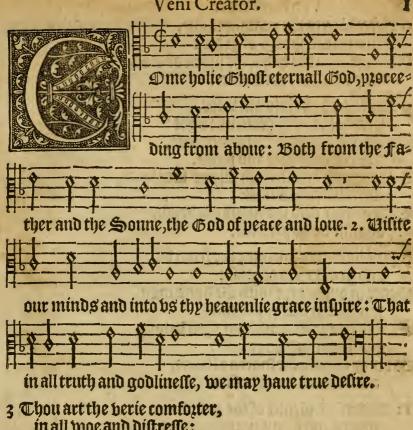
98 31 no that he litteth on the right hand of his father, the 110 plaime maketh

manifeft.

99 Such as thew that he hath authozitie of his father to indge expressing his indiciall power, both in condemning the diucil and all wicked nations, are the 72,50,82 plaims.

FINIS.





in all woe and distresse:

The heavenlie gift of God most high, which no toong can expresse.

4 The fountaine and the livelie svaing, of iov celestiall:

The fire so bright, the love so cleare, and unction wirituall.

5 Thou in thy aifts art manifold. whereby Christs church doth stand:

In faithfull hearts writing thy law, the finger of Godshand.

Veni Creator.

6 According to thy promile made, thou giveltspeech of grace:

That through thy helpe, the praise of God, may stand in eueric place.

7 D holie ghost, into out wits, send downe thy heavenlie light:

Kindle our hearts with feruent loue, to ferue God daie and night.

8 Strength and stablish all our weaknes, so feeble and so fraile:

That neither fielh the world nor deuill, against by do prenaile.

9 Put backe our enemies far from vs. and grant vs to obtaine:

Deace in our hearts with God and man, without grudge or distaine.

10 And grant D Lord that thou being, our leader and our guide:

me may eschew the snares of sinne, and from thee neuer slide.

good Lozd grant we thee praie:

That thou mailt be our comforter, at the last dreadfull daie.

12 Pfall Arife and diffention, D Lord dissolue the bands:

and make the knots of peace and love, throughout all thristian lands.

6 the father most of might: (know

That of his deare beloued sonne, we may attaine the sight.

The humble fute of a finner.

14 And that with perfect faith also, we may acknowledge thee:

The spirit of them both alway, one God in persons three.

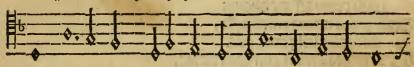
15 Land and praise be to the father, and to the some equal:

And to the holie spirit also, one God coeternall,

16 And praie we that the onlie sonne, bouchsafe his spirit to send:

To all that do professe his name, but o the worlds end.

The humble sute of a sinner. M.



1 D Lozd of whom I do depend, behold my carefull hart,



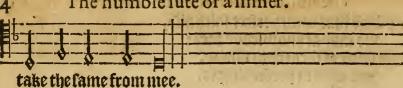
and when thy will & pleasure is, release me of my smart.



Thou feest my socrows what they are, my griefe is



knowne to thee, and there is none that can remoone, oz



3 But onlie thou whose aid I crave, whose mercie still is prest:

To ease all those that come to thee, for succour and for rest.

4 And lith thou feeft my restlesse eies, my teares and greeuous grone:

Attend buto my lute (D Lord,) marke well my plaint and mone.

5 Forsinne hath so inclosed me, and compast me about:

That I am now remedilesse, if mercie helpe not out.

6 for mortall man can not release, or mitigate this vaine:

But even thy Christ, my Lord, and God which for my sinnes was slaine.

7 nohose bloudie wounds are vet to see, though not with moztall eie:

Bet do thy Saints behold them all, and so I trust shall I.

8 Though sinne doth hinder me a while, when thou halt fee it good:

I shall enjoy the sight of him, and feehis wounds and bloud.

o And as thine angels and thy faints, do now behold the same:

So trust I to vossesse that place, with them to praise thy name. venite exuitemus.

10 But whiles I live here in this vale, where finners do frequent:
Affilt me ever with thy grace, my finnes kill to lament.

11 Least that I tread in sinners trace, and give them my consent:

To dwell with them in wickednesse, whereto nature is bent.

12 Onely thy grace must be my stay, least that I fall downe sat:

And being downe, then of my selfe, can not recover that.

13 19 herfoze this is yet once againe, my fute, and my request:

To graunt me pardon for my finne, that I in thee may rest.

14 Then shall my heart, my toong & voice be instruments of praise:

And in thy church and house of saints, sing plalmes to thee alwaies.

Venite exultemus. Psal, xcv.

Come and let by now reisice, and fing but the Lord:

And to our onlie fautour, also with one accord:

2 And let by come before his face, with inward reverence:

Confessing all our former sinners, and that with diligence.

3 To thankehim for his benefits, alwaie distributing: B.iij.

noherefoze

Moherefore to him right ioifullie, in plalmes now let us ling.

4 And that because that God alone,

is Loed magnificent:

And eke aboue all other gods,

a king omnipotent.

5 His people doth not he forlake, at any time or tide:

And in his handes are all the coasts, of all the world so wide.

6 And with his louing countenaunce, he looketh euery where:

And doth behold the tops of all, the mountaines far and neare.

7 The sea and all that is therein, are his for he them made:

And eke his hand hath falhioned, the earth, which doth not fade.

8 D come therefore and worthip him, and downe before him fall:

And let vs weepe before the Lord, the which hath made vs all.

9 He is our God, our Lord and King, and we his people are:

his flocke and theepe of his patture, on whom he taketh care:

10 This date if ye do heare his boice, yetharden not your hart:

As in the bitter murmuring, when ye were in defert.

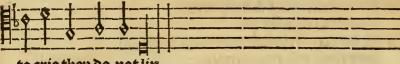
11 Which thing was of their negligence, committed in the time:

Le Deum. Df trouble, in the wildernesse, a great and greenous crime. 12 inhereasyour fathers tempted me, and treed me enery way: They proued me, and faw my works, what I could do or lay. 12 This fortie peares have I been grieved with this generation: And enermore I sayd, they erred (bred, in their imagination. 14 11 herewith their harts were forecom= long time and manie daies: ndherfoze I know assuredlie, they have not knowne my waies. 15 To whom I in mine anger (wore, that they should not be blest: Por fee my toy celettiall, nozenter in my rest. Gloria patri. All laud and praise be to the Lord, Asit in the beginning was. O that of might art most : For ever heeretofore : To God the Father and the Sonne, And is now at this present time And to the holie Ghost. And shall be evermore. The song of S. Ambrose, called Te Deum. Me praise thee God, wee knowledge thee, the onelie

Lord to be: And as eternall father, all the earth doth worthin



all the powers therein 2 To thee Cheruba Seraphin,



to crie they do not lin.

3 D holie, holie, holie Lozd, of faboth Lozd the God:

Through heaven a earth thy praise is spred, and glorie all abroad.

4 Th'aposties glozious companie, yeeld praises buto thee:

The prophets goodlie fellowship, praise thee continuallie.

5 The noble and victorious holf, of martyrs found thy praise:

The holie church throughout the world, doth knowledge thee alwaies.

6 father of endlesse maiestie, they do acknowledge thee:

Thy Christ thine honorable, true, and onlie sonne to be.

7 The holie ghost the comforter, of glorie thou art king:

D Chiff and of the Father art, the sonne everlasting. re Deum.

8 nohen sinfull mans decaie in hand, thou tookest to restoze:

To be inclosed in virgins womb, thou diddest not abhorre.

9 nohen thou hadst ouercome of death, the sharp and cruell might:

Thou heavenskingdome didft set ope, to each beleeving wight.

10 In glozie of the Father thou, doell lit, on Gods right hand:

me trust that thoushalt come our judge, our cause to buderstand.

11 Lord help thy servants whom thou halt, bought with thy precious blood:

And in eternall glozie, set

them with thy Saints lo good.

12 D Lord do thouthy people saue, blesse thine inheritance:

Lozd governe them, and Lozd do thou, for ever them advance.

13 110e magnific thee daie by daie, and world withouten end:

Adoze thy holiename D Lozd, bouchsafe vs to defend.

14 From sin this daie. Paue mercie Lozd, have mercy on by all:

And on vs (as we trust in thee) Lozd let thy mercy fall.

15 D Lord, I have reposed all, my confidence in thee:

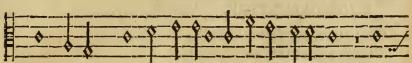
Put to confounding thame therefore, Lord let me neuer bee.

prouoking all creatures to do the same. 1 Dall yee works of God the Lord, blesse ye the Lord, praise him and magnifie him for ever. D ye the angels of the Lord, blesse ye the Lord, Ac. D rethe starrie heavens hie, blesse ye the Lord, &c. Dre waters about the skie, blesse ve the Lord, ac. Dall pepowers of the Lord, blesse ye the Lord, Ac. D ve the shining sun and moone, blesse ve the Lord, ac. D ye the glistring stars of heaven, blesse ye the Lord, ac. D ye the Mowers a diopping dew, blesse ye the Lord, ac. D ve the blowing winds of God, blesse ye the Lord, ac. 10 Dye the fire and warming heat, bleffe ye the Lord, ac. De winter and the summer tide, blesse ye the Lord, ac. 12 D ve the dewesa binding frosts, blesse ve the Lord, ac. D ve the frost and chilling cold, blesse pe the Lord, ac. 14 D recongeled ise and know, blesse ye the Lord, ac. 15 D ve the nights a lightsome daies, blesse ye the Lord, ac. 16 D ye the darknesse and the light, blesse ye the Lozd, ac. 17 D yethelightningsatheclouds, blesseyethe Lord, ac. 18 D let the earth eke blesse the Lord, blesse ve the Lord, ac. 19 D ve the mountaines and the hils, blesse ve the Lord, ac. 20 Dall ye greene things on the earth, blesse ye the Lord, ac. 21 D ye the ener springing wels, blesse ye the Lord, ac. 22 D ye the seas and ye the flouds; blesse ye the Lord, ac. 23 nahales a all that in the waters moone, blesse ve Lord, ac 24 D allye flieng foules of the aire, bleffe ye the Lord, ac. 25 Dall ye beafts and cattell eke, bleffe ye the Lord, ac. 26 D ve

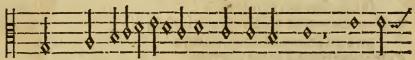
Benedictus.

- 26 D yethe children of mankind, blesse yethe Lord, ac.
- 27 Let Ikaelleke blesse the Lord, blesse the Lord, ac.
- 28 D rethepriests of God the Lord, blesse rethe Lord, ac.
- 29 D ye the sernants of the Lord, blesse ye the Lord, &c.
- 30 Pespirits a soules of righteous men, blesse pe y Lord, ac.
- 31 Beholie and ye meeke of heart, blesse ye the Lozd, ac.
- D Ananias blesse the Lord, blesse thou the Lord, ac. D Azarias blesse the Lord, blesse thou the Lord, ac.
- 34 And Misaell blesse thou the Lord, blesse thou & Lord, ac.

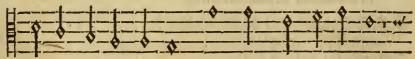
The fong of Zacharias, called Benedictus.



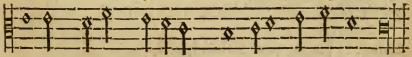
1 The onlie Lord of Israell be praised evermore. For



through his visitation, a mercie kept in store. 2 His peo-



ple now he hath redeemd, that long hath been in theall:



A spread abroad his saving health opon his servants all.

3 In Dauids house his fernant true, according to his mind:
And also his annointed king, as we in scripture find.

12 Deficultus.

4 As by his holic prophets all, oft times he did declare:

The which were lince the world began, his waies for to prepare.

5 That we might be delinered, from those that make debate:

Our enimies and from the hands, of all that do by hate.

6 The mercie which he promised, our fathers to fulfill,

And thinke byon his covenant made, according to his will.

7 And also to performe the oth, which he before had sworne:

To Abraham our father deere, for vs that were forlorne.

8 That he would give himselfe for bs, and bs from bondage bring:

Dut of the hands of all our foes, to serve our heavenlie king.

9 And that without all maner feare, and eke in righteousnesse:

And also for to lead our life, in stedfast holinesse.

10 And y (D child) which now art boxne, and of the Lord elect:

Shalt be the Prophet of the highest, his wayes for to direct.

for thou halt goe before his face, for to prepare his wates:

And also for to teach his will, and pleasure all the dates.

Magnificat.

12 To give them knowledge, how y their, faluation is neere:

And that remission of their sinnes, is through his mercie meere.

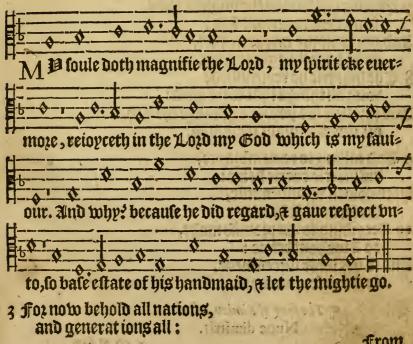
12 nohereby the daie spring from on high, is come vs for to vilit:

And those for to illuminat, which do in darkenesselit.

14 To lighten those that shadowed be, with death, and eke opprest:

And also for to quide their feete, the way to peace and rest.

> The fong of bleffed Marie called Magnificat.



from this time footh for evermore, thall me right bleffed call.

4 Because he hath me magnified, which is the Lord of might:

mohole name be ever lanctified, and praised day and night.

5 for with his mercie and his grace, all men he doth inflame:

Throughout all generations, to such as feare his name:

6 He shewed strength with his great arme, and made the proud to start:

meith all imaginations, that they bare in their hart.

7 Pehath put downe the mightie ones, from their supernall seat:
And did eralt the meeke in hart, as he hath thought it meet.

8 The hungrie he replenished, with all things that were good:

And through his power, he made the rich, oft times to want their food.

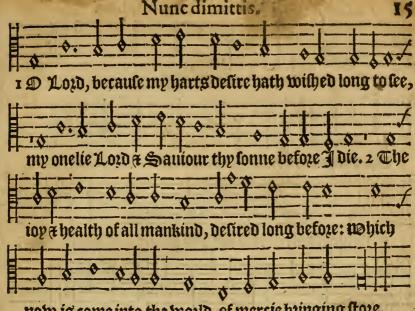
9 And calling to remembrance, his mercie euerie deale: Hath holpen by allistantlie,

his fernant Israell.

to Abraham before:

And to his feede successivelie.

The fong of Simion, called Nunc dimittis.



now is come into the world, of mercie bringing store.

a Thou sufferest thy servant now, in peace for to depart:

according to thy holie word, which lighteneth my hart.

4 Bicause mine eies which thou hast made to give my bodie light:

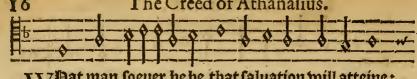
haue now beheld thy fauing health,

which is the Lord of might.

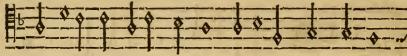
5 mohom thou mercifullie haltset, of thine abundant grace:
In open sight and visible before all peoples face.

6 The Gentiles to illuminate, and sathan overquell:

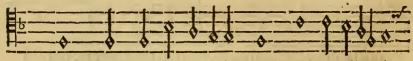
And eke to be the glorie of, thy people Irraeil.



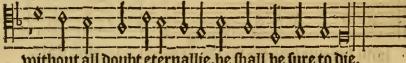
177 Pat man soeuer he be that saluation will atteine:



The catholike beleefe he must befoze all things reteine.



2. pohich faith bulesse he holie keepe: and budefiledlie:



without all doubt eternallie, he shall be sure to die.

2 The Catholike beliefe is this, that God we worthip one:

Intrinitie, and trinitie in bnitie alone.

4. So as we neither do confound, the persons of the three:

Pozvet the substance whole of one, in sunder parted be.

5 Dne verson of the father is, another of the conne:

Another verson prover of, the holie Ghost alone.

6 Of father, sonne, and holie Ghost, but one the Godhead is:

Like glozie coeternalleke, the maiestie likewise.

7 Such as the father is, such is the sonne in ech degree:

and fuch also we do beleeve, the holie Bhost to bee.

8 Uncreate is the Father, and bucreate is the Soune:

The holy Ghost bucreate, so bucreate is echone.

9 Incomprehensible father is, incomprehensible Sonne:

And comprehensible also is, the holy Ghost of none.

10 The Father is eternall, and the Sonne eternall co:

And in like fort, eternall is the holy Short also.

11 And yet though we beleue, that ech of these eternals bee:

Det there but one eternall is, and not eternals three.

12 As ne incomprehensible we, ne yet vncreate three:

But one incomprehentible, one bucreate hold to bee.

13 Almightie so the Father is, the Sonne almightie so:

And in like fort, almightie is, the holy Ghost also.

14 And albeit, that enery one of these almightie bee:

Det there but one almightie is, and not almighties three.

Quicunque vuit.

15 The father God is, God the Sonne, God holy Gholt also:

Det are there not three Gods in all, but one God and no mo.

16 So likewise Lord the Father is, and Lord also the Sonne:

And Lord the holy Ghost, yet are there not three Lords but one.

17 Fox as we are compeld to grant, by Christian veritie:

Ech of the persons by himselfe, both God and Loed to be.

18 So Catholicke religion, forbiddeth vs alway:

That either Gods be three, or that there Lords be three to fay.

19 Of none the Fatheris, ne made ne create, noz begot:

The Sonne is of the Father, not create, not made, but got.

20 The holy Ghost is of them both, the Father, and the Sonne:

Pemade, ne create, noz begot, but doth proceed alone.

21 So we one Father hold, not three, one Sonne also not three:

One holy Ghost alone, and not three holy Ghosts to bee.

22 None in this trinitie, befoze nor after other is:

Porgreater any then the rest, ne lesser be likewise.

Company of the second

Quicunque vult.

23 But enery one among themselues, of all the persons three:

Together coeternallall, and all coequall bee.

24 So unitie in trinitie, as said it is before:

And trinitie in vnitie, in all things we adoze.

25 Therfore, what man soener that saluation will atteine:

This faith touching the trinitie, of force he must reteine.

26 And needfull to eternall life, it is, that enery wight:

Of the incarnating of Chailt, our Load, beleue aright.

27 for this the right faith is, that we believe and ske do know:

That Chilt our Load the Sonne of God, is God and man also.

28 God of his fathers substaunce, got befoze the world began:

And of his mothers substance, boxne in world a very man.

29 Both perfect God and perfect man, in one, one Jelus Chailt:

That doth of a reasonable soule, and humaine fielh subsist.

30 Touching his Godhead, equall with his father God is hee:

Touching his manhood, lower then his father in degree.

31 12 ho though he be both very God,

C.ij. and

and verie man also:

Pet is he but one Christ alone, and is not persons two.

32 One, not by turning of Godhead into the flesh of man:

And by taking manhood to God, this being one began.

33 All one, not by confounding of the substance into one:

But onely by the buitie, that is of one person.

34 For as the reasonable soule, and fielh, but one man is:

So in one person God and man, is but one Chaist likewise.

35 noho suffered for to saue bs all, to hell he did descend:

The third day rose agayne from death, to heaven he did ascend.

36 He lits at the right hand of God, th'almightie Father there:

from thence to indge the quicke and dead, againe he shall retire.

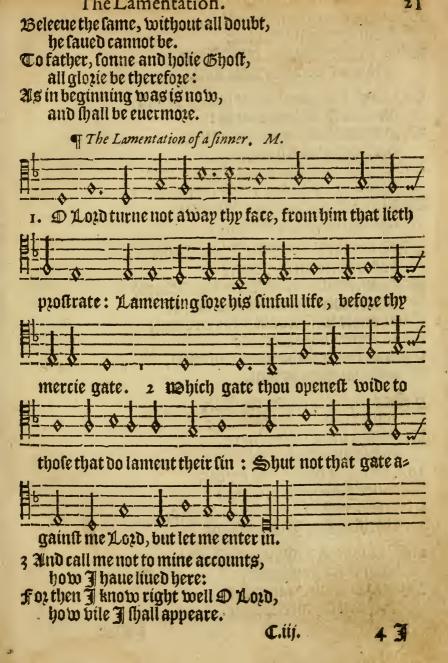
37 At whose returne, all men shall rise with bodies new restord:

And of their owne works, they shall gene account but the Lord.

38 And they into eternall life, that go that have done well:

119 ho have done ill, shall go into eternall fire to dwell.

39 This is the Catholike beliefe, who doth not faithfullie:



4 I neede not to confesse my life, I am sure thou caust tell: 12 hat I have bene, and what I am I know thou knowest it well.

5 D Lord y knowest what things be past, and eke the things that be:

Thou knowest also what is to come, nothing is hid from thee.

6 Before the heavens a earth were made, thou knowest what things were then:

As all things els that hath bene fince, among the fonnes of men.

7 And can the things that I have done, be hidden from thee then?

Pay, nay, thou knowest them all (D Lord) where they were done and when.

8 Wherfore with teares I come to thee, to begge and to entreat:

Euen as the child that hath done euill, and feareth to be beat.

9 So come I to thy mercy gate, where mercy doth abound:

Requiring mercy for my sinne, to heale my deadly wound.

10 D Lord, I need not to repeat, what I do begge or crave:

Thou knowest D Lord, before Jaske, the thing that I would have.

11 Mercie good Lord, mercie Jake, this is the totall fumme:

For mercie Lord is all mysute, Lord let thy mercie come.





7 The name thou of the Lord thy God, in vaine shalt never ble:

Forhim that takes his name in vaine, the Lord shalt not excuse.

8 Remember that thou holie keepe, the facred fabaoth day:

Sir daies thou labour thalt, and do thy needfull works alway.

9 The seuenth day is set by the Lord, thy God to rest by on:

Ro worke then shalt thou do in it, ne thou nor yet thy son.

10 Thy daughter, servant not handmaid, thine ore not yet thine asse:

Por franger that within thy gates, hath his abiding place.

11 Fozin sir daies God heaven and earth, and all therein did make:

And after those, his rest he did boon the seuenth day take.

12 mherfore he bleft the day, that he for resting did ordaine:

And facred to himselfe alone, appointed to remaine.

13 Deldhonor to thy parents, that prolongd thy dates may bee:

Upon the land, the which the Lord thy God hath geuen thee.

14 Thou shalt not murther. Thou shalt not commit adultery:

Thou shalt not steale. Aoz witnesse false agaynst thy neighbour be.

The complaint of a miller. 15 Thou shalt not couet house that to. thy neighbour doth belona: De couet shalt in hauing of, his wife, to do him wrong. 16 Pophisseruant, norhismaid, noz ore,oz affeofhis: Poz any other thing, that to thy neighbour proper is. The complaint of a sinner. Where right coulnes doth lay, Lord formy linful part, In weath thou hould time pay, bengeance for my defert: I can it not denie, but needs I must confesse, how that contimually, thy laws I do trasgresse. Thy laws I do trasgresse.

But if it be thy will, with sinners to contend: Then all thy slocke shall spill, and be lost without end. For who liveth here so right, that rightlie he can say: He sinneth not in thy sight, full oft and enerie day.

The scripture plaine telleth me, the righteous man offenseuen times a day to thee, whereouthy weath dependeth.

\$0

So that the righteous man, both walke in no such path:

But he falth now and than, in danger of thy weath.

Then fith the case so stands, that even him right wise: Falth oft in sinnefull bands, whereby thy weath may rise. Lord I that am uniost, and righteousnesse none have:

whereto then shall I trust, my sinnefull soule to save.

But trulie to that post, where to I cleave and shall: no hich is thy mercie most! Lord let thy mercie fall. And mittigate thy mood, or else we perish all:

The price of this thy blond, wherein mercie I call.

The scripture doth declare, no drop of bloud in thee: But that thou didst not spare, to shed ech drop for me. Pow let those drops most sweet, so most my heart so drie: That I with sinne repleat, may live and sinne may die.

That being mortified, this linne of mine in me: I may be fanctified, by grace of thine in thee.

I may be lanctuled, by grace of come in thee. So that I never fall, into fuch most all finne:

That my foes infernall, reivice my death therein.

But bouchtafe me to keepe, from those infernall foes: And from that lake so deepe, whereas no mercie growes. And I shall sing the songs, confirmed with the inst: That but o thee belongs, which art mine onlie trust.

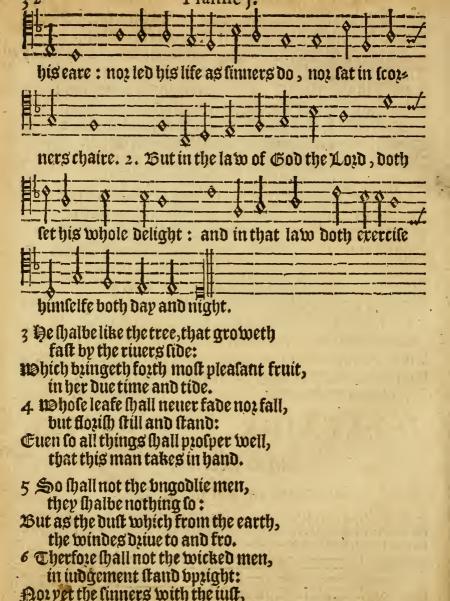
PSALMESOF DAVID

in Meetre.

Beatus vir. Psal. j. T. S.

This Plaime is let first as a preface to exhort all godic men to studie and meditate the heavenlie wisedome: for they be blessed that so do: but the wicked contemners thereof at length shall come to miserie.





Mall come in place or fight.

7 For why? the way of godly men, but o the Lord is knowne: And eke the way of wicked men, shall quite be overthrowne.

Quare fremuerunt. Psal. ij. T. S.

C Danid reiviceth, that albeit enemics, and worldlie power rage. God will aduance his kingdome, even to the farthelt end of the world. Therefore he exhorteth princes humbly to submit theselues under the same. Perein is signified Christ his kingdome.

Why did the Gentils tumults raile? what rage was in their braine! why did the Jewish people muse,

feeing all is but vaine?

2 The kinges and rulers of the earth, conspire, and are all bent.

Against the Lord and Christ his sonne, which he among vs sent.

3 Shall we be bound to them: say they, let all their bands be broke:

And of their doctrine and their law, let by reject the yoke.

4 But he that in the heaven dwelleth, their doings will deride

And make them all as mockyng focks, throughout the world so wide.

5 for in his weath the Lord will say, to them by on a day:

And in his fury trouble them, and then the Lord will fav.

6 I have annointed him my king, byon my holy hill:

I will therfore Lord preach thy lawes, and eke declare thy will.

Sing this to the tune of the 1 pfalm.

30 Psalme.iij.

7 Fozin this wife the Lord himselfe, did say to me I wot:

Thou art my deare and onely sonne, to day I thee begot.

8 All people I will gene to thee, as heires at thy requelt:

The ends and coasts of all the earth, by thee shalbe possest.

o Thou shalt them buile even with a mace, as wen buder foot trod:

And as the potters sheards, shall breake them with an iron rod.

10 Now ye O kinges and rulers all, be wife therefore and learnd:

By whom the matters of the world, be indged and discernd.

11 Se that ye serue the Lord aboue, in trembling and in feare:

See that with reverence ye reioice, to him in like maner.

12 Seethat ye kille and eke embrace, his blessed sonne I saie:

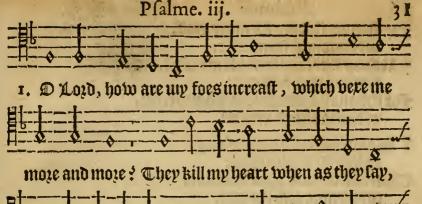
Leaft in his weath he suddenlie, perilly in the mid waie.

13 If once his weath never so small, shall kindle in his brest:

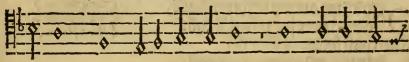
Dhthen all they that truit in Chaist, shall happie be and blest.

Domine quid. Psal. iij. T. S.

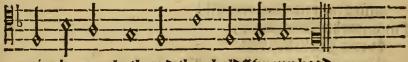
T Danid driven out of his kingdome by his fonne Ablalon, was greatlie tozmented in mindfoz his finne. Therefoze he calleth boon God, and is bold in his promites against the terrors both of enemies and present death. Then he rejoiceth for the bictorie given to him and the church, oner their enimies.



God canhim not restore. 2. But thou D Lord art my



defence, when Jamhard bestead: My worship and



mine honour both, and thou holds by my head.

1 Then with my voice byon the Lozd, a did both call and crie:

And he out of his holie hill,

did beare me by and by.

5 I laid me downe and quietlie.

I flept and rose againe:

for why? I know assured ie. the Lord will me sustaine.

6 If ten thousand had hemd me in. I could not be afraid:

Josephou art still my Lord my God, my sauiour and my aide. 7 Kise by therefore saue me my God,

for now to thee I call:

For thou halt broke the cheeks and teeth, of these wicked men all.

8 Saluation onlied oth belong, to thee D Lord aboue: Thou don't bestow upon thy folke, thy blessing and thy love.

Cum inuocarem. Psal. iiij. T. S.

T Danid perfecuted by Saul, calleth bpon God with affured truft, reproueth his entemies for refuting his bominion, a preferreth the fauour of God before all treafure.

O Bod that art my righteousnesse, Lord heare me when I call: Thou hast set me at libertie,

when I was bond and theall.

2 Haue mercy Lord therfore on me, and grant me this request:

for buto thee bucestantly, to crie I will not rest.

3 D moztail men, how long will re my glozie thus despise:

ndhy wander ye in vanitie, and follow after lies?

4 know ye, that good and godlie men, the Lord doth take and chuse:

And when to him I make my plaint, he doth me not refuse.

5 Sinne not, but stand in awe therfore, examine well your hart:
And in your chamber quietlie, fee you your selves convart.

Sing this to the tune of the 1 pfalm.

6 Offer to God the facrifice, of righteousnesse, Jlay: And looke that in the living Loed,

you put your trust alway.

7 The greater fort crane worldly goods, and riches do embrace:

But oud graunt vethy countenaunce, thy fauour and thy grace.

8 For thou thereby that make my hart, more infull and more glad:

Then they that of their come and wine, full great increase have had.

9 In peace therfozelie downe will I, taking my rest and sleepe:
for thou onlie wilt me (D Lord)
alone in safetic keepe.

Verba mea auribus. Psal. v. T. S.

C Dauid perfecuted by Doeg and Achitophel Sauls flatterers , calleth bpon God to punish their malice. Then asured of successe, he conceived comfort.

IAcline thine eares buto my words, D Lord my plaint consider:

And heare my voice, my king, my God to thee I make my praier.

2 Peare me betime, Lord tarie not for I will have respect:

My praier early in the morne, to thee for to direct.

3 And I will trust through patience, in thee my God alone:

That art not pleased with wickednesse, and ill with thee dwels none.

Sing this to the tune of the iii. Pfal.

12.J.

Plalme.v. 5 And in thy light thall neuer stand, these furious fooles D Lord: Mayne workers of iniquitie, thou hast alwaies abhord.

6 The liers and the flatterers, thou shalt destroy them than: And God will hate the bloud thirfty,

and the deceitfull man.

7 Therfore will I come to thy house, trusting byon thy grace:

And reverently will worthip thee, toward thine holy place.

8 Lord lead me in thy righteousnesse, forto confound my foes:

And ekethe way that I shall walke, before my face disclose.

9 for in their mouthes there is no truth, their hart is foule and vaine:

10 Their throat an oven sevulchre, their tongues do glose and faine.

11 Destroy their falle conspiracies, that they may come to nought:

12 Subuert them in their heaves of linne, which have rebellion wrought.

13 But those that put their trust in thee, let them be glad alwayes:

And render thankes for thy defence, and geue thy name the prayle.

14 for thou with favour wilt increase, the iust and righteous still: And with thy grace as with a shield,

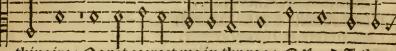
defend him from all ill.

Domine

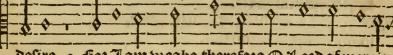
Domine in furore. Pfal. vj. T. S.

Thand for his finnes felt Gods hand, and conceined the horror of enerlalding beath. Therefore he delireth forgiuenelle, and not to die in Gods indignation. Then line benue fæling Gods mercie, he rebuketh his enimies, who rejoiced at his affliction.

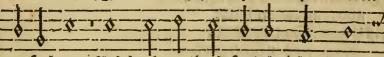




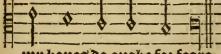
thineire: Ne yet correct me in thy rage, D Lord I thee



desire. 2. Kor Jam weake, therefore D Lord of mercie



me forbeare: And heale me Loid, for why? thou know a



my bones do quake for feare.

3 My soule is troubled verie soze, and vered behementlie:

But Lord how long wilt thou delaie, to cure my miserie?

4 Lord turne thee to thy wonted grace, my fillie soule by take:

D fane me not for my deferts, but for thy mercies fake.

5 for why! no man among the dead, remembreth thee one whit:

Dz who shall wozship thee D Lozd,

in the infernall pit?
6 So grievous is my plaint and mone,

that I war wondzous faint:
All the night long I walh my bed,

the night long I walh my bed, with teares of my complaint.

7 My light is dim and warethold, with anguish of my heart:

for feare of those that be my foes, and would my soule subuert.

8 But now away from me all ye, that worke iniquitie.

For why? the Lord hath heard the voice, of my complaint and crie.

9 He heard not onlie the request, and pracer of my hart:

But it received at my hand, and tooke it in good part.

10 And now my foes that bered me, the Lord will some defame:

And fuddenlie confound them all, to their rebuse and shame.

Domine Deus meus. Psal. vij. T. S.

O Daufo fallely accused by Chus, Sauls kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of anic earlist towards Saule. Pert that it touched Gods glozie to award sentence against the wicked. And so byon Gods mercies and promises he wareth bold, threatning that it shall fall on their necks, that which his enimics purposed for others.

O Lord my God, I put my trust, and confidence in thee:

Saue me from them that me purfue, and else deliver me.

2 Least like a lion he me teare, and rend in peeces small: Sing this to the tune of the iij. pfal.

nohill there is none to luccour me, and rid me out of theall.

3 D Lord my God, if I have done the thing that is not right:

Dreis if I be found in fault, or guiltie in thy light.

4 De to my friend rewarded ill, og left him in distresse:

mohich me purfued most cruelly, and hated me causelesse.

5 Then let my foes pursue my soule, and eke my life downe thaust:

Unto the earth, and also lay mine honoz in the dust.

6 Start by D Loid now in thy wrath, and put my foesto paine:

Performe thy kingdome promised, to me, which wrong fustaine.

7 Then shall great nations come to thee, and know thee by this thing:

If thou declare for love of them, thy selfe as Lord and king.

8 And thou that art of all men sudge, D Lord now sudge thou me:

According to thy righteousnesse, and mine integritie.

The second part.

9 Lord cease the hate of wicked men, and be the inst mans guide:

10 By whom the secrets of all hearts, are searched and describe.

in all my griefe and smart:

D.iij.

That

That doth preserve all those that be, of pure and perfect hart.

12 The inst man and the wicked both, God indgeth by his power:

So that he feelth his mightie hand, euen euerie day and houre.

13 Except he change his mind I die, for euen as he should smite:

He whets his sword, his bow he bends, aiming where he may hit.

14 And doth prepare his mortall darts, his arrowes keene and tharpe:

For them that do me perfecute, whileshe doth mischiefe warpe.

15 But lo though he in travell be, of his divelish forecast:

And of his mischiefe once conceived, yet byings foozth nought at last.

16 He digs a ditch and delues it deepe, in hope to hurt his brother:

But he shall fall into the pit, that he digd up for other.

17 Thus wrong returneth to the hurt, of him in whom it bred:

And all the mischiefe that he wrought, shall fall vpon his head.

18 I will give thanks to God therefore, that judgeth righteoussie:

Ind with my fong will praise the name, of him that is most high.

1917

Domine Deus noster. Psal. viij. T. S.

The prophet confidering the excellent liberalitie and fatherlie providence of God towards man, whom he made as it were a god over all his workes, giveth thankes, and is altonicd with the admiration of the fame.

O God our Lozd how wonderfull, are thy works everie where? whose fame surmounts in dignitie, above the heavens cleare.

Sing this to the tune of the iij.pfal.

2 Guen by the mouths of luckling babes, thou wilt confound thy foes:

for in these babes thy might is seene, thy graces they disclose.

3 And when I see the heavens high, the works of thine owner hand:

The sume, the moone, and all the stars, in order as they stand.

4 nohat thing is man (Lord) thinke I the, that thou doll him remember?

Dz what is mans posteritie, that thou dost him consider!

5 Forthou hast made him little lesse, then angels in degree:

And thou hast crowned him also, with glozie and dignitie.

6 Thou halt preferd him to be Lord, of all thy works of wonder:

And at his feet half let all things, that he should keepe them buder.

7 Assincepe and neat, and all beaffsels, that in the fields do feed:

8 Foules of the aire, fish in the sea, and all that therein breed.

9 Therefore must I say once againe, D God that art our Lord: Pow famous and how wonderfull, are thy works through the world.

Confitebor tibi Domine. Psal. ix. T. S.

O Dauid giving thankes for his manifold victories received, delireth the same wonted he lpe againe, against his new enunies, & their malicious arrogancie to be destroicd.

WIth hart and mouth but the Lord, Sing this to will I fing land and praise:

Ind speake of all his wondrous works,

and them declare alwaies.
2 I will be glad and much rejoice,

in thee (D Lord) most high: And make my songs extoll thy name, about the starrie skie.

3 For that my foes are driven backe, and turned buto flight:

They fall downe flat, and are destroyed, by thy great force and might.

4 Thou hast revenged all my wrong, my grief and all my grudge:

Thou doest with instice heare my cause, most like a righteous indge.

5 Thou doest rebuke the heathen folke, and wicked so confound:

That afterward the memorie, of them cannot be found.

6 Ny foes thou half made good dispatch, and all their townes destroid:

Thou hast their fame with them defaste, through all the world so wide.

7 know thou, that he which is aboue,

for evermore thall reigne: And in the feate of equitie,

true judgement will mainteine.

8 with justice he will keepe and guide, the world, and every wight:

And so will reeld with equitie, to enery man his right.

9 Heisprotector of the poore, what time they be oppress :

Peisin all aduersitie,

their refuge and their rest.

10 All they that know thy holy name, therfore thall trust in thee:

For thou for lakelt not their lute, in their necessitie.

The second part.

that dwellth in Sion hill:

Dublish among all nations, his noble acts and will.

12 For he is mindfull of the bloud, of these that be opprest:

forgetting not th'afflicted hart, that feeks to him for reft.

13 Paue mercy Lord on me poore wretch, whose enemies still remaine:

which from the gates of death, art wont to raise me by againe.

14 In Sion that I might let forth, thy praise, with hart and voice:

And that in thy faluation (Lord) my foule might fill rejoice.

15 The heathen sticke fast in the pit, that they themselves prepard: And in the net that they did set, their owne feet fast are snard.

16God shewes his judgments which were for everie man to marke: (900d,

when as refee the wicked man, lie trapt in his owne warke.

17 The wicked and the sinnefull men, go downe to hell for ever:

And all the people of the world, that will not God remember.

18 But sure, the Lord will not forget, the poore mans grief and paine:

The patient people neuer looke, for helpe of God in vaine.

19 D Lord arise, least men prevaile, that be of worldly might:

And let the Peathen folke receive, their indgement in thy light.

20 Lord Arike such terror, feare, and dread into the hearts of them:

That they may know affuredly, they be but mortall men.

Vt quid Domine, Psal, x. T.S.

The complaineth of all the wrongs which worldie men ble, because of their prosperitie who therefore without all feare of God, thinke they may o all things buconstrolled. He calleth for remedie against such, and is comforted with the hope thereof.

art now so farre from thine?

Sing this to the tune of the iij. pfal.

And keepest close thy countenaunce, from vsthis troublous time:

2 The pooze doth perish by the proud,

and wicked mens delire: Let them be taken in the craft, that they themselves conspire.

3 for in the lust of his owne hart, the bugodly doth delight:

So doth the wicked praise himselfe, and both the Lord despisht.

4 He is so proud, that right and wrong, he setteth all apart.

Pay, nay, there is no God faith hestoy thus he thinks in hart.

5 Because his waies do prosper still, he doth thy lawes neglect:

And with a blast doth puffe against, such as would him correct.

6 Tulh, Tulh, (saith he) I haue no dread, least mine estate should change:

And why! or all aductitie, to him is verie strange.

7 his mouth is full of cursednesse, of fraud, deceit, and guile:

Under his tongue doth mischiefesit, and travell all the while.

8 He lieth hid in water and holes, to flay the innocent:

Against the poore that passe him by, his cruelleies are bent.

9 And like a Lion prinilie, lieth lurking in his den: If he may mare them in his net,

to spoile pooze simple men.

no And for the nonce, full craftilie, he croucheth downe I fay:

by his strong power his pray.

The second part.

12 Tulh, God forgetteth this (sayth he) therfore may I be bold:

his countenaunce is cast aside, he doth it not behold.

13 Arise (D Lord) D God, in whom the poore mans hope doth rest:

Lift by thy hand, forget not Lord, the poore that be opprest.

14 What blasphemy is this to thee, Lord does thou not abhore it?

To heare the wicked in their harts, fay, tulh, thou carest not for it?

15 But thou seeft all this wickednesse, and well does buderstand:

16 That frendlesse and pooze fatheriesse, are left into thy hand.

17 Of wicked and malicious men, then breake the power for ever:

That they with their iniquitie, may perill altogether.

18 The Lord thall raigne for evermore, askying and God alone:

And he will chase the heathen folke, out of his land echone.

19 Thou hearst (D Lord) the poore mans their praier and request: (plaint,

Their harts thou will confirme, butill thin eares to heare be prest.

C- COI

Plaime. xj.

45

20 To indge the pooze and fatherlesse, and helpe them to their right:

That they may be no moze oppzest, with men of wozldly might.

In Domino. Psal. xj. T. S.

The plaime theweth first what assaults of temptation and anguish of mind he sustened in persecution. Pert, he resoperth that God sent him succour in necessitie, declaring his suffice, as well in governing the god and wicked men, as the whole world.

I Trust in God how daregethen, fagthis my soule butill:

fliehence as falt as anie foule, and hide you in your hill?

2 Behold the wicked bend their bowes, and make their arrowes vielt:

To shoot in secret and to hurt, the sound and harmelesse breft.

3 Of worldly hope all states were shronke, and clearette brought to nought:

Alas the inst and righteous man, what enill hath he wrought?

4 But he that in his temple is, most holie and most hie:

And in the heavens bath his leat, of roiall maiestie.

5 The pooze and timple mans estate, considereth in his mind:

And searcheth out full narrowlie, the manners of mankind.

6 And with a chearefull countenance, the righteous man will vie:

But in his heart he doth abhorre, all such as mischiefe muse.

Sing this to the tune of the iij. Pfal.

46 Plalme. xij. 7 And on the sinners casteth snares, as thicke as anie raine: Fire a brimstone, and whirlwinds thicke, appointed for their paine.

dothrighteousnesse imbrace: And to the inst and byzight men,

8 Desee then how a righteous God,

thewes forth his pleasant face.

Saluum me faç. Pfal. xij. T. S.

The prophet feeing the miscrable decay of all good order, desireth God speedily to send reformation. Then comforted with the affurance of Gods helpe & promiles , con= cludeth that when all olders are most corrupted, then God willdeliner his.

Helpe Lord for good and godlie men, do verish and decaie:

And faith and truth from worldly men, is parted cleane away.

2 no ho so doth with his neighbour talke, his talke is all but vayne:

For every man bethinketh how, to flatter, lye, and favne.

3 But flattering and deceitfull livs. and tongues that be so stout:

To speak proud words a make great brags the Lord Coone cut them out.

4. For they say still, we will prevaile, our tongues shall vs extoll:

Dur tonques be ours, we ought to weake, what Lord shall be controll?

5 But for the great complaint and cry, of pooze and men oppzeft: Arise will I now saith the Lord, and them restore to rest.

(Sing this to) the tune of (the iii pfal.) 6 Gods word is like to filuer pure, that from the earth is tride: And hath no lessethen seven times, in fire bene purifide.

7 Pow lince thy promise is to helpe, Lord keepe thy promise then: And save vs now and evermore, from this ill kind of men. 8 For now the wicked world is full, of mischiefs manifold:

mehen vanitie with worldly men, so highly is extold.

Vsquequo Domine. Psal. xiij. T. S.

C Daufo as it were our come with afflictions, flicth to God his onelie refuge, and encouraged through Gods promifes, he conceiveth confidence against the extreame horrors of death.

How long wilt thou forget me Lord, that I never be remembred? How long wilt thou thy vilage hide, as though thou were offended?

2 In hart and mind, how long shall I with care toxmented be?

How long eke hall my deadly foe, thus triumph over me?

3 Behold me now the Lord my God, and heare me fore oppress: Liabten mine eies, leaft that I seeve

Lighten mine eies, least that I sleepe as one by death possest.

4 Least thus mine enemy say to me, behold I do prevaile:

Least they also that hate my soule, rejoyce to see me quaile.

Sing this to the tune of the iij. Pfal.

5 But for thy mercies and goodnesse. my hope shall never start: In thy reliefe and fauing health, right glad shall be my hart. 6 I will give thanks onto the Lord, and praises to him fing: Because he hath heard my request, and granted my wishing. Dixit infipiens. Psal. xiiij. T. S. The describeth the wickednesse of men to growne to such licentiquinesse, that God was brought to btter contempt: for which, albeit he was greatlie grieued, pet periwaded that God would redgelle it, he is comforted. 1. There is no God, as foolish men affirme in their mad mood: Their drifts are all corrupt & vaine, not one of them doth good. 2. The Lord beheld from heaven high the whole race of mankind: a faw not one that fought in deede, the living God to find. They

Plalme, xiiii.

3 They went all wide and were corrupt, and trulie there was none:

That in the world did anie good, I fay there was not one.

4 Is all their indgement so farre lost, that all worke mischiefe still?

Cating my people even as bread, not one to feeke Gods will.

5 When they thus rage then suddenlie, great feare on them shall fall:

for God doth love the righteous men, and will mainteine them all.

6 Pemockethe doings of the pooze, to their reprochand thame:

Because they put their trust in God, and call byon his name.

7 But who shall give thy people health, and when wilt thou fulfill:

The promise made to Israell, from out of Sion bill.

8 Euen when thoushalt restore againe, such as were captive lad:

Then Jacob shall therein resoice, and Israel shall be glad.

Domine quis. Pfal. xv. T. S.

(Pere is taught why God chole the Jewes his peculiar people, and placed his temple among them, which was that they by living byzightly, might witnesse that they were his special and holic people.

Œ.j.

O Lord within thy tabernacle, who shall inhabit still?

Or whom wilt thou receive to dwel

Dz whom wilt thou receive to dwell, in thy most holie hill.

Sing this to the tune of the iij.pfal.

whose workes are full and streight: whose workes are full and streight: whose heart doth thinke the verie truth, whose tong speakes no deceite.

3 Por to his neighbour doth none ill, in bodie, goods, or name:

Roz willingly both moone falle tales, which might impaire the same.

4 That in his heart regardeth not, malicious wicked men:

But those that love and feare the Lozd, he maketh much of them.

5 His oth and all his promiles, that keepeth faithfully: Although he make his covenant so,

that he doth loose thereby.

6 That putteth not to viurie, his money and his coine: Pefoz to hurt the innocent,

7 who so doth all things as you see, that here is to be done:

Shall never perith in this world, nor in the world to come.

Conserua me. Psal. xvj. T. S.

Tourid praieth to God for fuccour, not for his workes: but for his fathers fake, protesting that he hateth all idolatrie, taking God onlie for his comport and felicitie, who sufferest his to lacke nothing.

L Ded keepe me for I trust in thee, and do confesse in deede:
Thou art my God and of my goods,
D Loed thou hast no need.

Sing this to the tune of the xiiij.pf.

2 I gine my goods buto the faints, that in the world do dwell:
And namelie to the faithfull flocke,

in vertue that excell.

3 They that heape forrowes on their heads which run as they were mad:

To offer to the idoll gods, alas it is too bad.

4 Asforthe bloudie facrifice, and offrings of that fort:

I will not touch not yet thereof, my lips thall make report.

5 For why? the Lord the portion is, of mine inheritance:

And thou art he that dost mainteine, invrent, my lot, my chance,

6 The place wherein my lot did fall, in beautie did excell:

Mine heritage assignd to me, doth please me wondzous well.

7 I thanke the Lord that caused me, to buderstand the right:

For by his meanes my lecret thoughts, do teach me everie night.

8 I set the Lord still in my light, and trust him over all:

For he doth frand on my right hand, therefore I shall not fall.

9 wherefore my heart and tong allo, doth both reioice together:

My flesh and bodie rest in hope, when I this thing consider.

for Lord thou louest mee:

Por yet wilt give thy holie one,

corruption for to see.

11 But wilt teach me the way of life, for all treasure and store:

Of perfect toy are in thy face, and power for everyone.

Exaudi Domine. Psal. xvij. T. S.

(Pere he complaineth to God of the cruell pride and arrogancie of Saule, who raged without anic cause. Therefore he desireth God to revenge his innocencie and beliver him.

O Lord give eare to my full caule, attend when I complaine:

And heare the praier that I put forth, with lips that do not faine:

2 And let the judgement of my cause, proceed alwaies from thee: And let thing eighehold and close

And let thine eies behold and cleare, this my limplicitie.

3 Thou half well tride me in the night, and yet could the nothing find:

That I have spoken with my toong, that was not in my mind.

4. As for the works of wicked men, and pathes peruerse and ill:

For love of thy most holie word, I have refrained still.

5 Then in the pathes that be most pure, stay me Lozd and preserve:
That from the way wherein I walke, my steps may never swerve.

Sing this to the tune of the iij. pfal.

6 for I do call to thee (D Lord) furely thou wilt meaide:

Then heare my prayer a way right well, the words that I hauc said.

7 D thou the Sauiour of all them, that put their trust in thee:

Declare thy strength on them that spurne, against thy maiestie-

8 Dkeepe me Lord as thou wouldstkeepe the apple of thine eie:

And under couert of thy wings, defend mesecretie.

The second part.

9 From wicked menthattroubleme, and daily me annoy:

And from my foes that go about, my soule for to destroy.

10 113 hich wallow in their worldly wealth, so full and eke so fat:

That in their pride they do not spare, to speake they care not what.

11 They lie in waite where I should passe, with craft me to confound:

And muling muchiefe in their minds, to call me to the around.

12 Duch like a lion greedily,

that would his prey embrace: Dr lucking like a lions whelpe,

Within some secret place.

13 Up Lord with half prevent my foe, and cast him at thy feete:
Save thou my soule from the evil man, E.iii.

and

and with the sword him smite. 14 Deliner me Lord by thy power, out of these treants bands: which now to long time raigned have, and kept by in their bands. 15 I meane from worldly mento whom, all wouldly goods are rife: That have no hope not part of ioy, but in this present life. 16 Thou of thy store their bellies fild, with pleasures to their minde: Their children have inough, and leave, to theirs the rest behind. 17 But Ishall with pure conscience, behold thy gracious face: though and the first So when I wake I Chall be full, of thine image and grace. Diligam te Domine. Pfal. xviii. T. S. Danid glueth thanks entering into his kingdome, extolling the maruellous graces of God, in his preferuation. Perein is the image of Christs kingdome. Which thall conquere through Christ, by the busprakeable love of God, though all the world relift. 1. D God my strenatha fortitude, offorce I must loue thee: Thou art my castle and defence in my necessitie.

2. My God, my rocke, in whom I trust, the worker of my



of all my health.

when I fing land buto the Lord, most worthie to be served:

Then from my foes I am right lure, that I shall be preserved.

4 The vangues of death did compasse me, and bound me every where:

The flowing waves of wickednesse, did put me in great feare.

5 The flie and subtil snares of hell, were round about me let:

And for my death there was prepard, a deadly trapping net.

6 I thus beset with griefe and smart, did praie to God for grace:

And he foothwith did heare my plaint, out of his holie place.

7 Such is his power that in his weath, he made the earth to quake:

Dea, the foundations of the mount, of Balan for to Chake: .010 10 M

8 And from his nostrels came a smoke when kindled washisire:

And from his mouth came kindled coales, of hote consuming fire.

o The Lord descended from aboue, and bowed the heavenshie: And underneath his feet he cast, the darkenesse of the skie. 10 Du Cherubes and on Cherubines, full royally he road: And on the wings of all the windes, came flieng all abzoad. The fecond part. And like a denne most darke he made, his hid and secret place: with waters blacke and airie clouds, enuironned he was. 12 But when the presence of his face, in brightnessessall appeare: The clouds confume and in their stead, come haile and coales of fire. 13 The fierie darts and thunderbolts, disperse them here and there: And with his often lightenings, he putsthem in great feare. 14 Lord, at thy wrath and threatnings, and at thy chiding cheare: The springs and the foundations, and the service of arrest in tolk place. of all the world appeare. 15 And from about the Lord lent downe. to fetch me from below: a laugur state and and And pluckt me out of waters great, had constitution, and that would me overflow. : sassilar to usual do 16 And me delivered from my foes, and an electrical that would have made methrall: Pea from such foes; as were too strong, 17 They

T Talling.XVIII

1 latitice Avily.

17 They did prement me to oppresse, in time of my great gricle:

But yet the Lord was my defence, my fuccour and reliefe.

18 He brought me forth in open place:

whereas I might be free: And kept me lafe because he had, a favour buto mee.

19 And as I was an innocent, fo did he me regard:

And to the cleannesse of my hands, he gave me my reward.

20 For that I walked in his wates, and in his paths have trod:

And have not wavered wickedly, against my Lozd and God.

The third part.

21 But euermoze I haue respect, to his law and decree:

His flatutes and commandements, and a cast not out from mee.

22 But pure and cleane, and bucorrupt, appeard before his face:

And did refraine from wickednesse, and the same and sinne in anie case.

23 The Lord therefore will me reward, as I have done aright:

And to the cleanness of my hands, appearing in his sight.

24 for Lord with him that holie is, wilt thou be holie too:

36. 91

Ind with the good and vertuous men, right vertuouslie wilt do.

139 2 4 月 | 37 3 4 5 1

25 And to the louing and elect,
thy loue thou wilt referue:
And thou wilt vie the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folke,
in trouble when they lie:
And doest bring downe the countenance,
of them that looke full hie.

27 The Lord will light my candle so, that it shall shine full bright:

The Lord my God will make also, my darkenesse to be light.

28 For by thy helpe, an hoalt of men discomfite Lord I shall:

By thee I scale and ouerleap, the strength of any wall.

29 Unspotted are the waies of God, his word is purelie tride:

He is a sure defence to such, as in his faith abide.

30 For who is God except the Lord, for other there is none:

Dz els who is omnipotent, fauing our God alone?

The fourth part.

31 The God that girdethme with strength is he that I do meane:

That all the waies wherein I walke, which was a bid euermoze keepe cleane.

32 That made my feet like to the Parts, in swiftnesse of my pace:

And for my suretie brought me foorth, into an open place.

33 He did in order put my hands, to battell and to fight.

To breake in funder barres of braffe, he gave mine arme the might.

34 Thouteachest methy fauing health, thy right hand is my tower:

T TOTTOTO WATTE

Thy love and familiaritie, doth still increase my power.

35 And buder me thou makest plaine, the waie where I should walke:

So that my feet shall neuer sip, noz stumble at a balke.

36 And fiercelie I pursue and take, my foes that me annoid:

And from the field do not returne, till they be all destroid.

37 So I suppresse and wound my foes that they can rise no more:

for at my feet they fall down flat, I ftrike them all so soze.

38 For thou doll gird me with thy strength to warre in such a wife:

That they be all scattred abroad, that by against me rise.

39 Lord thou half put into my hands my mortall enunies yoke:

And all my foesthou doest devide, in sunder with my stroke.

40 They cald for help but none gaue eare, nor helpt them with reliefe:

Beato the Lord they cald for help, yetheard he not their griefe.

Pialme. xviij.

The fift part.

41 And fill like dust befoze the wind, I drive them under feet:

And Tweepe them out like filthie claie, that Rinketh in the Areet.

42 Thou keepst me from sedicious folke, that still in strife be lead:

And thou doft of the heathen folke, appoint me to be head.

43 A people frange to me buknowne, and yet they shall me serve:

And at the first obey my word, whereas mine owne will swerue.

44 I shall be irkesome to mine owne, they will not see my light:

But wander wide out of my waies, and hide them out of light.

45 But blessed be the living Lord, most worthie of all praise:

That is my rocke and failing health, viaised be he alwaies.

46 For Godit is that gaue me power, revenged for to be:

And with his holie word subdude, the people buto me.

47 And from my foes me delivered, and fet me higher than those:

That cruell and bugodlie were, and by against me rose.

48 And for this cause D Lord my God, to thee gene thanks I shall:

And fing out praifes to thy name, among the Gentiles all.

Flamme, XIX.

40 Thou gauest great prosperitie, buto the king I saie:

To David thine annointed king, and to his feed for aie.

Cæli enarrant. Psal. xix. T. S.

The moueth the faithfull to glozifie God by the workmanthip, proportion, and ornaments of the heavens, and by the law wherein God is revealed familiarly to his chosen people.

The heavens and the firmament, do wondzoussie declare:

The glorie of God omnivotent, his works and what they are.

2 The wondrous works of God appeare, by enerie daies successe:

The nights likewise which their race run, the felfe same things expresse.

3 There is no language, tong, or speech, where their found is not heard:

In all the earth and coasts thereof, their knowledge is conferd.

4. In them the Lord made for the sunne, a place of great renoune:

who like a bridegroome readie trimd. Doth from his chamber come.

5 And as a valiant champion, who for to give a price:

with for doth hast to take in hand, some noble entervice.

6 And all the skie from end to end, he compasseth about:

Pothing can hide it from his heat, but he will find it out.

(Singthis to) the tune of the xliiij.Pf. 7 How perfect is the law of God, how is his covenant lure?

Converting foules and making wife, the fimple and obscure.

8 Just are the Lords commandements,' and glad both heart and mind:

Pispreceptspure, and giveth light, to eies that be full blind.

9 The feare of God is excellent, and doth endure for ever:

The judgements of the Lord are true, and righteous altogether.

10 And more to be embraced alwaies, then fined gold I fay:

The honie and the honie combe, are not so sweet as they.

11 By them thy fernant is forwarnd, to have God in regard:

And in performance of the same, there shall be great reward.

12 But Lord what earthly madoth know, the errors of this life:

Then clense my soule from secret sinnes, which are in me most rife.

13 And keepe me that prelimptuous lins, prenaise not oner me:

And when I shall be innocent, and great offences flee.

14 Accept my mouth and eke my heart, my words and thoughts echone:

for my redeemer and my trength, D Lord thou art alone.

Exaudiatte Dominus, Pfal. xx. T. S.

The people pray to God to heare their king and receive his facrifice which he offered before he went to battaile against the Ammonits, declaring that Heathen put their trust in horses. But they trust onlie in his name. Where fore the other shall fall, but the king and his people shall stand.

IA trouble and advertitie, the Lord God heare thee still:

The maiestie of Jacobs God, defend thee from all ill.

2 And send thee from his holie place, his belve at every neede:

And foin Sion stablish thee, and make thee strong in deede.

3 Remember well the facrifice, that now in him is done:

And so receive right thankfullie, thy burnt offrings echone.

4 According to thy hearts delire, the Lord grant buto thee:

And all thy counsell and deuise, full well performe may hee.

5 He shall resoice when thou by sauelf, and our banners displaie:

Unto the Lord, which thy requests, fulfilled bath alwaie.

6 The Lord will his annointed faue, I know well by his grace:

And send him health by his right hand, out of his holie place.

7 In chariots some put confidence, and some in horses trust:

But we remember God our Lord, that keepeth promise just. Sing this to the tune of the xiiij. pf.

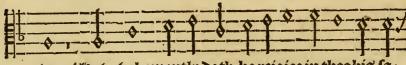
8 They fall downe flat, but we do rife, and fland by stedfasslie:
Powsaue and helpe by Lord and king, on thee when we do crie.

Domine in virtute. Psal. xxj. T. S.

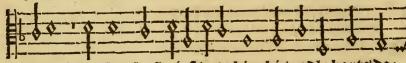
C Daufd in the person of the people praiseth God for the victorie given the against the Syrians and Ammonits. i. Sam. rri, wherein he was crowned with the crowne of the king of Ammon 2. Sam. 12. and indued with the manifold blessings of God.



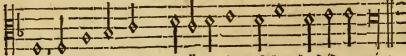
n DLord how joyfull is the king, in thy strength & thy



power? How behemently doth he reioice in theehis fa-



niour! For thou half give but o him, his godly harts de-



fire: to him nothing hast y denide, of that he did require.

3 Thou didst prevent him with thy gifts, and blessings manifold:

And thou hast set byonhishead, a crowne of perfect gold.

4 And when he asked life of thee, thereof thou madest him sure:

To have long life, yea such a life, as ever should endure.

T THITTICO WVIO 5 Great ishis glorie by thy helpe, thy benefits and aid:

Great worthin and great honor both,

thou half byonhim laid.

6 That wilt giue him felicitie, that never shall decaie:

And with thy cheerefull countenance, wilt comforthim alwaie.

7 For why? the king doth strongly trust, in God for to prenaile:

Thereforehis goodnesse and his grace, will not that he shall quaile.

8 But let thine enimies feele thy force, and those that thee withstand:

find out thy foes and let them feele, the power of thy right hand.

9 And like an onen burne them Lord, infierie flame and fume:

Thine anger shall destroy them all, and fire shall them consume.

10 And thou wilt root out of the earth, their frute that should increase:

And from the number of thy folke, their feed shall end and cease.

11 for why? much mischiefe did they muse, against thy holy name:

Bet did they faile and had no power, for to performe the same.

12 But as a marke thou shalt them see, in a most open place:

And charge thy bowstrings readily, against thine enmies face.

13 Be thou exalted Lord therefore, in thy strength enerie houre:

So shall we sing right solemnlie, praising thy might and power.

Deus Deus meus. Psal. xxij. T. S.

C Dauld complaineth of the desperate extremities, and declareth whereof he recourreth himselfe from temptation. Under his person is figured Chailt.

O God my God, wherefore dost thou forsake me betterly:

And helpest not when I do make, my great complaint and crie?

2 To thee my God even all day long, I do both crie and call:

I ceale not all the night, and yet thou hearest not at all.

3 Guen thou that in thy fanctuarie, and holie place dost dwell:

Thou art the comfort and the ioy, and cloric of Israell.

4 And he in whom our fathers old, had all their hope for ever:

And when they put their trust in thee, so didst thou them deliner.

5 They were delinerd ener, when they called on thy name:

And for the faith they had in thee, they were not put to shame.

6 But Jam now become a worme, more like than anie man:

An outcast whom the people scorne, with all the spite they can.

Sing this to the tune of the xxj. Pf.

Planne. XXII. 7 And me despise as they behold,

me walking on the way: They grin, they mow, they nod their heads,

and in this wife they fav.

8 This man did glorie in the Lord, his fauour and his loue:

Let him redeeme and helpe him now, his power if he will proue.

9 But Lord out of my mothers wombe,

A came by thy request:

Thou didst preserve me still in hove, while I did suck hir brest.

10 I was committed from my birth, with thee to have abode:

Since I was in my mothers wombe, thouhast beene euer my God.

The second part.

11 Then Lord depart not now from me, in this my present griefe:

Since I hauenone to be my helpe, my succour and reliefe.

12 So many buls do compasse me, that befull strong of head:

Deabuls to fat as though they had, in Basan field beene fed.

13 They gave byon me greedily, as though they would me flay:

Much like a lion roaring out, and ramping for his pray.

14 But I drop downe like water shed, mpioints in lunder breake:

My heart doth in my bodie melt, like war against the heat.

J. ij.

15 And

Planne, xxij.

15 And like a potshard drieth my strength, my toong it cleaueth fast

Unto my fawes, and I am brought, to dust of death at last.

16 And manie dogs do compasse me, and wicked counsell eke:

Conspire against me cursedly, they pierce my hands and feet.

17 I was to mented so, that I might all my bones have told:

Det Aill vpon me they did looke, and fill they me behold.

18 My garments they divided eke, in parts among them all:

And for my coat they did cast lots, to whom it might befall.

19 Therefore I pray thee be not far from me at my great need:

But rather lith thou art my Arength, to helpe me Lord make weed.

20 And from the sword Lord faue my soule, by thy might and thy power:

And keepe my soule thy darling deare, from dogs that would denour.

21 And from the lions mouth that would me all in funder thiner:

And from the hozns of Unicozns, Lozd safely me deliner.

22 And I shall to my brethren all, thy maiestic record:

And in thy church shall praise the name, of thee the living Lord.

Plalme. xxij.

69

The third part.

23 All ye that fearehim praise the Lord, thou Jacob honor him:

and all reseed of Israell,

with reverence worthip him,

4. For he despiseth not the poore, he turneth not awrie:

His countenance when they do call, but granteth to their crie.

25 Among the flock that fearethe Lozd, I will therefore proclaime:

Thy praise and keepe thy promise made, for setting footh thy name.

26 The poore shall eat and be suffice, and those that do their deuer:

To know the Lord shall praise his name, their hearts shall live for ever.

27 All coasts of earth shall praise the Lord, and turne to him for grace:

The heathen folke shall worship him, before his blessed face.

28 The kingdome of the heathen folke, the Lord shall have therefore:

and he shall be their gouernoz, and king for evermore.

29 The rich men of his godlie gifts, shall feed and tast also:

And in his presence worthip him, and bow their knees full low.

30 And all that shall go downe to dust, of life by him must tast:

My feed shall ferue and praise the Lord, while anie world shall last.

F.iij.

31 ABy

dom victimate

76
Planne. xx113.
31 My feed shall plainly shew to them,
that shalbe boxne hereafter:
Pissinstice and his righteousnesse,
and all his works of wonder.

Dominus regit. Psal. xxiij. W. W.

T Daufd hauing tried Gods manifold mercies diverfe times, gathereth the affurance that God will continue his goodnelle for ever.

The Lord is onlie my support, and he that doth me feed:
How can I then lack anie thing,

Sing this to the tune of the xxj. Pf.

whereof J stand in need.

2 He doth me fold in coats most safe, the tender grasse fast by:

And after drines me to the streames, which run most pleasantly.

3 And when I feele my selfe neare lost, then doth he me home take:

Conducting me in the right paths, even for his owne names sake.

4 And though I were even at deaths doze, yet would I feare none ill:

For with thy rod and thepheards crooke,

5 Thou hast my table richly deckt, in despight of my foe:

Thou half my head with balme refresht, my cup both onerslow.

6 And finally while breath doth last, thy grace shall me defend: And in the house of God will I,

my life foz euer spend.

An other of the same, by T. S.

Mhepheard is the living Lord, nothing therefore I need: Inpastures faire with waters calme, he sets me for to feed.

2 De did connert and glad my foule, and brought my mind in frame:

To walke in paths of righteousiesse, for his most holie name.

3 Deathough I walke in vale of death, yet will I feare noneill:

Thy rod, thy staffe, doth comfort me, and thou art with me still.

4 And in the presence of my foes, my table thou shalt spread:

Thou shalt D Lord fill full my cup, and eke annoint my head.

5 Through all my life thy fauour is, so frankly shewdeto me:

That in thy house for evermore, my dwelling place shall be.

Domini est terra. Psal. xxiiij. I. H.

The grace of God being now bittered in the temple, more glorious then before in the Cabernacle, Dauid with exclamation fetteth forth the honour thereof, moving the confideration of the eternal manfions prepared in heaven, whereof this was a figure.

The earth is all the Lords, with all her store and furniture:

Peahis is all the world, and all that therein do endure.

Sing this to the tune of the xxj. pf.

72 Plaime.xxiiij.
2 For he hath failly founded it,
about the sea to stand!

And laid alow the liquid flouds, to flow beneath the land.

3 for who is he (D Lord) that shall, ascend into thy hill?

D2 paste into thy holieplace, there to continue still?

4 whose hands are harmlesse, whose hart no spot there doth desile:

Pissoule not set on vanitie, who hath not swozne to guile.

5 Him that is such a one, the Lord shall place in blissull plight:

And God his God and fautour, thall yeeld to him his right.

6 This is the brood of trauellers, in leeking of his grace:

As Jacob did the Israelite, in that time of his race.

7 Pepinces ope your gates, stand ope the everlatting gate:

for there shall enter in thereby, the king of glorious state.

8 nohat is the king of glozious state, the strong and mightie Lozd!

The mightie Lord in battell stout, and triall of the sword.

9 Pepinces ope your gates, stand ope the enertasting gate:

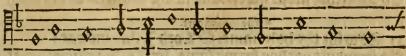
for there shall enter in thereby, the king of glorious state.

the Lord of hoaltsitis:

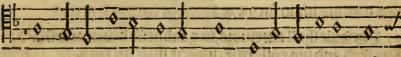
The kingdome and the roialtie,
of glorious state is his.

Ad te Domine. Pfal. xxv. T. S.

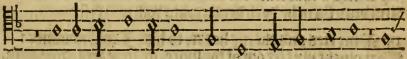
Dauto grieuco at his finnes and malicious enimies, most feruentlie praieth for for-guenelle, especially of such as he committed in youth.



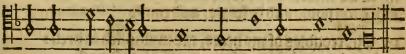
1 Ilift mine heart to thee my God and guide most inst:



Row luffer me to take no thame, for in thee do I trust.



2. Let not my foes reioyce, noz make a scozne of mee: &



let them not be onerthrown, that put their trust in thee.

3 But thame that them befal, which harm them wiogfully: Therfore thy paths a thy right waies, but o me Lord defery.

4 Direct me in thy truth, and teach me I theepraie: Thou art my God and faulour, on thee I wait alwaie.

5 Thy mercies manifold, I praie thee Lord remember: And eke thy pittie plentifull: for they have beene for ever. 6 Remember not the faults, and frailtie of my youth:

Remember not how ignozant, I have beene of thy truth.

7 3202

74 Plalme. xxv.

7 Por after my deserts, let me thy mercie find: But of thine owne benignitie Lord have me in thy mind. 8 His mercie is full sweet, his truth a perfect guide: Therefore the Lord will sinners teach, and such as go aside.

9 The humble he will teach, his precepts for to keepe: He will direct in all his wates, the lowly and the meeke. 10 for all the wates of God, are truth and mercie both: To them that keepe his testament, the witnesse of his troth.

The second part.

11 Pow for thy holy name, D Lord I thee intreat:

To grant me pardon for my sinne, for it is wondrous great.

12 12 ho so doth feare the Lord, the Lord doth him direct:

To lead his life in such a way, as he doth best accept.

- 13 His soule shall enermore, in goodnesse dwell and stand: His seed and his posteritie, inherit shall the land. 14 All those that seare the Lord, know his secret intent: And but o them he doth declare, his will and testament.
- That pluckt my feet out of the snare, of sinne and ignozance.
 That pluckt my feet out of the snare, of sinne and ignozance.
 To with mercie me behold, to thee I make my mone:
 For I am poore and desolate, and comfortlesse alone.
- The troubles of my heart, are multiplied in deed: Bring me out of this miserie, necessitie and need. 18 Behold my pouertie, mine anguish and my paine: Remit my sinne & mine offence, and make me cleane againe.
- 19 D Lord behold my foes, how they do still increase: Pursuing me w deadly hate, that faine would live in peace. 20 Preserve and keepe my soule, and eke deliver me: And let me not be overthrowne, because I trust in thee.
- 21 Let my simple purenesse, me from mine enimies shend: Because I looke as one of thine, that y shoulds me defend. 22 Deliver

Plalme. xxv₁. year 5.11...

22 Deliver Lozd thy folke, and send them some reliefe : I meane thy chosen Israell, from all their paine and griefe, organism of the larger

Iudica me Domine. Psal. xxvj. T. S.

Dauid infurionlly oppreffed, and helpeteffe, pet affured of his integritie to Saule, calleth Bod to befend hun caufeleffe afficted. Chen he befireth to be in the companie of the faithful in the congregation of God, when he was banithed by Saule, promiting gobly life, open praifes, thanbiguing, and facrifice for his deliverance.

T Ded be my judge, and thou halt fee, mp paths be right and plaine:

(Singthis to the tune of thexiiij.Pf.

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34/1 108 05 1 7 7 7 10

8 (t) p = 1/1/2

limulli anniment

Atrust in God and hove that he, will strength me to remaine.

2 Pronememy God I thee desire, my waies to learch and trie:

As men do proue their gold with fire, my raines and hart elvie.

2 Thy goodnesse laid before my face, Tourst behold alwaies:

For of thy truth I tread the trace, and will do all my daies. sin toldwile that tele

4 Too not lust to hant or ble,

with men whose words are vaine:

To come in house I do refuse, with the deceitfull traine.

5 I much abhorre the wicked fort, their deeds I do despile:

I do not once to them refort, that hurtfull things device.

6 Apphands I walh and do proceed, in works that walke buright:

Then to thine altar I make speed, to offer there in fight.

that both belong to thee: Marking Beautiful and And to declare how wondroug waies, thou hast beene good to mee: 8 D Lord thy house I love most deare, to meit dothercell: and a meaning of the color of the col I have delight and would be neare, whereas thy grace doth dwell. 9 D thut not bumy soule with them, in sinne that take their fill: Doz vet my life among those men, that seeke much bloud to spill. 10 nohose hands are heapt with crast and their livs thereof are full: And their right hand with wrench & wile, for bribes do pluck and pull. 11 But I inrighteousnesse intend, my time and daies to ferue: 100 - 100 The transfer of the Paue mercie Lozd and me defend, which the and fo that I do not swerned and the country of 12 Apy foot is staid for all assairs, ad greeks of war done it standeth well and right: Id so to a line 11dherefoze to God will I gine praile, garles as it is a colline of the in all the peoples light. Dominus illumi. Pfall xxvij. I. H. 30 (1) 10 C Dauid delivered from great perils, gweth thanks : Wherein we fee his confrant faith against the assaults of all enimies, and the end suby he desireth to line and to be delivered. Then he exhorteth to faith, and to attend byon the Lerd. The Lord is both my health and light, Sing this to? the tune of shall man make me dismaid! Sith God doth give me strength a might, why should I be afraid? 2 11 hile that my foes wall their strength, begin with me to braule! And

7.0

Plaime. xxvij.

7 That I may speake a preach thy praise,

Plalme. xxvij. 77

And thinke to eate me by at length, themselves have caught the fall.

3 Though they in camp against merife, my heart is not afraid:

In battell plight if they will trie, I truft in God for aid.

4 One thing of God I do require, that he will not denie:

For which I pray and will defire, till he to me applie.

5 That I within his holie place, my life throughout may dwell:

To fee the beautie of his face, and view his temple well.

6 In time of dread he shall me hide, within his place most pure:

And keepe me fecret by his lide, as on a rock most fure.

7 At length I know the Lords good grace thall make me strong and fout:

Apy foes to foile and cleane deface, that compasse me about.

8 Therefore within thy house will I, give facrifice of praise:

with plaines and longs I will applie, to laud the Lord alwaies.

9 Lord heare the voice of my request, for which to thee I call:

Haue mercie Lord on me opprest, and send me helpe withall.

10 Ny heart doth knowledge but o thee, I sue to have thy grace:

Plalme. xxviij. Then seeke my face saiest thou to me, Lord I will seeke thy face.

11 In wrath turns not thy felfe away, nozsuffer me to slide:

Thou art my helpe still to this day,

bestill my God and guide.

12 Ny parentes both their sonne for sooke, and cast me of at large:

And then the Lord himselfe, yet tooke of methe cure and charge.

13 Teach me D God the way to thee, and lead me on forth right:

For feare of such as watch for me, to tray me if they might.

14 Do not betake me to the will, of them that be my foes:

Forthey lurmife agaynst me still, false witnesse to depose.

15 Ndyhart would faint, but that in me this hope is fixed fast:

The Lord Gods good grace Chall it fee, in life that aie shall last.

16 Trust stil in God whose whole thou art,

his will abide thou must:

And he shall ease and strength thy heart, if thou in him do trust.

Adte Domine. Psal. xxviij. T. S.

C Being in feare and penfiuenelle to fo God dilhonozed by wicked men , he crieth for bengeance against them, and being affured that God hath heard him, he commendeth all the faithfull to his tuition.

Hou art D Loed my strength and stay, Singthis to the succour which I crave: Deglect

Plaime, xxviij.

Reglect me not least I be like, to them that go to grave.

2 The voice of thy suppliant heare, that but other doth crie:

ndhen I lift by my hands buto thy holy arke most hie.

3 Repute me not among the fort, of wicked and peruert:

That speake right faire but otheir friends, and thinke full ill in heart.

4 According to their handie worke, as they deferue in deed:

And after their inventions, let them receive their meed.

5 For they regard nothing Gods works, his law, neverthis lore:

Therefore he will them and their feed, destrois for evermore.

6 To render thanks but othe Lozd, how great a cause have T:

My voice, my praier, and my complaint, that heard so willingly?

7 He is my thield and fortitude, my buckler in diffresse:

My hope, my health, my hearts reliefe, my fong shall him confesse.

8 He is our Arength and our defence, our enmies to relift:

The health and the faluation, of his elect by Christ.

9 Thy people and thine heritage, Lozd blesse, guide and preferue: Increase them Lord and rule their hearts, that they may never swerve.

Afferte Domino. Pfal. xxix. T. S.

David exhorteth princes (who for the most part thinke there is no God) at least to feare him for the thunders and tempelts, for scare whereof all creatures tremble.

And albeit it threatneth suners, yet it moueth his to praise his name.

Tue to the Lord yee Potentates, ye rulers of the world:

Gine re all praise, honour, and strength, but the living Lord.

2 Gine honor to his holy name, and honor him alone:

morthip him in his matelite, within his holy throne.

3 His voice doth rule the waters all, euen as himselfe doth please:

He doth prepare the thunderclaps, and governs all the feas.

4 The voice of God is of great force, and wondrous excellent:

It is most mightie in effect, and most magnificent.

5 The voice of God doth rent and breake, the Cedar trees fo long:

The Cedar trees of Libanus, which are most high and strong.

6 And makes them leap like as a Calfe, oz else the Unicozn:

Pot onlie trees but mountaines great, whereon the trees are boan.

7 Pisvoice devides the flames of fire, and shakes the wildernesse:

Sing this to the tune of the xxx. pf.

8 It makes the defert quake for feare, that called is Cades.

9 It makes the Hindes for feare to calue, and makes the couert plaine:

T TWITITO WYYY

Then in his temple enerie man, his glozie both proclaime.

10 The Lord was let about the flouds, ruling the raging lea:

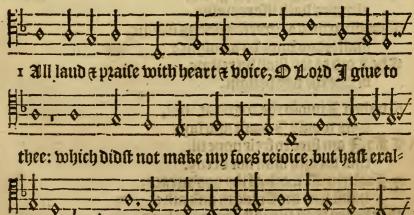
So thall he raigne as Lord and king, for ever and for aie.

rr The Lord will gine his people power, in vertue to increase:

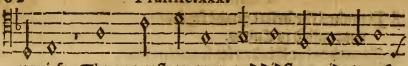
The Lord will bleffe his chosen folke, with everlasting peace.

Exaltabo te Domine. Psal. xxx. I. H.

C when Danid Chould dedicate his house to the Lozd, he fell extreme sicks without all hope of life, and therefore after recoverie, he thanked God, exhorting others to bo the like, and to learne by him that God is rather mercifull than severe towards his, also that advertitic is sudden. Then he praieth, and promifeth to praise God so ever.



ted me. 2. D Lord my God to thee I cride in all my paine G.j. and



Agriefe: Thou gauest an eare, and didst provide to ease



me with reliefe.

3 Of thy good will thou hast cald backe my soule from hell to saue:

Thou didst revine when strength did lacke, and kept me from the grave.

4 Sing praise ve saints, that proone and see the goodnesse of the Lord:

In memorie of his maiestie, rejoice with one accord.

5 For why this anger but a space doth last, and slacke againe:

But in his fauour and his grace, alwaies doth life remaine.

Though gripes of greefe apangsful fore, flyalf lodge with vs all night:

The Lord to toy Mall vs restore, before the day be light.

6 nohen I inioid the would at will, thus would I boalt and lay:

Tush, I am sure to feele none ill, this wealth shall not decay.

7 forthou, D Lord, of thy good grace, had kent me krength and aid:

But when thou turndst away thy face, my mind was soze dismaid.

Plaime.xxxj.

8 no herefoze againe yet did I crie to thee, D Lord of might:

My God with plaints I did applie, and praid both day and night.

9 Mohat gaine is in my blood faid I, if death destroie my daies:

Doth dust declare thy maiestie, oz yet thy truth doth praise!

10 Wherefore my God some pitie take, D Lord I thee desire:

Do not this timple soule forsake, of helpe I thee require.

into a chearefull voice:

The mourning weed thou tookst me fro, and madit me to rejoice.

12 19 herefore my soule bucessantlie, shall sing but thy praise:

My Lord my God, to thee will I give laud and thanks alwaies.

In te Domine speraui. Psal, xxxj. I. H.

Dauid delivered from great danger, the weth first what meditation he had by the power of faith, when death was before his cies, and how the favour of God alwaies is redie to those that feare him. He exhorteth the faithfull to trust in God, because he preserveth him.

O Lord I put my trust in thee, let nothing worke me shame: As thou art iust deliner me, and set me quite from blame.

2 Heare me, D Lord, and that anon, to helpe me make good speed:

Sing this to the tune of the xviij.Pf.

Plalme.xxx1. Be thou my rocke and house of stone,

my fence in time of need.

a for whie: as stones thy strength is tride, thou art my fort and tower:

for thy names take be thou my quide, and lead me in thy power.

4 Plucke forth my feet out of the snare, which they for me have laid:

Thou art my strength, and all my care isforthy might and aid.

5 Into thy hands Lord I commit my spirit which is thy due:

for why? thou halt redeemed it, D Lord my God most true.

6 Thate such folke as will not part from things to be abhord:

when they on trides let their hart, my trust is in the Lord.

7 for I will in thy mercie toy, A see it dooth excell:

Thouseest when ought would me annop, and knowest my soule full well.

8 Thouhast not left me in their hand that would me ouercharge:

But thou halt set me out of band, to walke abrode at large.

The second part.

9 Great greefe D Lord doth me affaile, some vitie on me take:

Mine cies war dim, my light doth faile, my wombe for wo doth ake.

10 My life is worne with griefe and paine, my yeares in wo are past:

My strength is gone, a through distaine, my bones corrupt and wast.

11 Among my foes Jama scotne, my friends are all dismaid:

My neighbors and my kintinen borne, to fee me are afraid.

12 As men once dead are out of mind, fo am I now forgot:

As small effect in me they find, as in a broken pot.

13 I heard the brags of all the rout, their threats my mind did fray:

how they conspired and went about, to take my life away.

14 But Lord I trust in thee for aid, not to be overtrod:

for I confesse and still have said, thou art my Lord and God.

15 The length of all my life and age, D Loed is in thy hand:

Defend me from the weath and rage, of them that me withstand.

16 To methy servant Lord expresse, and shew thy soyfull face:

And saue me Lord for thy goodnesse, thy mercie and thy grace.

The third part.

17 Lord let me not be put to blame, for that on thee I call:

But let the wicked beare their shame, and in the grave to fall.

18 D how great good half thou in stoze, laid by full safe for them:

35 Pfalme. xxxii. That feare and trust in thee therefore,

before the sonnes of men.

19 Thy presence shall them fence and guide from all proud brags and wrongs:

noithin thy place thou halt them hide,

from all the lirife of tongs.

20 Thanks to the Lord that hath declard on me his grace so farre:

Me to defend with watch and ward, as in a towne of warre.

21 Thus did I say both day and night, when I was soze opprest:

Lo, I was cleane cast out of sight, vet heardst thou my request.

22 Besaints loue ye the Lord Tsay, the faithfull he doth quide:

And to the proud he will repay, according to their pride.

23 Be ftrong and God that stay your heart, be bold and have a luft:

for sure the Lord will take your part, lith re on him do trust.

Beati quorum. Psal. xxxij. T. S.

T Dauto punithed with grieuous lickneffe foz his finnes, counteit them happis to Sohom God both not impute their transgressions. And after that he had confelled his finnes, and obteined pardou, he exhatteth the wicked men to line godly, and the good to reivice.

The man is bleft, whose wickednesse the Lord hath cleane remitted:

And he whole sinne and weetchednesse, is hid and also covered.

2 And blest is he, to whom the Lord imputeth not his sinne:

C Sing this to ? the tune of Cthe xxx.pf. 3

87

Plalme. xxxij.

mhich in his heart hath hid no guile, not fraud is found therein.

3 for while that I kept close my sinne, in silence and constraint:

My bones did weare and wast away, with daily mone and plaint.

4 Fornight and day thy hand on me, fo grieuous was and smart:

That all my bloud and humozs moist, to drinesse did connect.

5 I did therefore confesse my fault, and all my sinnes discouer:

Then thou, D Lord, didft me forgive, and all my finnes passe over.

6 The humble man shall pray therefore, and seeke thee in due time:

So that the flouds of waters great, thall have no power on him.

7 112 hen trouble and advertitie do compatte me about:

Thou art my refuge and my ioy, and thou doft rid me out.

8 Come hether and I shall thee teach how thou shoulds walke aright:

And will thee guide as I my felfe, have learned by proofe and fight.

9 Be not so rude and ignorant, as is the horse and mule:

mohose mouth without a raine or bit, from harme thou canst not rule.

10 The wicked man shall manifold, forrowes and griefe sustaine:



88 Plame. xxxiij.
But but ohim that trusts in God,
his goodnesse shall remaine.
11 Be merrie therefore in the Lord,
ye inst lift by your voice:
And ye of pure and perfect hart,

be glad and eke reioice.

Exultate iusti. Psal. xxxiij. I. H.

C He exhorteth god men to praise God for creating and governing all things, for his faithfull promises, for scattering the councell of the wicked, teaching that no creature preserveth anie man, but onlie his mercie.

Y Erighteous in the Lord refoice, it is a feemely fight:

That byzight men with thankfull boice, should vraise the God of might.

2 Praise ye the Lord with harp and song, in plalmes and pleasant things:

mith lute and instrument among, that soundeth with ten strings.

3 Sing to the Lord a long most new, with courage give him praise:

4 for why! his word is ener true, his works and all his waies.

5 To indgement, equitie, and right, he hath a great good will:

And with his gifts he doth delight, the earth throughout to fill.

6 for by the word of God alone, the heavens all were wrought:

Their holts and powers enerie chone, his breath to passe hath brought.

7 The waters great gathered hathhe, on heapes within the shore:

Sing this to the tune of the xxx.pf.

And hid them in the depth to be, as in a house of stoze.

8 All men on earth both least and most, feare God and keepe his law:

De that inhabit in ech coast, dread him and stand in aw.

9 what he commanded wrought it was, at once with present speed:

with full effect in deed.

the Lord doth bring to nought:

He doth defeat the multitude, of their deuise and thought.

11 But his decrees continue still, they never slacke or swage:

The motions of his mind and will, take place in eneric age.

The fecond part.

12 And blest are they to whom the Lozd, as God and guid is knowne:

whom he doth chuse of meere accord, to take them as his owne.

13 The Lord from heaven cast his sight, on men mortall by birth:

14. Considering from his seat of might, the dwellers of the earth.

15 The Lord I say whose hand hath wrought mans heart, and doth it frame:

For he alone doth know the thought, and working of the same.

16 A king that trusteth in his hoast,

90 Pfalme. xxxiij.

Thall naught prevaile at length:

The man that of his might both boalt,

Thall faile for all his strength.

17 The troupes of horsemen eke shall faile, their sturdie steedes shall sterue:

The strength of horse shall not prenaile, the river to preserve.

18 But lo, the eies of God intend, and watch to aid the inst:

noith such as feare him to offend, and on his goodnesse trust.

19 That he of death and all distresse, may set their soule from dreed:

And if that dearth the land oppresse, in hunger them to feed.

20 noherefore our soules do still depend, on God our strength and stay:

He is the shield vs to defend, and drine all darts away.

21 Dur soule in God haue ioy and game, reioicing in his might:

For why? in his most holie name we hope and much delight.

22 Therefore let thy goodnesse, DLord, still present with vs bee:

As we alwaies with one accord, do only trust in thee.

Benedicam Domi. Psal. xxxiiij. T. S.

Dauid having escaped Achis (1. Ham. 21.) praised God for his delinerance, giving other example to trust in God, to seare and serve him, who desendeth the godly with his angels, and otherly destroicth the wicked in their sinnes.

I will give laud and honour both, but othe Lord alwaies:

And eke my mouth for evermore, thall speake but o his praise.

2 I do delight to laud the Lozd, in soule and eke in voice:

That humble men and mortified, may heare and so reivice.

3 Therefoze see that you magnifie, with me the living Lozd:

And let be now exalt his name, together with one accord.

4 for Imy selfe besought the Lord, he answered me againe:

And me set free incontinent, from all my feare and vaine.

5 noho so they be that him behold, shall see his light most cleare:

Their countenance shall not be dasht, they need it not to feare.

6 This fillie wretch for some reliefe, but o the Lord did call:

no ho did him heare without delay, and rid him out of theall.

7 The angell of the Lozd doth pitch, histents in enerie place:

To faue all such as feare the Lord, that nothing them deface.

8 Talt and consider well therefore, that God is good and fult:

D happie man that maketh him, his only state and trust.

Sing this to the tune of the xxx. pf.

Psalme. xxxiiij.

9 Feare pethe Lord ye holie ones, aboue all earthly thing:

For they that feare the living Lord, are sure to lacke nothing:

10 The lions thall be hungerbit, and pinde with famine much:

But as for them that feare the Lord,

no lacke thall be to fuch.

The second part.

11 Come neare therefore my children deare, and to my words give eare:

I shall you teach the perfect way, how you the Lord should feare.

12 noho is that man that would live long, and lead a bleffed life?

13 See thou refraine thy tong and lips, from all deceit and strife.

14 Turne backe thy face from doing ill, and do the godly deed:

Inquire for peace and quietnelle, and follow it with speed.

15 for why! the eies of God aboue, byon the just are bent:

His eares likewise do heare the plaint, of the pooze innocent.

16 But he doth frowne a bend his browes, byon the wicked traine:

And entaway the memorie, that should of them remaine.

17 But when the iust doth call and crie, the Lord doth heare them to:

That out of paine and miserie,

forthwith he lets them go.

Plaime. xxxv.

93

18 The Lord is kind and straight at hand, to such as be contrite:

He faues also the sorrowfull,

the meeke and pooze in sprite.

19 full many be the mileries, that righteous men do luffer:

But out of all adversities, the Lord doth them deliver.

20 The Lord doth so preserve and keepe, his verie bones alway:

That not so much as one of them. doth perish or decay.

21 The sinne shall sea the wicked man, which he himselfe hath wrought:

And such as hate the righteous man, shall soone be brought to nought.

22 But they that serve the living Lord, the Lord doth save them sound:

3nd who that puts their trust in him, nothing shall them confound.

Iudica Domine. Pfal. xxxv. I. H.

Saules flatterers perfecuted Dauth. who praieth for revenge, that his innocencie maie be declared, and that fuch as take his part may resoice, for which he promifeth to magnific Gods name all the daies of his life.

L Did plead my cause against my foes, confound their force and might:

Fight on my nart against all those

Fight on my part against all those, that seeke with me to fight.

2 Lay hand byon thy speare and shield, thy selfe in armour dresse:

Stand up for me and fight the field, to helpe me from diffrese.

Sing this as the humble fute of a finner.

4	Plaime. xxxv.	1
Gird	on thy fword, and stop the way	
mi	ne enmies to with Aand:	
Chat th	jou buto my soule mailt say,	
10,	I thy helpe at hand:	
L Conf	ound them with rebuke and blame,	
	it seeke my soule to spill:	
Let the	m turne backe and flie with chame,	
tha	it thinke to worke me ill.	
of of the	hem disperse and file abrode,	
	wind doth drive the dult:	
	at the angell of our God,	5 0
	eir might away may thrust.	
	ill their waies be void of light,	
	d flipperie like to fall:	
un 101 fend	o thine angell, with thy might	
tot	persecute them all. The last plomes a	I
y Fort	why ! without my fault they have	
	secret set their grin:	
	no cause have digd a caue, and the	
	take my soule therein.	
s mone	en they thinke least and have no care,	
9	Lord, destroy them all:	
	m be trapt in their owne snare,	
an	d in their mischiefe fall.	
dulk c	let my foule, my hart and voice,	
	Godhaue ioy and wealth:	
	nthe Lord Imay reioice,	
	id in his fauing health.	
io Ani	d then my bones shall speake and sap,	
ing	parts hall all agree:	
D 1202	d, though they do seeme full gay,	
100	hat man is like to thee?	
	A LANGE TO SERVICE TO	,
	Contract of the contract of th	

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Walter Co.

llim l'u'a :

is the local

The second part.

11 Thou didst defend the weake from them that are both stout and strong:

And rid the pooze from wicked men, that spoile and do them wrong.

12 My cruell foes against me rife, to witnesse things butrue:

And to accuse me they denise of that I never knew.

13 Where I to them do ow good will, they quit me with distance:

That they should pay my good with ill, my soule doth soze complaine.

14 nohen they were licke I monund therefore,

to pray I was not flacke.

15 Asthey had beene my brethren deare, when he was I did my felfe behaue: with one of the search of the

As one that maketh wofull cheare, have to the last ten to about his mothers grave.

16 But they at my disease did ion, and gather on a rout:

Dea abiect flaues at me did toy, and the abiect flaues at me did toy, with mocks and checks full fout.

17 The belly gods and flattering traine, that all good things deride: Make the land the land

At me do grin with great disoaine, gan in my book and and and plucketheir mouth alide: A more walls and

18 Lord, when wilt thou amend this geare, why doest thou stay and pause?

D rid my foule, mine only deare, when the many the same out of these lions clawes. It will be sure that

96 Plaime, xxxv. 19 And then I will give thanks to thee, before the church alwaies: And whereas most of veople be, there will I shew thy praise. 20 Let not my foes preuaile on me, which hate me for no fault: Moz yet to winke oz turne their eie, that causlesse meassault. The third part. 21 Dfpeace no word they thinke or fay, their talke is all butrue: They still consult and would betray all those that peace insue. 22 With open mouth they run at me, they gape, they laugh, they flire: well, well, fay they, our eie doth fee the thing that we delire. 23 But Lord thouseest what waies they take, cease not this geare to mend: Benot far off, noz me fozfake, Huland in Ala militari as menthat faile their frend. 24 Awake, arise, and stirablode, defend me in my right: Reuenge my cause my Lord my God, many carries with and aid me with thy might. 25 According to thy righteousnesse, And let not them their pride expresse, and the angle of the angle noz triumph ouer mes to be usual at the transfer and the 26 Let not their harts reioice and crie, there, there, this geare goeth trim: Roz give them cause to say on high, whith which make the we have our will on him. assiding not should ma

174 1 4 1

LISHHIC XXXX 14

27 Confound them with rebuke and shame, that soy when I do mourne:

And pay them home with spite and blame,

that brag at me with scorne.

28 Let them be glad and eke reioice, which love mine byzight way:

And they all times with hart and voice shall praise the Lord, and say.

29 Great is the Lord and doth excell, for why? he doth delight

To fee his feruants prosper well, that is his pleasant fight.

30 Wherefore my toong I will applie thy righteouliteste praise:

Unto the Lord my God, will I fing land and thanks alwaies.

Dixit iniustus. Psal, xxxyj. I.H.

A Dauid bered by the wicked, complaineth of their malice, but confidering Gods great mercy to all creatures, specialtie toward his children, by faith thereof he is comforted and affured of his beliverance.

The wicked with his works briult, doth thus perfuade his hart: That of the Lord he hath no trult,

Sing this to the tune of the xxxy.pf.

his feare is let apart.

2 Pet doth he ioy in his estate to walke as he began:

So long till he deserve the hate of God and eke of man.

3 his wordes are wicked, vile and naught, his toong no truth doth tell:

Det at no hand will he be taught which way he may do well.

19.1.

4 when

Plaime.xxxvj. 4 no hen he flouid fleepe, then doth he mufe, bis mischief to fulfill: Do wicked wayes doth he refuse,

nor nothrng that is ill.

5 But Lord, thy goodnesse doth ascend

aboue the heavenshye: So doth thy truth it selfe extend buto the cloudy skye.

6 Much moze than hils to high and teepe, 8 2 2 3 6 thy inflice is exprest:

Thy indgements like to leas most deepe, thou fauest both man and beast.

7 Thy mercy is about all thynges, D God, it doth excell:

In trust wher of as in thy winges, the formes of men shall dwell.

8 within thy house they shalbe fed, with plentie at their will:

Dfall delight they shalbe sped, and take therof their fill-

9 for why? the well of life to pure the first the second Doth onerflow from thee:

And in thy light we are full fure the lasting light to see.

10 From such as thee desire to know, let not thy grace depart:

Thy righteousnesse declare and show to men of byzight hart.

11 Let not the prowd on me prevaile, D Lord, of thy good grace:

A02 let the wicked me affaile, to throw me out of place.

Plaime.xxxvij.

that wicked works maintaine: They shall be onerthrowne withall, and never rise againe.

Noli æmulari. Psal. xxxvij. W.W.

C Because the godly should not be daunted to see wicked men prosper. Dauld sheweth that all things shall be granted even with hearts desire to them that love and feare God; but the wicked albeit they sourch so, a time, shall at length perish.

GRudge not to see the wicked men in wealth to flourish still:

Por yet envieluch, asto ill

haue bent and let their will.

2 For as greene graffe a flourishing heards are cut and wither away:

So shall their great posteritie soone passe, fade and decay.

3 Trust thou therefore in God alone, to do well give thy mind:

So halt thou have the land as thine, and there sure food halt find.

4 In God let all thy harts delight, and looke what thou wouldst have,

Dzelse canst with in all the world, thou needst it not to crave.

5 Cast both thy selfe and thine affairs' on God, with perfect trust:

And thou shalt see with patience, theffect both sure and inst.

6 The perfect life and godly name he will cleare as the light:

So that the sunne, even at voone daies, thall not thive halfe so bright.

19.11.

Sing this to 3 the tune of the xxxv.pf.

7 1Be

100 Plaime.xxxvij.

7 Be still therefore, and stedfastlie on God see thou wait then:

Aot shrinking for the prosperous state of lewd and wicked men.

8 Shake off despight, ennie and hate, at least in any wise

Their wicked steps avoid and file, and follow not their quise.

9 For every wicked man will God destroy, both more and lesse:

2But fuch as trult in him, are fure the land for to possesse.

10 Watch but a while, and thou shalt see no mozethe wicked traine:

Ao not so much as house or place, where once he did remaine.

The second part.

11 But mercifull and humble men inioy shall sea and land:

In rest and peace they shall resoice, for naught shall them withstand.

12 The lewd men and malicious against the instronspire:

They gnall their teeth at him, as men which do his bane defire.

13 But while that lewd menthus do thinke, the Lord laughs them to scorne:

for why! he feeth their terme approch, when they shall sigh and mourne.

14 The wicked have their sword out drawne, their bow eke have they bent,

To ouerth 10w and kill the pooze, as they the right way went.

15 But the same swood shall pearce their harts, which was to kill the iust:

Likewise the bow shall breake to shiners, wherein they put their trust.

16 Doubtlesse the inst mans pooze estate,

is better a great deale moze:

Than all these lewd and would lie mens rich vomve and heaved store.

17 for be their power neuer so strong, God will it ouerthrow:

no here contrarie he doth preserve the humble men and low.

18 He feeth by his great prouidence, the good menstrade and way:

And will give them inheritance, which never shall decay.

19 They shall not be discouraged, when some are hard bested:

mohen other shall be hungerbit; they shall be clad and fed.

20 for whosoener wicked is, and enmie to the Lord:

Shall quaile, yea melt euen as lambs greafe, or linoke that flies abrode.

The third part.

21 Behold the wicked borroweth much, and neuer paieth againe:

no hereas the just by liberall gifts, makes manie glad and faine.

22 Forthey whome God doth blesse thall have the land for heritage:

And they whome he doth curste likewife, thall perith in his rage.

B.iif.

23 The

102 Psalme xxxvij.

23 The Lord the inst mans cause doth guide, and gives him good successes

To enery thing he takes in hand, he fendeth good addzesse.

24 Though that he fall, yet is he sure, not bitterly to quaile:

Because the Lord Aretches outhis hand at need, and doth not faile.

25 I have beene young and now amold, yet never did I see

The inst man left, nor yet his seed to beg for miserie.

26 But gives alwaies most liberallie, and lends whereas is need:

Pischildren and posteritie receine of God their meed.

and vertue do imbrace:

So God hall grant thee long to have a god half and on earth a dwelling place.

and the west o his such grace 20 Marshall and the west of the such grace 20 Marshall and the such as t

That he preserves them ever more, and the but Aroses the wicked race.

29 Whereas the good and godly men, inherit shall the land:

Hauing as loids all things therein, in their owne power and hand.

30 The inst mans mouth doth ever speake, of matters wife and hie:

his toong doth talke and edifie, with truth and equitie.

Plalme. xxxvij.

31 For in his hart, the law of God his Lord doth still abide:

So that where ere he go or walke, his foot can never flide.

32 The wicked like arauening woolfe, the iust man doth beset:

By all means feeking him to kill, if he fall in his net.

The fourth part.

33 Though he should fall into his hands, yet God would succour send:

Though men against him sentence giue, God willhim yet defend.

34 Wait thou on God and keepehis way, he shall preserve thee then,

The earth to rule, and thou shalt see destroid these wicked men.

35 The wicked have I seene most strong, and placed in high degree:

flozishing in all wealth and stoze, as doth the lawzell tree.

36 But suddenly he past away, and so he was quite gone:

Then I him fought, but could fearce find the place where dwelt such one.

37 Marke and behold the perfect man, how God doth him increase:

for the full man shall have at length, areation with rest and veace.

38 Asfortranigresson to them, destroid they shall all be:

God will cut off their budding race, and rich posteritie.

Emilitarium no esta e

103

Plalme. xxxviii. 39 But the faluation of the iust, doth come from God aboue: no ho in their trouble sends them aid, ofhis meere grace and loue. from levod men and bniuft:

40 God both them helpe, saue and deliner And fill will faue them, whilft that they

in him do put their trust.

Domine ne in furore. Pfal, xxxviij. I. H.

auto liche of fome grecuous difeale, acknowledgeth himfelfe to be chaffifed of the Lozd for his finnes : and therefore praieth God to turne away his Sweath, but in the end with firme confidence and commending his cause buto God, hopeth for ipcedie helpe at his hand.

Ut me not to rebuke (D Lord) in thy prouoked ire:

Be in thy heavie weath (D Loed)

correct me I desire.

2 Thine arrowes do fticke fast in me, thy hand doth presse me sore:

And in my fleth no health at all, appeareth anie moze.

3 And all this is by reason of, thy weath that I am in:

Poz anie rest is in my bones, by reason of my sin. a side said

4 for lo, my wicked doings Lord, aboue my head are gone:

A greater lode than I can beare, they lay me foze byou. The druster that g

5 Aby wounds stinke, and are festred to, as lothsome is to see:

mohich all through mine owne foolishnesse, betideth unto mee.

Sing this to the tune of the xxx. pf.

6 And

6 And Jin carefull wife am brought, in trouble and diffresse:

That I go waiting all the daie, my dolefull heavinesse.

7 My loins are fild with fore disease, my flesh hath no wholepart:

8 I feeble am and broken fore, Iroze for greefe of hart.

9 Thou knowst Lord my desire, my grones are oven in thy sight:

10 My hart doth pant, my strength hath faild, inine cies haue lost their sight.

11 Aby loners and my wonted friends, frand looking on my wo:

And eke my kinsinen far away, are me departed fro.

12 They that did seeke my life, laid snares, and they that sought the way

To do me hurt, spake lies, and thought on treason all the day.

¶ The second part.

13 But as a deafe man I became, that can not heare at all:

14 And as one dumbe that opens not his mouth to speake with all.

15 Foxallmy confidence D Lozd, is wholie set on thee:

16 D Lord thou Lord that art my God, thou shalt give eare to mee.

17 This did I crane that they my foes, triumph not oner mee:

For when my foot did flip, then they did ion my fall to see.

Pfalme. xxxix.
And truly I pooze wzetch am let
in place a wofull wight:
And ekemy greenous hennesse

is ever in my light.

18 For while that I my wickeduelle in humble wife confesse:

And while I for my finfull deeds, my forrowes do expresse.

19 Ady foes do still remaine aline, and mightie are also:

And they that hate me wrongfullie, in number hugelie grow.

20 They stand against me, that my good with entil do repay:

Because that good and honest things, I do insue alway.

Forlake me not, my Lord my God, be thou not far away:

Hast me to helpe, my Lord my God, my safetie and my stay.

C Dauid having determined lilence, yet burlt footh into woods that he would not, through his bitter greefe. For he maketh certaine requelts which talk of mans infirmities, yet mixed with many praires, a alto thew a mind wonderfully troubled, that it may appears how he did frine mightile against death and desperation.

I Said I will looke to my waies, for feare I should go wrong:

I will take heed all times, that I offend not in my toong.

2 As with a bit I will keepe fast my mouth with force and might:

Pot once to whilper, all the while the wicked are in light.

Sing this as the humble fute of a finner.

3 I held my toong and spake no word, but kept me close and still:

Pea from good talke I did refraine, but fore against my will.

4 My hart wart hote within my breft, with muling, thought and doubt:

nohich did increase and stirthe fire, at last these words burst out.

5 Lord number out my life and daies, which yet I have not past:

Sothat I may be certified, how long my life shall last.

6 Lord thou hast pointed out my life, in length much like a span:

Mine age is nothing but other, to vaine is every man.

7 Man walketh like a shade, and doth in vaine himselfe annoy:

In getting goods, and cannot tell who shall the same injoy.

8 Now Lord lith things this wife do frame what helpe do I desire?

Of truth my helpe doth hang on thee, Inothing else require.

The second part.

9 for all the sinnes that I have done, Lord quite me out of hand:

And make me not a scoune to fooles, that nothing biderstand.

10 I was as dumbe, and to complaine no trouble might me moone:

Because I know it was thy worke, my patience for to prooue.

Psalme. xl.

102

11 Lord take from me thy scourge & plague, T can them not with sand:

I faint and pine away, for feare

of thy most heavie hand.

12 When thou for fin doest man rebuke,

he wareth wo and wan:

As doth a cloth that moths have fret, fo vaine a thing is man.

13 Lord heare my lute and give good heed, regard my tears that fall:

I soiome like a stranger here, as did my fathers all.

14 D spare a little, giue me space, my strength for to restore:

Before I go away from hence, and shall be feene no more.

Expectans expectaui. Psal. xl. I.H.

Dauid delivered from great danger, doth magnific God therefore and commendeth his providence towards all mankind. Then he promifeth to give himselfe wholy to Gods service, and declareth how God is trulie worthipped. Afterward he giveth thanks, and having complained of his enimies, he calleth for aid and succour.

Imaited long and fought the Lord, and patientlie did beare:

At length to me he did accord, my voice and crie to heare.

2 He pluckt me from the lake so deepe, out of the mire and clay:

And on a rocke did fet my feet, and he did guide my way.

and fing new fongs of thanks alwaies, but the Lord our God.

Sing this to the tune of the xxj. pf.

Plaime. XI.

100

4 nohen all the folke these things shall see, as people much atraid:

Then they but o the Lord will flee, and trust byon his aid.

5 D blest is he, whose hope and hart doth in the Lord remaine:

That with the prowd doth take no part, nor such as lie and faine.

6 for Lord my God, thy wondrous deeds in greatnesse far do passe:

Thy fauour towards vs, erceeds all things that ever was.

7 when I intend and do deuise, thy works abrode to show:

To such a reckoning they do rise, thereof no end I know.

8 Burnt offrings thou delightst not in, I know thy whole delice:

With facrifice to purge his finne thou doft no man require.

9 Meat offerings and lacrifice thou would finot have at all:

But thou, D Lord, half open made mine eares to heare with all.

10 But then said I, behold and looke, I come a meane to be:

for in the volume of thy booke, thus it is said of me.

11 That J, D God, should do thy mind, which thing doth like me well:

for in my hart thy law I find fast placed there to dwell.

110 riaime, xi. 12 Thy inflice and thy righteounesse in great resorts I tell: Behold my toong no time both cease, D Lord thou knowstfull well. The second part. 13 I have not hid within my brest thy goodnesse, as by stealth: But I declare and have expect thy truth and fauing health. 14. I keepe not close thy louing mind, that no man should it know: The trust that in thy truth I find, to all the church I show. For I with mischeefs many one am soze beset about : Day linnes increase, and so come on I cannot spie them out. 15 For why! in number they erceed the haires by on my head: My hart doth faint for very dreed, that I am almost dead. 16 with speed send helpe and set me free, D Lord, I thee require: Make halt with aid to succourme, D Lord, at my delire. 17 Let them sustaine rebuke and shame, that seeke my soule to spill: Drine backe my foes, and them defame that with and would meill. 18 fortheir illfeats do them descrie, that would deface in yname: Allwaies at me they raile and crie, fie on him, fie for shame.

Plalme. xlj. 12.00 il 11

19 Let them in thee have toy and wealth, that seeke to thee alwaies:

That those that love thy saving health, may say, to God be praise.

23 But as for me, Jam but poore, opprett and brought full low:

Pet thou, D Lord, wilt me restore to health, full well I know.

21 for why? thou art my hope and trult, my refuge, helpe and flay:

with me no time delay.

Beatus qui intelligit. Pfal. xlj. T. S.

Dauid greenouslie afflicted, blesseth them that pittie his case, complaining of faithlesse freends, such as Judas, Job. 15. Then he giveth thanks for Gods mercie in chastiling him gentlie, not suffering his enimies to triumph.

The man is bleft, that carefull is the needie to consider:
for in the season perillous, the Lord will him deliver.

the Lozd will make him fafe and found,

and happie in the land:

And he will not deliver him into his enmies hand.

3 And in his bed when he lieth licke, the Lord will him reflore:

And thou, D Lozd, wilt turne to health his licknesse and his soze.

4 Then in my licknesse thus say I, have mercie Lord on me:

And heale my soule which is full wo, that I offended thee.

Sing this to the lamentation of a finner.

II2 Psalme. xlj. (in Anna)

5 Mine enmies with tmeill in hart, and to the line with the and thus of me did fay:

mohen shall he die, that all his name may banish quite away.

6 And when they come to visit me, they aske if I do well:

But in their harts mischeefe they hatch, and to their mates it tell.

7 They bite their lips, and whilper lo, as though they would me charme:

And call their fetches how to trap me with some mortall harme.

8 Some greenous fin hath brought him to this licknesse, say they plaine:

He is so low, that without doubt rise can be not againe.

9 The man also that I did trust, with me did vie deceit:

no ho at my table eat my bread, the same for me laid wait.

10 Paue mercy Lord on metherefore, and let me be vielerued:

That I may render but o them the things they have deserved.

11 By this I know affuredly, I am beloued of thee:

nohen that mine enimies have no caule to triumph over me.

12 But in my right thouhast mekept, and mainteined alway:

And in thy prefence place assignd, where I shall dwell for ay.

Psalme. xlij.

II 3

tz The Lord the God of Israell be praised enermore: Enen so be it, Lord, will I say, enen so be it therefore.

Quemadmodum. Psal.xlij. I.H.

T Dauid greened that through perfecutors he could not be present in the congregation, protesting his presence in heart, albeit in bodie separat. At last he theweth that notwithstanding these sorower and thoughts, yet he concumualise putteth his considence in the Lord.

LIke as the hart doth breath and bray, the wellvrings to obtaine:

Sing this to the tune of the xxxv.pí.

So doth my soule desire alway, with the Lord to remaine.

2 My soule doth thirst, would draw neare the living God of might:

The when thall I come and appeare in presence of his sight.

The teares all times are my repact, which from mine eies do flide: when wicked men crie out so fact,

where now is God thy guide?

4 Alas, what greefe is it to thinke, what freedome once I had?

Therefore my soule, as at pits brinke, is most heavie and sad.

ndhen I did march in good aray, furnished with my traine:

Unto the temple was our way, with fongs and hearts most faine.

5 My soule, why art thousand alwaies, and fretst thus in my brest?

3.j.

Truil

Psalme. xlij. 114 Trust still in God, for him to praise Thold it euer best. 28 y him Thaue succour at need against all vaine and griefe: He is my God, which with all speed will hast to send reliefe.

6 And this my soule within me Lord, doth faint and thinke byon

The land of Jordaine, and record the little hill Hermon.

The second part.

7 Dne griefe an other in doth call, as clouds burst out their voice:

The flouds of euill that do fall run ouer me with noice.

8 Net I by day felt his goodnesse, and helpe at all affaies: Mind and the street of

Likewise by night I did not cease the antique and an appear the lining God to praise.

9 Jam perswaded thus to say to him with pure pretence:

D Lord, thou art my guide and stay, my rocke and my defence. ethaloloon acceleigi

many do I then in pensiuenesse

hanging the head thus walke!

while that mine enimies me oppresse, and bere me with their talke.

10 Hoz why? they pierce mine inward parts, his to with panges to be abhord:

when they crie out with Aubborne harts, " CONTRACTOR OF THE PARTY OF THE where is thy God thy Lord?

11 So some why dost thou faint and quaile my foule, with vaine ovvielt:

STAND IN DOMESTS

री को १८ हो। इन इन्हर्य

Psalme. xliij.

noith thoughts why dost thy felfe affaile to fore within my breft?

12 Trust in the Lord thy God alwaies, and thou the time Chall fee:

To give him thankes with land and praise, and amount

for health restord to thee.

Iudicame domine. Psal. xliij. T. S.

of the praicet to be delinered from them which confpire with Absolon, to the end that he might topfully praile God in his congregation.

Udge and revenge my cause, D Lord, from them that euill be:

From wicked and deceitfull men, D Lord deliver me.

2 for of my strength thou art the God, why putsit thou me thee fro?

And why walke I so heavily oppressed with my foe?

3 Send out thy light and cke thy truth. and lead me with thy grace: phich may conduct me to thy hill,

and to thy dwelling place.

4 Then shall I to the altar go of God my joy and cheare:

And on my harp give thanks to thee, D God my God most deare.

5 pohy art thou then to fad my foule, and fretst thus in my brest!

Still trust in God, for him to praise I hold it alwaies best.

Byhim I have deliverance against all paine and griefe:

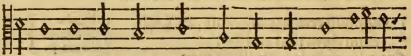
Psalme. xliiii. 116 Heis my God which doth alwaies at need send me reliefe.

Deus auribus. Psal. xliiij. T. S.

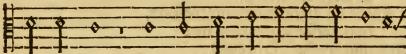
I 3 most earnest praier made in the name of the faithfull in perfecution, for fulfaining the quarell of Gods word, as in Paul, 1Rom. 8.



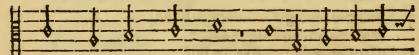
Dur eares have heard our fathers tell and reverentlie



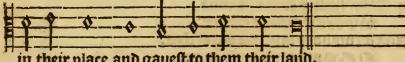
record, the wondrous works that thou hast done in alder



time, D Lord. 2 How thou didst cast the Gentiles out, &



Aroids them with strong hand: Planting our fathers



in their place, and gauest to them their laid.

3 They conquerd not by sword nor Arength, the land of thy beheft:

But by thy hand, thy arme and grace. because thou lovedst them best.

4 Thouart myking, D God, that holve Jacob in sundrie wise:

5 Led with thy power, we threw downe lith, as did against by rise.

6 I trusted not in bow nesword, they could not saue me sound:

7 Thou keptst vs from our enmies rage, thou didst our foes confound.

8 And fill we boat of thee our God, and praise thy holy name:

9 Det now thou goest not with our host, but leauest visto shame.

10 Thou made the flee before our foes, and so were overtrod:

Dur enmies robd and spoild our goods, while we were sperft abroad.

Thou halt vs given to our foes, as theepe for to be flaine:

Among the heathen euerie where catred we do remaine.

12 Thy people thou half fold like Caues, and as a thing of nought:

For profit none thou hadlt thereby, no gaine at all was fought.

13 And to our neighbors thou half made, of vs a laughing flocke:

And those that round about us dwell, at us do grin and mocke.

The second part.

14. Thus we ferue for none other ble, but for a common talke:

They mocke, they scorne, they nod their heads, where ever they go or walke.

15 Jam alhamd continually to heare these wicked men:

Plaime. xing. Dea so I blush, that all my face with red is covered then.

16 For why? we heare such sandroug words, such false reports and lies:

That death it is to fee their wrongs, their threatnings and their cries.

17 For all this we forgot not thee, nor yet thy couenant brake:

18 119 eturne not back our harts from thee, not yet thy paths forfake.

19 Petthouhalt trod bs downe to dust, where dens of diagons be:

And conered us with shade of death and great aduersitie.

20 If we had our Gods name forgot, and helpe of Idols fought:

21 Would not God then have tride this out, for he doth know our thought.

22 Pay, nay, for thy names sake, D Lord, alwaies are we saine thus:

As sheepe buto the shambles sent, right so they deale with bs.

23 Up Lord, why seepest thou? awake, and leane vs not for all:

24. 19 hy hidest thou thy countenance, and dost forget our thrall?

25 for downe to dust our soule is brought, and we now at last cast:

Our bellie like as it were glude, but the ground cleanes fact.

26 Rife by therefore for our defence, and help by Lord at need:

2006

we thee beleech of thy goodnesse, to rescue by with speed.

Eructauit cor meum. Psal. xlv. I. H.

C Salomon his maieltie, honor, strength, beautie, riches and power are praised : his marriage with the Egyptian an heathen woman is blest, if that the remounce her people, and countrie, and give hir selfe wholly to hir hulband. Here is figured the wonderfull maiestie, and increase of Christis kingdome and the church his spoule now taken of the Gentils.

MP heart doth take in hand, fome godly fong to fing:
The praise that I shall shew therein pertaineth to the king.
2 My tong shall be as quick,

his honour to indite:

As is the pen of anie scribe that vseth fast to write.

3 D fairest of all men, thy speech is pleasant pure: for God hath blessed thee with giftes, for ever to indure.

4 About thee gird thy sword, D prince of might elect:

moith honour, glorie and renowne, the person pure is deckt.

5 Go footh with godly speed, in meeknesse, truth and right:

And thy right hand shall thee instruct in works of dreadfull might.

6 Thy arrowes sharpe and keene, their hearts so soze shall sting:

That folke shall fall and kneele to thee, yea all thy foes, D king.

Sing this to the tune of the xxv.pf.

120 Plalme. xlv.

7 Thy roiall leat, D Lord, for ever thall remaine:

Because the scepter of thy realine, doth righteousnesse maintaine.

8 Because thou lovest the right, and dost the ill detest:

God even thy God hath nointed thee with joy above the rest.

9 with myre and favours sweet thy cloathes are all beforead:

me thou doll from thy pallace passe, therein to make thee glad.

10 Kings daughters do attend, in fine and rich araie:

At thy right hand the Queene doth stand, in gold and garments gaie.

The fecond part.

11 D daughter take good heed, incline and give good eare:

Thou must forget thy kindred all, and fathers house most deare.

12 Then shall the king desire thy beautie faire and trim:

for why! he is the Lord thy God, and thou must worthip him.

13 The daughters then of Tyzė, with giftes full richto see:

And all the wealthie of the land, shall make their sute to thee.

14 The daughter of the king is gloxious to behold:

noithin her closet the doth sit, all deckt in beaten gold.

15 In robes well wrought with needle, and manie a pleasant thing:

meith Uirgins faire on hir to waite, the commeth to the king.

16 Thus are they brought with ioy, and mirth on everiende:

Into the pallace of the king, and there they do abide.

17 In steed of parents left,

(D Queene thy chance so stands:)

Thou thalt have fons whom thou mailt fet, as princes in all lands.

18 wherefore thy holy name all ages shall record:

Thy people shall give thanks to thee for evermore, D Lord.

Deus noster refugium. Psal. xlvj. I. H.

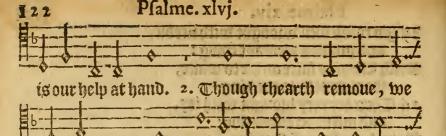
T fong of thanksgruing for the deliverance of Terusalem after Senathers with his armie was driven away, or some other like sudden and marvelous deliverance, by the mightie hand of God, whereby the prophet commendeth this great benefit, both exhort the faithfull to give themselves wholly to the hands of God, doubting nothing but that bider his protection they shall be safe against all the assaults of their enumies.



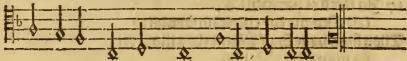
1 The Lord is our defence and aide, the Arength where:



by we stand: nohen we with wo are much dismaid, he



will not feare, though hils to high and steepe, bethrust



and hurled here and there, within the sea so deepe.

3 Po though the waves do rage so soze, that all the banks it wils:

And though it onerflow the shore and beate downe mightie hils.

4 for one faire floud doth lend abrode his pleasant streames apace:

To fresh the citie of our God, and wash his holy place.

5 In midst of hir the Lord doth dwell, she can no whit decaie.

All things against hir that rebell, the Lord will truely staie.

6 The heathen folke, the kingdoms feare, the people make a noice:

The earth doth melt, and not appeare when God puts forth his voice.

7 The Lord of holles doth take our part, to by he hath an eie:

Durhope of health, with all our heart on Jacobs God doth lie.

8 Come heare and see with mind and thought the working of our God:

no hat wonders he himselfe hath wrought, throughout the earth abrode.

9 28y him all wars are hulht and gone, which countries did conspire:

Their boweshe brake and speares echone, their chariots burnt with fire.

10 Leaue off therefore, saith he, and know, I am a God most stout:

Among the heathen high and low, and all the earth throughout.

ti The Lord of hosts doth by defend, he is our strength and tower:

On Jacobs God we do depend, and on his might and power.

Omnes gentes. Pfal. xlvij. I. H.

C In exhotation to worthip God for his mercies toward Jacobs policitie, Percin is prophecied the hingdome of Christ, in the time of the Golpell.

Y E people all with one accord, clap hands and ekercioice:

28e glad, and fing buto the Lord with sweet and pleasant voice.

2 for high the Lord and dreadfull is, with wonders manifold:

A mightic king he is truely in all the earth extold.

3 The people he shall make to be, but o our bondage thiall:

And buderneath our feet, he shall the nations make to fall.

Sing this to the tune of the xlvj.pf.

Foxusthe heritage he chole, which we possessed alone:

The flourishing worship of Jacob his welbeloued one.

5 Dur God ascended by on hie with foy and pleasant noice:

The Lord goeth by aboue the skie with trumpets roiall voice.

6 Sing praises to our God, sing praise, fing praises to our king:

for God is king of all the earth, all skilfull praises sing.

7 God on the heathen raignes, and lits boon his holie throne:

The princes of the people haue them joined enerie one.

8 To Abrahams people for our God, which is exalted hie:

As with a buckler doth defend the earth continuallie.

Magnus Dominus. Psal. xlviij. I. H.

Thanks are given to God for the notable deliverance of Hierufalem from the hands of manie kings: the effate whereof is praifed, for that God is prefent at all times to defend it: this pfalme feemeth to be made in the time of That, No-faphat, No of Greathar for the chiefly, was the citie by fore princes affaulted.

GReat is the Lord, and with great praise to be advanced fill:

within the citie of our Loed,

bponhisholy hill.

2 Mount Sion is a pleasant place, it gladdeth all the land:

The citie of the mightie king on her northside doth stand.

Sing this to the tune of

(the xlvj.pf.)

3 within the pallaces thereof, Godisa refuge knowne:

for lo, the kings were gathred, and together eke were gone.

4 But when they did behold it so, they wondred, and they were

Astonied much, and suddenly were driven backe with feare.

5 Great terror there on them did fall, for verie wo they crie:

As doth a woman, when the thall go trauell by and by.

6 As thou with eastern wind the ships, byon the sea dost breake:

So they were staid, and enen as we heard our fathers speake.

7 So in the citie of the Lord, we saw as it was told:

Pea in the citie, which our Lozd for ever will byhold.

S D Lord, we waite and do attend, on thy good helpe and grace:

for which we do all times attend, within thy holy place,

9 D Lord, according to thy name, for ever is thy praise:

And thy right hand, D Lord, is full of righteousnesse alwaies.

10 Let for thy indgements, Sion mount fulfilled be with joies:

And eke of Juda grant, D Lord, the daughter to reivice.

Psalme. xlix. 126

10 Go walke about all Sion hill, rea round about hir goe:

And tell the towers that thereupon are builded on a roe.

11 And markeye well hir bulwarks all, behold hir towers there:

That ye may tell thereof to them that after shall be here.

12 forthis God is our God, our God for evermoreishe:

Dea and buto the death also, our guider Mall he be.

Audite hæcomnes. Pfal, xlix, T. S.

T Gods fririt moueth the consideration of mans life; thewing that the wealthicst are not happielt : but noteth how all things are ruled by Gods mouldence, who, as he judgeth thefe worldly mifers to euerlafting tozments: fo both he preferue his, and will reward them in the day of his refurrection. I. Thef. I.

AL people harken and gine eare to that that I shall tell:

(Sing this to) the tune of the xlvi.pfa.

True saurade:

2 28 oth hie and low, both rich and poole, that in the world do dwell. White and a

3 for why? my mouth shall make discourse of maniethings right wife: 331 in day and a

In buderstanding shall my bart of of puldions was & e his studie exercise.

4 I will incline mine cares to know a day in the the parables to darke:

And open all my doubtfull speech, which we will be THE REPORT OF THE PARTY OF THE in meeter on my harpe.

5 mby should I feare afflictions, and the state of the والمالية المنافية والمنافية والمنافية or any carefull toile:

Dzels my foes, which at my heeles are prest my life to spoile?

6 for as for such as riches haue, wherein their trust is most:

And they which of their treasures great themselves do brag and bost.

7 There is not one of them that can his brothers death redeeme:

D2 that can give a p2ice to God sufficient for him.

8 It is too great a vice to pay, none can thereto attaine:

9 Dz that he might his life prolong, or not in grave remaine.

to They see wise men as well as fooles subject buto deathshands:

And being dead, strangers vossesse their goods, their rents, their lands.

11 Their care is to build houses faire, and so determine fure:

To make their names right great on earth for ever to indure.

12 Pet hall no man alwaies into your and the control of the

high honour, wealth and rest : Maria Barana and a second

But shall at length talt of Gods cup as well as the brute bealt.

The second part.

13 And though they trie their foolish thoughts to be most lewd and vaine:

Their childzen yet approne their talke, who the same approne and in like linne remaine.

14 As theepe into the fold are brought, so thall they into grave:

Psalme. xlix.

128 Death thall them eat, and in that day the just shall loadship have.

Their image and their roiall post, Wall fade and quite decay:

nohen as from house to pit they passe, with wo and weale away.

15 But God will surely preserve me, from death and endlesse paine:

Because he will of his good grace my soule receine againe.

16 Ifanieman war wondzous rich, fearenot I say therefore:

Although the glozie of his house increaseth moze and moze.

17 for when he dieth, of all these things nothing shall he receive:

Dis glozie will not follow him, his pompe will take hir leaue.

18 Bet in this life he takes himselfe the happielt bnder sunne:

And others likewise flatter him, saieng, all is well done.

19 And presuppose he live as long asdid his fathersold:

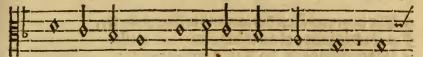
Bet must he needs at length gine place, and be brought to deaths fold.

20 Thus man to honor God hath cald, yet doth he not consider:

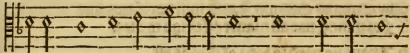
But like brute bealts so doth he liue, which turne to dust and pouder.

Deus Deorum. Psal. L. W.W.

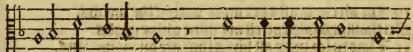
The prophetieth how God will call all nations by the golpell, and require no other lacrifice of his people, but confession of his benefits and thankly ining, and how he detected freth all such as feeme realous of ceremontes, and not of the pure word of God only.



1 The mightie God, theternall hath thus spoke: and



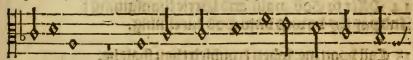
all the world he will call a proude: Euen from the Cast



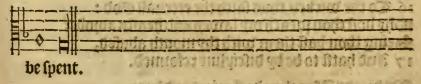
and so forth to the west. 2. From toward Sion which



place him liketh best, God will appeare in beautie most



excellent. 3. Dur God will come befoze that long time



Denouring fire shall go before his face, and how to

130 Psalme. L.

4 Then shall he call the earth and heavens bright, To indge his folke with equitie and right: 5 Saieng, go to, and now my faints assemble, Appeace they keepe, their gifts do not dissemble.

6 The heavens shall declare his righteousnesse, For God is indge of all things more and lesse.
7 Heare my people, for I will now reveale:
List Israell, I will thee naught conceale,
Thy God, thy God am I, and will not blame thee
8 For giving not all maner offrings to mee.

9 Thave no need to take of thee at all Gotes of thy fold, or calfe out of thy stall.

10 For all the beasts are mine within the woods,

On thousand hils cattell are mine owne goods.

11 Tknow for mine all birds that are on mountains,

All beasts are mine which hant the fields and fountains.

12 Hungrie if I were, I would not thee it tell,
for all is mine that in the world doth dwell.
13 Eat I the flesh of great buls or bullocks?
Droinke the bloud of gotes and of the flocks?
14 Offer to God, praise and hartie thankgiving:
Indepay thy bowes but o God everliving.

Then will I helpe, and thoughalt honour me.

Then will I helpe, and thoughalt honour me.

To the wicked, thus faith the eternall God:

Why dolf thou preach my lawes and healts abrode!

Seing thou half them with thy mouth abused,

I And hatst to be by discipline reformed.

My words I say thou dost reject and hate:
18 If that thou see a theese, as with thy mate,
Thou runnell with him, and so your pray do seeke,

And are all one with bands and ruffians eke.

19 Thou givest thy selfe to backbite and to sander,

And how thy toong decemeth, it is a wonder.

Thou littelf muling thy brother how to blame, and how to put thy mothers some to shame.

I These things thou didle, and whilf I held my toong, Thou didle me indge (because I staid so long)

Like to thy selfe, yet though I keepe long silence,

Once shalt thou feele of thy wrongs instruction pence.

22 Consider this, ye that forget the Lord, And feare not when he threatneth with his word: Least without helpe I spoile you as a pray. 23 But he that thanks offreth, praiseth me ay, Saith the Lord God, and he that walketh this trace, I will him teach Gods saving helth to imbrace.

Another of the same, by I. H.

The God of gods, the Lord hath cald the earth by name:

From where the sume doth rise, but o the setting of the same.

From Sion his faire place, his glorie bright and cleare:

The perfect beautie of his grace, from thense it did appeare.

Sing this as the exxxiiij. Píalme.

2 Dur God shall come in hast, to speake he shall not doubt: Befoze him shall the fier walt, and tempest round about. 4 The heavens from on high, the earth below likewise: Pfalme. L. Pfalme. L. He will call footh, to judge and trie his folke he doth deuise.

5 Bring forth my faints (faith he) my faithfull flocke so deare:

mohich are in bond and league with me, my law to love and feare.

6 And when those things are tride, the heavens shall record,

That God is iust, and all must bide the iudgement of the Lozd.

7 My people, O give heed, Iraell to thee T crie:

I am thy God, thy helpe at need, thou canst it not denie.

8 I do not lay to thee, thy facrifice is flacke:

Thou offerest dayly but ome much moze than I do lacke.

9 Thinkst thou that I do need thy cattell young oz old!

Dr elfe so much desire to feed on gotes out of thy fold?

10 Pay, all the beatls are mine, in woods that eat their fils:

And thousands more of neat and kine that run wild in the hils.

The second part.

in hils and out of fight:

And beatts that in the feelds do lie, are subject to my might.

Then though I hungred fore, what need I ought of thine:

TO ME SUIT OF THE POST OF THE

and the second of the second

() ELETISE TOTAL

15 6 15 306 51

1 1 2 10 1 10 11 11 11 11 11

Pfalme. L. 133

Sith that the earth with hir great store, which will be and all therein is mine.

13 To buls flesh have I mind, to eat it, dost thou thinke?

Description a sweetnesse do I find, the blood of gotes to deinke!

14 Giueto the Lord his praise, with thanks to him applie:

And see thou pay thy vowes alwaies but othe God most hie.

15 Then seeke and call to me, when ought would worke thee blame:

And I will fure deliver thee,

that thou mailt praise my name.

16 But to the wicked traine, which talke of God ech day:

And yet their works are foule and vaine, to them the Lord will say:

17 With what a face darke thou my word once speake or name?

ndhy doth thy talke my law allow, thy deeds denie the same?

18 nohereas, for to amend

thy life thou art so slacke:

My word the which thou dolf pretend, is cast behind thy backe.

The third part.

19 When thou a theefe dost fee by theft to line in wealth:

with him thou runit, and doll agree like wife to thrive by stealth.

20 11 hen thou dost them behold, that wines and maids defile:

K.iij.

Thou

Thoulikste it well, and warest bold to be that life most vile.

21 Thy lips thou dost apply to sander and defame:

Thy toong is taught to craft and lie, and fill both vie the same.

22 Thou studiest to reuile thy friends to thee so neare:

mith flander thou wouldst needs defile thy mothers some most deare.

23 Hereat while I do winke, as though I did not fee: Thou goft on still, and so dost thinke

that Jam like to thee.
24. But live J will not let

to strike, when I begin:

Thy faults in order I will let, and open all thy fin.

25 Marke this, I you require, that have not God in mind:

Least when I plague you in mine ire, your helpe be far to find.

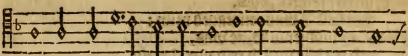
26 He that doth give to me the facrifice of praise:

Doth please me well, and he shall see to walke in godly waies.

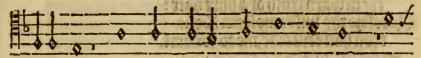
1. Misereremei. Psal.Lj. W.W.

Dauid rebuked by the prophet Mathan for his great offenses, acknowledged the same to God, proceeding his natural corruption, wherefore he praieth God to forgive his summer, and renew in him his holy spirit: promiting that he will not be buminoful of those great graces. If inally, fearing least God would punish the whole church for his fault, he requireth that he would rather inscrease his graces toward the same.





1 D Lozd consider my distresse, & now with speed some



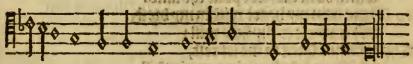
pitie take : APp sinnes deface, my faults rediese, good



Lozd, for thy great mercies lake. 2. Walh me (D Lozd)



and make me cleane, from this buill and linfull act: and



purific yet once againe, my hainous crime a bloudy fact.

3 Remorte and forrow doth confraine me to acknowledge mine excelle:

Apy finnes alas do still remaine before my face without release.

EMILL SE

4 for thee alone I have offended, committing entil in thy light:

And if I were therefore condemned,

yet were thy indgements inst and right.

130	Plaime.	LJ. dal	oneja teti			
5 Itistooma	nifest, alas,					Man .
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Plalme. Lj.		37
13 Thus when I Chall thy mercies to	now, in the limit of	122
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And men that are likewife brought le	ow,	100
by mine example shall flee sin.	AND AND SHIP OF THE PARTY OF TH	
14 D God, that of my health art Lo	ag' an anning	
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D Lord, which art the only kay	the state of the s	
And then my mouth that testifie it	Demnistration in soil	3 3
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16 And as for outward facrifice,	HIS TON TO THE BUSINESS OF	11 6
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But thou esteemst them of no price,	timenthist nicherhä	2 7
But thou esteemst them of no paice, and therein pleasure taks thou n	one, it was a circa	, E
17 The heavie heart, the mind oppre	G .o.u.inius and o G	m F
D Lord, thou never dost reject;	receive and the firm	
And to weake truth it is the belt, and	nile (hun (hui mo	52
and of all facrifice theffect.	michility in light	
18 Lord buto Sion turne thy face,		113
noure out thy mercies on thy hill	€TTE 478 USA USA USA USA	
And on Jerusalem thy grace,	Lond unitedite	TE III
And on Jerusalem thy grace, build by thy wals and love it still	i bal verlesmen	m. 1
19 Thou halt accept then our offring	ist and not a flague	381
of peace and righteousnesse, I say	en necitablicate	
Beacalues and many other things,	allowini g o n a yelloo	3 8
byon thine altar will we tapad p	es pearethepleasum	
swhich thou	at forthe binfed of one	(J
Another of the same by T.N.		
Haue mercy on me God, after the thy great abundant grace: 400	Sing this as the	57
thy areat abundant arace: 461	This is lamentation of	15
in S	af	ter

13.8 Plalme. I	
After thy mercies multitude,	es concionation of the
Do thou my linnes Defact	Commence of the state of the st
2 Bea walh me moze from m	
	mie: and senting succession
for I do know my faults, ar	
mvsinnegare in mine ei	neinte or a soft entre march
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against thee, thee alone, I	yaue :
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and euilhaue I done befoze	entymphylamin in juri i sa
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may palle by on thy lide.	of a social family of the many
z Behold in mickednessemp	្រួម
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And lo my finfull mother eke	of property and planting to the
6 But lo the truth of inmard	parts chiadus and of this
ignleasant nuto thee:	t find tall auditation
And secrets of thy wildome t	hou a same don't be
renealed haft to mee.	
	10-018 10-018
7 with Hilop, Lord, belyrin	sieme,
7 noith Hisop, Lord, besprin Ishall be cleansed so:	And the state of t
bea wain thou me, and to in	all a light of the control of the
be whiter than the snow.	The first of the standard of
8 Officy and gladuelle make	
to heave the pleating boic	esucillies cast outfill nogs
That so the brused bones whi	
hast broken may reisice.	Another of the fameby
o From the beholding of my	Cinnes, ed som a geromand [4]
Lord turne amay thy fa	or processions and the second
Sold of the manufactor of the	and and
* 7 () ()	49194

And all my deeds of wickednesse do betterly deface.

10 D God, create in me a heart buffotted in thy fight:

And eke within my bowels, Lozd, renew a stabled sprite.

11 De cast me from thy sight, noz take thy holy svicit away:

The comfort of thy fauing helpe gine me againe, I pray.

12 With thy free spirit establish me, and I will teach therefore

Sinners thy waies, and wicked shall be turnd but othy loze.

The second part.

13 D God, that art my God of health, from bloud deliner mee:

That praises of thy righteousnesse my toong may sing to thee.

14 My lips that yet fast closed be, do thou, D Lord, bulose:

The praises of thy maiestie, my mouth shall so disciole.

15 I would have offred facrifice, if that had pleased thee:

But pleased with burnt offerings I know thou wilt not bee.

16 A troubled spirit is facrifice, delightfull in Godseies:

A broken and an humble heart, God, thou wilt not despite.

17 In thy good will deale gentlie, Lozd, to Sion, and withall,

Frant that of thy Jerusalem
by reard may be the wall.
18 Burnt offrings, gifts and sacrifice,

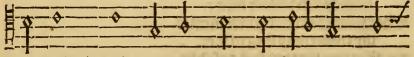
of instice in that day, Thou shalt accept, and calues they shall byon thine altar lay.

Quid gloriaris. Psal. Lij. I.H.

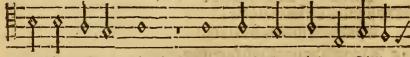
O Danto describeth the arrogant tyrannie of Doeg Saules chiefe thepheard, who by falle surmises caused Abimelech and the priests to be slaine. He prophetieth his deferuction, encourageth the faithfull to trust in God, who most sharplie renengeth his, and rendreth thanks sor his deliverance. Herein is lively set south the kingdome of Antichrist.



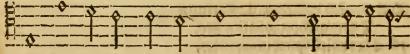
1 119hy dost thou treant boast absode, thy wicked works



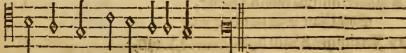
to praise? Dost thou not know there is a God, whose



mercies last alwaies! 2. 11 by doth thy mind yet still de-



uife, such wicked wiles to warpe! Thy toong butrue in



forging lies, is like a rasour sharpe.

3 On mischeefe why sets thou thy mind, and will be and will not walke byzight:

Thou halt more lust falle tales to find, than bring the truth to light.

4 Thou didlt delight in fraud and guile, in mischeefe, blood and wong:

Thy lips have learnd the flattring stile,

D falle deceitfull tong.

5 Therefore shall God for aie confound and plucke thee from thy place:

Thy feed root out from off the ground, and so shall thee deface.

6 The full when they behold thy fall, with feare will praife the Lord:

And in reproch of thee withall, crie out with one accord.

7 Behold the man which would not take the Lord for his defense:

But of his goods his God did make, and trust his corrupt sense.

8 But I an olive fresh and greene, will spring and spread abrod:

For why! my trust all times hath beene byon the living God.

9 Forthistherefore will I give praise to thee, with hart and voice:

I will let forth thy name alwaies, wherein thy faints reioice.

Dixit insipiens. Pfal. Liij. T.N.

T Dauld describeth the crooked nature, the crucitie and punishment of the wicked, when they looke not for it, and describe the described and related they may retoice togither.

142 Psalme. Liij.

The foolish man, in that which he within his hart hath said:

That there is any God at all, hath utterly denaid.

2 They are corrupt, and they also a hainous worke have wrought:

Among them all there is not one, of good that worketh ought.

3 The Lord lookt downe on sonnes of meu, from heaven all abrode:

To fee if any were, that would be wife, and feeke for God.

4 They are all gone out of the way, they are corrupted all:

There is not one both any good, there is not one at all.

5 Do not all wicked workers know, that they do feed by on

My people, as they feed on bread? the Lord they call not on.

6 Eventhere they were afraid, and food with trembling all dismaid:

mhereas there was no cause at all why they should be afraid.

7 For God, his bones that thee befeegd hath scattered all abrode:

Thou halt confounded them, for they rejected are of God.

8 D Lord, give thou thy people health, and thou, D Lord, fulfill

Thy promife made to Israell, from out of Sion hill.

Sing this to the tune of the xlvj. pf.

9 nohen

EVEN TO STORY ESPORES ELECTRICES

9 mohen God his people shall restore, that earst was captive lad: Then Jacob shall therein resoice, and Israell shall be glad.

Deus in nomine. Psal.Liiij. I.H.

T Danid in great danger through Fiphins, calleth boon God to beltrop his entamies, promiting facrifice for his beliverance.

ODd saue me for thy holy name, and for thy good nesses the same

Unto the strength Lord of the same,

2 Regard, D Lord, and give an eare to me when I do pray:

28ow downethy felfe to me, and heare the words that I do fay.

3 For Arangers by against me rife, and trants ber me still:

pohich have not God before their eies, they seeke my soule to spill.

4 But lo, my God doth give me aid, the Lord is straight at hand:

mith them by whom my foule is staid, the Lord doth ener stand.

5 with plagues repay againe all those, for me that lie in wait:

And in thy truth destroy my foes, with their owne snare and bait.

6 An offring of free hart and will, then I to thee shall make:

And praise the name, for therein still great comfort I do take.

11.25

Sing this to the tune of the xlvi.pl

Psalme. Lv. 144 7 D Lord at length do set me free discourse de la

from them that craft conspire:

And now mine eie with ioy doth fee on them my harts delire.

Exaudi Deus. Psal. Lv. I.H.

Dauld in great diffreffe, complainethof Sauls crueltie and falfheod of his fas miliar acquaintance, effectuoullie moouing the Lord to pitis him. Then affured of Delinerance, he letteth forth the grace of God, as if he had alreadie obteined his request.

Tood give eare, and do applie to heare me when J pray: And when to thee I call and crie,

hide not thy felfe away.

2 Take heed to me, grant my request, and answer me againe:

with plaints I pray full fore opprest. great greefe doth me constraine.

3 Because my foes with threats and cries oppresse me through despirat:

And so the wicked sort likewise to ber me have delight.

4 For they in counsell do conspire to charge me with some ill:

So in their haltie weath and ire the Blood Doth suer Hank they do pursue mestill.

5 My heart doth faint for want of breath, it nameth in my heart. it panteth in my breft:

iscoma valuiona The terrois and the dread of death doth worke me much bureft.

6 Such dreadfull feare on me both fall, son to pristing all d that I therewith do quake:

of grounding thee conti Such horror whelmeth me withall areat continue e do that I no thift can make.

(Singthis to the tune of thexxxv.Pf.)

un modell ad med i dei ett

3111 57 8 7113

7 25 ut

7 But I do say, who will give me the swift and pleasant wings

Of some faire Doue! that I may flee, and rest me from these things.

8 Lo, then I would go farre away, to flie I would not cease:

And I would hide my selfe, and stay in some great wildernesse.

9 I would be gone in all the halt, and not abide behind:

That I were quite and onerpast these blasts of boistrous wind.

their divelish double tong:

for I have spied their citie full of rapine, Arife and wrong.

11 nohich things both night and day throughout, did close hir as a wall:

In midd of hir is mischiefe stout, and so, row eke withall.

12 Hir prinie parts are wicked plaine, hir deeds are much too vile:

And in hir streetes there doth remaine all craftie fraud and guile.

The second part.

13 If that my foes did seeke my shame, and an analysis and analysis and an analysis analysis analysis and an analysis analysis analysis analysis analysis anal

from open enmies check and blame, come where I could me hide.

14 But thou it was my fellow deare, which friendship didst pretend:

And didft my secret counseil heare, as my familiar friend.

146 Psalme. Lv.

15 with whom I had delight to talke, in secret and abroad:

And we together oft did walke within the house of God.

16 Let death in hast boon them fail, and send them quick to hell:

For mischiefe raigneth in their hall, and parlour where they dwell.

17 But I buto my God do cry, to him for helpe I flee:

The Lord doth heare me by and by, and he doth succour mee.

18 Atmorning, noone, and evening tide buto the Lord I pray:

nohen I so instantly have crive he doth not say me nay.

19 To peace he shall restore me yet, though warre be neare at hand:

Although the number be full great that would against me stand.

20 The Lord that first a last doth raigne, both now and evermore:

Millheare when I to him complaine, and punish them full soze.

21 For sure there is no hope, that they to turne will once accord:

For why! they will not God obey, nor do not feare the Lord.

22 Upon their friends they laid their hands which were in couenant knit:

Offriendship to neglect the bands, which they passe or care no whit.

Plalme. Lvj.

147

23 112 hile they have war within their hart, as butter are their words:

Although their words were smooth as oile, they cut as sharpe as swords.

24 Cast thou thy care byon the Lord, and he shall nourish thes:

for in no wife will he accord the inst in theall to see.

25 But God hall cast them deepe in pit, that thirst for blood alwaies:

he will no guilefull man permit to line out halfe his daies.

26 Though such be quite destroid and gone, in thee, D Lord, I trust:

I shall depend thy grace byon, with all my heart and lust.

Miserere mei. Psal. Lvj. I. H.

O Danid being brought to Achis the king of Gath. 2. Sam. 21.12. complaineth of his enimics, demandeth succour, trusteth in God, and promiseth to performe his bow, which was to praise God in his church.

Maue mercie Lord on me J pray, for man would me denour:

He fighteth with me day by day, and troubleth me ech houre.

2 Mine enmies daily enterprise, to swallow me outright:

To fight against me manie rise, D thou most high of might.

3 112hen they would make me most afraid, with boastes and brags of pride:

A trust in the calone for aid.

I trust in thee alone for aid, by thee will Tabide.

Sing this to the tune of the xxxy.pí.

Psalme. Lvi. 148

4 Godspromice I do mind and praile, D Lord I sticke to thee:

I do not care at all assaies,

what field can do to me.

5 mohat things Teither did or spake, they weeft them at their will:

And all the counsell that they take, ishow to worke me ill.

6 They all consent themselves to hide, close watch forme to lay.

They fpy my paths, and mares have tide to take my life away.

7 Shall they thus scape on mischiefe let? thou God on them wilt frowne:

For in his wrath he doth not let

to throwe whole kingdoms downe.

8 Thou feelthow oft they make me flee, and on my teares dost looke:

Referve them in a glasse by thee, and write them in thy booke.

o nehen I do call byon thy name my foes away do start:

I well perceine it by the same, that God doth take my part.

10. I glorie in the word of God. to praise it I accord:

mithiog I will declare abroad the promise of the Lord.

11 Atrust in God, and yet I sap as I before began:

The Lord he is my belve and flay, I do not careforman.

Planne. Lvij.

12 I will performe with heart so free, to God my vower alwaies: And I, D Lord, all times to thee:

will offer thanks and praise.

13 My soule from death thou dost defend, and keepe my feet byzight:
That I before thee may ascend, with such as live in light.

Miserere mei. Psal. Lvij. I. H.

C Dauto in the desert of Jiph betraied by the inhabitants, and in the same caue with Saul, calleth buto God, with full confidence that he will performe his promise, and thew his glorie in heaven and earth against the crueil enimies. Cherefore he rendreth land and praise.

Take pitie for thy promise sake, have mercie Lord on me:

for why? my soule doth hir betaks but o the helve of thee.

2 Within the shadow of thy wings

Till mischiefe, malice, and like things be cone and overpast.

3 I call byon the God mothie, to whom I sticke and stand:

I meane the God that will stand by the cause I have in hand.

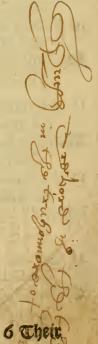
4 From heaven he hath fent his aid, to fave me from their spight,

That to denour me, have affaid his mercie, truth and might.

5 I lead my life with lions fell, all set on weath and ire: And with such wicked men I dwell, that fret like flames of fire.

L.iij.

Sing this to the tune of the xxxy.pl.



6 Their teeth are speares & arroweslong, as sharpe as I have seene:

They wound a cut with their quick tong, like (words and weapons keene.

7 Set by and shew thy selfe, D God.

aboue the heavens bright: Eralt thy praise in earth abroad, thy maiestic and might.

8 They lay their net, and do prepare a privite cave and pit:

mherein they thinke my soule to snare, but they are falue in it.

9 Appheart is set to land the Lord, in him to joy alwaies:

My heart I say, doth well accord, to sing his land and praise.

10 Awakemy ioy, awake I fay, my Lute, my Harpe, and fring:

for I my selfe before the day will rife, reivice and sing.

II Among the people I will tell the good new of my God:

And thew his praise, that doth excell in heathen lands abroad.

12 His mercie doth extend as farre, as heavens all are hie:

Histruth as hie, as any starre that standeth in the skie.

13 Set footh and shew thy selfe, OGod, aboue the heavens bright:

Extollthy praise on earth abroad, thy maiestic and might.

Sivere vtique. Psal. Lviij. I. H.

The describeth his malicious enimies Saules flatterers, who secretly and openly fought his destruction, from whom he appealed to Gods indgement, thewing that the full shall rejoice at the punishment of the wicked to Gods glozie.

Y E rulers which are put in trult, it to indge of wrong and right:

Singthis to the tune of the laviij.pf.

Be all your indgements true and inft, not knowing need or might?

2 Pay, in your hearts ye marke and mule, in mischiefe to consent:

And where you should true instice ble, your hands to bribes are bent.

3 This wicked lost from their birth day' have erred on this wife:

And from their mothers wombe alway have bled craft and lies.

4 In them the poilon and the breath of ferpents do appeare:

Pealike the adder that is deafe, and fall doth stop his eare.

5 Because he will not heare the boice of one that charmeth well:

Ao, though he were the chiefe of choice, and did therein excell.

6 D God, breake thou their teeth at once, within their mouth throughout:

The tulkes that in their great chaw bones like lions whelpes hang out.

7 Let them consume away and walk, as water runs forth right:

The Mafts that they do Moot in halt, let them be broke in flight.

152 Plalme.Lix.

3 As snailes do walt within the shell, and unto slime do runne:
Asone before his time that fell,

and never faw the funne.

9 Before the thornes that now are youg, to bulkes big that grow:

The stormes of anger waring strong, shall take them ere they know.

that God doth bengeance take:

And they shall wash their feet in blood, of them that him forsake.

Then shall the world shew foorth a tell, that good men have reward:

And that a God on earth doth dwell, that instice doth regard:

Eripe me. Pfal. Lix. I. H.

(Danid in great danger of Saul, who fent to flace him in his bed, bectareth his innocencie and their furie, placing God to defirop all malicious finners, who live for a time to exercise his people, but in the end confume in his weath, to Gods glorie. For this he fingeth praise to God, affured of his mercies.

SEnd aid and saue me from my foes, D Lord, I pray to thee:

Defend and keepe me from all those, that rise and strine with me.

2 D Lord, preserve me from those men, whose doings are not good:

And let me sure and safe from them, that thirsteth after blood.

3 Fox lo, they waite my foule to take, they rage against me still: Dea fox no fault that I did make, I never did them ill.

Sing this to the lamentation of a finner.

4 They runne and do themselves prepare, when I no whit offend:

Arise and saue me from their snare, and see what they intend.

5 D Lord of holtes of Ilraell, arise and strike alllands:

And pittie none that doth rebell, and in their mischiefe stands.

6 At night they stirre and seeke about, as hounds they house and grinne:

And all the citie cleane throughout from place to place they runne.

7 They spake of me with mouth alway, but in their lips are swoods:

They greed my death, and then would fay, what! none doth heare our words.

8 But Lord thou hast their waiesespied, and laught thereat a pace:

The heathen folke thou shalt deride, and mocke them to their face.

9 The strength that doth my foes withstand, D Lord, doth come of thee:

My God he is my helpe at hand, a fort of fence to mee.

10 The Lord to me doth thew his grace, in great abundance still:

That I may fee my foes in case, such as my heart doth will.

11 Destroy them not at once, D God, least it from mind do fall:

But with thy strength drive them abrode, and so consume them all.

154 Psalme. Lx.

12 For their ill words and truthlesse tong, confound them in their pride:

Their wicked othes, with lies and wrong let all the world deride.

13 Consume them in thy weath, D Loed, that naught of them remaine:

That men may know throughout the world, that Jacobs God doth raigne.

14 At evening they returne apace, as dogs they grin and crie:

Throughout the streetes in eneric place they runne about and spie.

15 They seeke about for meat I say, but let them not be fed:

Por find a house, wherein they may be bold to put their head.

16 But I will shew thy strength abroad, thy goodnesse I will praise:

For thou art my defence and God, at need in all assaies.

17 Thou art my strength, thou hast me staide, D Loed Ising to thee:

Thou art my fort, my fence and aide, a louing God to me.

Deus repulisti. Psal. Lx. I. H.

Dauid now king oner Judah, after manie victories theweth by entdent lignes, that God elected him king, affuring thepeople that God will profeer them, if they approve the fame. After he praieth boto God to finish that that he hath begun,

O Lozd, thou didlt vs cleane for take, and featter vs abroad:

Such great displeasure thou didstake, returne to bs, D God.

Singthis to the tune of the xviij. pf.

2 Thy might did move the land to foze, that it in funder brake:

The hurt thereof, D Lord, restore, for it doth bow and quake.

3 noith heavie chance thou plaguest thus the people that are thine:

And thouhast ginen buto bs adzinke of deadly wine.

4 But yet to such as feare thy name, a token shall insue:

That they may triumph in the same, because thy word is true.

5 So that thy might may keepe and saue thy folke that fauour thee:

That they thy helpe at hand may have, D Lord, grant this to me.

6 The Lord did speake from his own place, this was his joyfull tale:

I will divide Sichem by pace, and mete out Succothes vale.

7 Giliad is giuen to my hand, Wanasses mine beside:

Ephrim the strength of all my land, my law doth Juda guide.

8 In Moad I will walh my feet, ouer Edon throw my shoo:

And thou Palestine oughtst to seeke for fauour me buto.

9 But who will bring me at this tide but o the citie trong!

Dr who to Coom will me guide fo that I go not wrong?

156 Plaime. Lxj.
10 Wiltthou, D God, which didft forfake
thy folke, their land, and coafts?
Dur wars in hand thou wouldst not take,

not walke among our holts.

11 Giue aid, D Lozd, and vs relieue, from them that vs distaine:

The helpe that hostes of men can giue, it is but all in vaine.

12 But through our God we shall have might, to take great things in hand:

He will tread downe and put to flight all those that us withstand.

Exaudi Deus. Pfal. Lxi. I. H.

T whether he were in danger of the Ammonites, or pursued of Absolon, here he criectly to be delivered and confirmed in his kingdome, promiting perpetual praises.

Regard, D Lord, for I complaine, and make my fate to thee:

Let not my words returne in vaine, but give an eare to mee.

2 From off the coalls and bimolt part of all the earth abroad:

In griefe and anguilh of my hart, I crie to thee, D God.

3. Apon the rocke of thy great power my wofull mind repole:

Thou art my hope, my fort and tower, my fence against my foes.

4 within thy tent I luft to dwell, for ever to indure:

Under thy wings I know right well I shall be safe and sure.

5 The Lord doth my desire regard, and doth fulfill the same:

Sing this as the lamentation of a finner.

moith goodly gifts will he reward all them that feare his name.

6 The king shall he in health maintaine, and so prolong his daies:

That he from age to age shall raigne, for evermore alwaics.

7 Thathe may have a dwelling place before the Lord for aie:

D let thy mercie, truth and grace, defend him from decaie.

8 Then shall I sing for ever fill with praise but thy name,

That all my bowes I may fulfill, and daily pay the same.

Nonne Deo. Psal. Lxij. I. H.

C Dauto declareth by example and name of God, that he and all people mult trult in God alone, feeing that all without God goeth to naught, who only is of power to lave, and that he rewardeth man accepting to his works.

M loule to God thall give good heed, and him alone intend:

the tune of the the xviij. pf. 5

(Sing this to ?

For why? my health and hope to speed, doth whole on him depend.

2 for he alone is my defence, my rock, my health and aid:

He is my stay, that no pretence shall make me much dismaid.

3 D wicked folke, how long will ye ble crafts? sure you must fall:

for as a rotten hedge ye be, and like a tottering wall.

4 19 hom God doth love, refeche alwaies to put him to the work:

158 Psalme. Lxij.

De loue to lie, with mouth pepraile, and pet pour heart doth curse.

5 Pet still my soule doth whole depend on God my chiefe desire:

From all ill feats me to defend none but him I require.

6 He is my rocke, my strength my tower, my health is of his grace:

He doth support me, that no power can move me out of place.

7 God is my glozie and my health, my soules desire and lust:

My fort, my strength, my stay, my wealth, God is mine only trust.

8 Th have your hope in him alway, ye folke with one accord:

Poure out your hearts to him, and fay, our trust is in the Lord.

9 The sonnes of men deceitfull are, on ballance but a sleight:

with things most vaine do them compare, for they can keepe no weight.

10 Trust not in wrong, robberie, or stealth, let vaine delights be gone:

Though goods well got flow in with wealth, fet not your hearts thereon.

11 The Lord long lith one thing doth tell, which here to mind I call:

Hewake it oft, I heard it well, that God alone doth all.

12 And that thou Lord art good and kind, the mercie doth exceed:

岛。

So that all forts with thee shall find, according to their deed.

Deus Deus meus. Pfal. Lxiij. T. S.

O Danid after his danger of Jiph, gineth thankes to God for his wonderfull deliuerance, in whose mercies he trusteth cuen in the middest of miserie: propheticng the destruction of Gods enimies, and contrartwise happiness to all them that trust in the Lord. 2. Sam. 3.

O God my God, I watch betime to come to thee in halt:

for why? my soule and bodie both do thirst of thee to tast.

And in this barren wildernesse, where waters there are none:

Ady field is parcht for thought of thee, for thee I will alone.

2 That I might see yet once againe thy glorie, strength and might:

As I was wont it to behold within thy temple bright.

3 For why? thy mercies far furmount this life and wretched daies:

My lips therefore thall give to thee due honour, laud and praise.

4 And whilest I line, I will not faile to worthip thee alway:

And in thy name I thall lift by my hands when I do pray.

5 My soule is fild as with marrow, which is both fat and sweet:

Apy mouth therefore shall sing such songs as are for thee most meet.

6 nohen as in bed I thinke on thee, and eke all the night tide:

Sing this to 3 the tune of the xliiij. pf.

160 Psalme. Lxiiij.

7 For binder conert of thy wings thou art my joyfull guide.

8 My soule doth surely stick to thee, thy right hand is my power:

9 And those that seeke my soule to stroy, them death shall soone denour.

10 The swood shall them devour echone, their carkates shall feed

The hungrie fores, which do run their pray to feeke at need.

II The king and all men shall resoice, that do professe Gods word:

for liers mouthes shall then be stopt, which have the truth disturbd.

Exaudi deus. Psal. Lxiiij. I. H.

David praieth against the falle reporters and flanderers, he declareth their purniflyment and destruction, to the comfort of the full, and the glorie of God.

O Lord, buto my voice give eare, with plaints when I do pray:

And rid my life and soule from feare of foes that the eat to flay.

2 Defend me from that fort of men, which in deceits do lurke:

And from the frowning face of them, that all ill feats do worke.

3 19ho whet their tongs, as we have feen men whet and tharp their swoods:

They shoot abroad their arrowes keen, I mean most bitter words.

4 with printe fleight shoot they their shaft the byright man to hit:

The fust unware to strike by craft they care or feare no whit.

Sing this to the tune of the xviij.pf.

Plaime. Lxv.

101

5 3 wicked workether have decreed, in counsell thus they cry:

To vie deceit let vanot dreed, what! who can it elpy!

6 mohat wates to hurt, they talke and mule all times within their hart:

They all consult what feats to vse, ech doth inuent his part.

7 But yet all this shall not anaile, when they thinke least byon,

God with his dart shall sure assaile, and wound them enery one.

8 Their crafts and their ill toongs withall, thall worke themselves such blame:

That they which then behold their fall, shall wonder at the same.

9 Then all that see, shall know right well that God the thing hath wrought:

And praise his witty works, and tell what he to passe hath brought.

10 Det shall the inst in God reivice, still trusting in his might:

So thall they toy with mind and voice, whole hart is pure and right.

Te decet hymnus. Psal.Lxv. I.H.

I 3 thanks giving buto God by the faithful, who are lignified by Sion and Jerufalem for the choling prefernation, and governance of them, and for the plentifull bleffings poured forth byon the earth.

Thy praise alone, D Lord, doth reigne in Sion thine owne hill:

Their vows to thee they do mainteine, and their behelfs fulfill.

Sing this to the tune of the xxx pf2

102 Plaime.Lxv.

2 for that thou dolt their praier heare, this work doubles of and dolt thereto agree:

Thy people all both far and neare with trust shall come to thee.

3 Dur wicked life so far exceeds, that we should fall therein:

But Lord forgine our great mildeeds, and purge by from our lin.

4 The man is bleft, whom thou doft chuse within thy courts to dwell:

Thy house and temple he shall bee with pleasures that excell.

5 Of thy great instice heare vs God, our health of thee doth rise:

The hope of all the earth abrode, and the sea coalls likewise.

6 with strength thou art beset about, and compast with thy power:

Thou makst the mountains strong a stout to stand in every shower.

7 The swelling seasthou dost as wage, and make their streames full still:

Thou doest restreine the people stage, and rule them at the will.

8 The folke that dwellfull far on earth shall dread thy signs to see:

mohich morne and evening in great mirth do passe with praise to thee.

9 119 hen that the earth is chapt and drie, and thirsteth more and more:

Then with thy drops thou dost apply, and much increase hir store.

Pfalme. Lxvj.

[63

To The floud of God doth overflow, and so doth cause to spring

The feed and come which men do fow, for he doth guide the thing.

is noith wet thou dost hir furrowes fill, whereby hir clods do fall:

Thy drops to hir thou dolt distill, and blesse hir frute withall.

12 Thou deckit the earth of thy good grace with faire and pleasant crop:

Thy clouds distill their dew apace, great plenty they do drop.

13 pohereby the defert shall begin full great increase to bring:

The little hils thall for therein, much frute in them thall fring.

14 In places plaine the flocke thall feed, and cover all the earth:

The vallies with come shall so exceed, that menshall sing for mirth.

Iubilate Deo. Psal.Lxvj. I.H.

De exhorteth to praife the Lord, in his wonderfull works. He letteth forth the power of God to affray revels, and the work God mercy to Fracil, and to prouoke all men to beare and praife his name.

Y men on earth in God reioice, with praise let forth his name:

Extoll his might with hart and voice, give glory to the same:

2 How wonderfull, D Lord, say ye, in all thy works thou art:

Thy foes for feare do feeke to thee, full fort against their hart.

Sing this to the tune of the lxviij.pl.

3 3111

164 Psalme.Lxvj.

3 All men that dwell the earth throughout and a down do praise the name of God:

The land thereof the world about is the wed and fet abrode.

4 All folke come forth, behold and see what worke the Lord hath wrought:

Marke well the wondrous works, that he for man to passe hath brought.

5 He laid the sea like heaps on hie, therein a way they had

On foot to passe both faire and drie, whereof their harts were glad.

6 Dis might doth rule the world alway, his eies all things behold:

All fuch as would him disobay, by him shall be controld.

7 Depeople, give but our God due land and thanks alwaies:

mith ioifull voice declare abzode, and ling but o his praise.

8 mhich doth indue our soule with life, and it preserve with all:

He stateth our feet, so that no strife can make by slip of fall.

9 The Lord doth prove our deeds with fire if that they will abide:

As workenien do, when they desire to have their mettals tride.

10 Although thou suffer vs so long in prison to be east:

And there with chains and fetters frong, to lie in bondage fast.

The second part.

in Although, I say, thou suffer men on vs to ride and reigne:

Though we through fire and water run,

of very greefe and paine.

12 Pet sure thou dost of thy good grace dispose it to the best:

And bying vs out into a place to line in wealth and reft.

13 Unto thy house resort will I, to offer and to pray:

And there I will my felfe apply my bowes to thee to pay.

14 The bows that with my mouth J spake in all my greefe and smart:

The vowes I say, which I did make in dolozof my hart.

15 Burnt offrings I will give to thee of oren fat and rams:

Rone other facrifice shall be of bullocks, gotes and lambs.

16 Come forth, and harken here full soone,

all ye that feare the Lozd:

nohat he for my poore soule hath done, to you I will record.

17 Fulloft I call byon his grace, this mouth to him doth crie:

And thou my toong make speed apace to praise him by and by.

18 But if I feele my hart within in wicked works rejoice:

Dzif J haue delight to fin, God will not heare my voice.

166 Psalme.Lxvij.

19 But surely God my voice hath heard, and what I do require:

My praise he doth well regard, and granteth my delire.

20 All praite to him, that hath not put nor cast me out of mind:

Por yet his mercy from me thut, which I do ever find.

Deus misereatur. Psal. Lxvij. T.S.

a Tweet praire for all the faithfull to obteine the fanor of God, and to be lightned with his countenance, to the end that his way and indgements may be knownethroughout the earth. Recoiling that God is the governor of all nations.

Hauemercy on bs Lord, and grant to be thy grace:

To shew to by do thou accord the brightnesse of thy face.

2 That all the earth may know the way to good wealth:

And all the nations on a row may fee thy faming health.

3 Let all the world, D God, give praise unto thy name:

D let the people all abzode extoll and laud the same.

4 Throughout the world to wide let all refoice with mirth:

for thou with truth and right dolf guide the nations of the earth.

5 Let all the world, D God, give praise unto thy name:

D let the people all abrode extoll and laud the came.

Sing this to 3
the tune of 5
the xxy. pfa.

6 Then shall the earth increase, areat store offrute shall fall: And then our God, the God of peace, shall blesse vs eke withall.

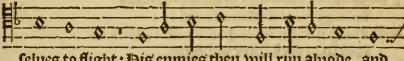
7 God shall by blesse Tlay, and then both far and neare: The folke throughout the earth alway of him shall stand in feare.

Exurgat Deus. Psal. Lxviij. T.S.

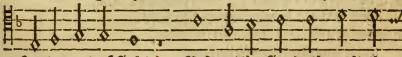
Danid erpresent the wonderfull mercies of God towards his people, who by all means and molt france forts declareth himfeife to them. Gods church therefore by reason of his promises grace and victories, both excell all worldly things, wherefore all men are moued to praile 600 for euer.



1 Let Godarise, and then his foes will turne them=



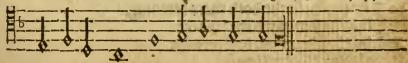
felues to flight: Disenmies then will run abrode, and



scatter out of sight. 2. And as the fire both melt the



war, and wind blowes smoke away: So in the pre-



sence of the Lord the wicked shall decay.

168 Psalme.Lxviij.

3 But righteous men befoze the Lozd shall hartily resoice:

They shall be glad and merry all, and chearefull in their voice.

4 Sing praise, sing praise unto the Lord, who rideth on the sie:

Extoll this name of Jahour God, and him do magnifie.

5 That same is he that is aboue, within his holy place:

That father is of fatherlesse, and indge of widowes case.

6 Houses he gives and issue both, but othe comfortlesse:

He bringeth bondmen out of theall, and rebels to diffrese.

7 when thou didit march before thy folke the Egyptians from among:

And brought them through the wildernesse that was both wide and long.

8. The earth did quake, the rain pourd downe, heard were great claps of thunder:

The mount Sinai shooke in such sort, as it would cleave in sunder.

9. Thine heritage with drops of raine aboundantlie was wallt:

And if so be it barren wart, by thee it was refresht.

thou hast prepard that place:

And for the poore thou dost prouide of thine especiall grace.

The second part.

11 God will gine women causesiust to magnific his name:

mohen as his people triumphs make, and purchase brute and fame.

12 For puissant kings for all their power, shall flie and take the foile:

And women which remaine at home shall helpe to part the spoile.

13 And though ye were as blacke as pots, your hue thall passe the done:

112 hole wings and fethers seeme to have filuer and gold above.

14 When in this land God thall triumph, ouer kings both high and low:

Then shall it be like Salmon hill, as white as any snow.

15 Though Balan be a frutefull hill, and in height others passe:

Vet Sion, Gods most holy hill, doth far excell in grace.

16 nohy brag ye thus ye hils most high, and leave for pride together?

This hill of Sion, God doth love, and there will dwell for ever.

17 Gods armic is two millions of warriors good and strong :

The Lord alloin Sinati is prefent them among.

18 Thou dioft, D Lord, aftend on high, and captines lead them all,

modich in times past thy chosen flocke in yison kept and theall.

170 Psalme. Lvxiij.

Thou madest them tribute for to pay, and such as did repine

Thou didit subdue, that they might dwell in thy temple divine.

19 Now praised be the Lord, for that he poures on vs such grace:

From day to day he is the God of our health and folace.

The third part.

20 He is the God, from whom alone faluation commeth plaine:

He is the God, by whome we scape all dangers, death and paine.

21 Thus God wil wound his enmieshead, and breake the hairie scalpe

Df those, that in their wickednesse continuallie do walke.

22 From Balan will I bring, laid he, my people and my sheepe:

And all mine owne, as I have done, from danger of the deepe.

23 And make them dip their feet in bloud of those that hatemy name:

And dogs shall have their toongs imbrude with licking of the same.

24 All men may see how thou, D God, thine enmies dost deface:

And how thou goff as God and king, into thy holy place.

25 The fingers go before with ioy, the minstress follow after:

And in the midst the damsels play, with timbzell and with taber.

26 Now in the congregations
(D Maell) praise the Lord:

and Jacobs whole posteritie,

gine thanks with one accord.
27 Their cheefe was little Eeniamin,

27 Their cheefe was little Leniamun, but Juda made their hoalt:

with Zabulon and Aeptalim, which dwelt about their coast.

28 As God hath given power to thee, fo Lord make firme and fure

The thing that thou half wrought in vs. for ever to induce.

29 And in thy temple gifts will we give buto thee, D Lord:

for thine buto Jerusalem sure promise made by word.

The fourth part.

Dea and strange kings to vs subdude, shall do like in those daies:

I meane to thee they shall present their gifts of land and praise.

30 He thall destroy the spearemens ranks, these calues and buls of might:

And cause them tribute pay, and daunt all such as lone to fight.

31 Then shall the Lords of Egypt come, and presents with them bring:

The Moores most blacke thalf stretch their hands but otheir Lord and king.

32 Therefore ye kingdoms of the earth, quie praise onto the Lord:

Sing plalms to God with one consent, thereto let all accord.

17.2 Psalme. Lxix.

33 noho though he ride and ever hath above the heavens bright:

Det by the fearefull thunderclaps men may well know his might.

34 Therefore the Arength of Iraell ascribe to God on high:

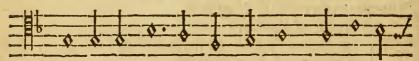
no hole might and power both far extend about the cloudie skie.

35 D God, thy holinesse and power is dread for evermore:

The God of Itraell gives be ftrength, praised be God therefore.

Saluum me fac. Pfal.Lxix. I. H.

eltie of whose elect is sigured in Dauids zeale and anguish: the malicious crue eltie of whose enimies and their punishment, Judas and such traitozs noteth, who are accursted. Then gathereth he courage in afflictions, and offereth praises to God, which are more acceptable than all sacrifices. Finallie, he doth proude all creatures to praises, prophesical of the kingdom of Christ and building of Juda, where all the faithfull and their see thall dwell for ever.



1 Saueme, D God, and that with speed, the waters



flow fullfalt: Sonie my soule do they proceed, that I



am soze agast. 2. I sticke full deepe in filth and clay, whereas



say, that I am like be dround.

3 with crieng oft I faint and quaile, my throte is hoarle and drie:
with looking by my light doth faile,

for helpe to God on hie.

4 Ady foes that guiltleffe do oppresse my soule, with hate are led:

In number fure they are no lese than haires are on mine head.

5 Though for no cause they ber me sore, they prosper and are glad:

They do compell me to restore the things I never had.

6 what I have cone for want of wit, thou Lord all times canst tell:

and all the faults that I commit, to thee are knownefull well.

7 D God of hosts, defend and stay all those that trust in thee:

Let no man doubt or shrinke away, for ought that chanceth mee.

8 It is for thee and for thy fake, that I do beare this blame:

Inspight of thee they would me make to hide my face for shame.

17.4 Pfalme. Lxix.

9 My mothers somies, my brethren all forsake me on a row:

And as a stranger they me call, my face they will not know.

that it doth pine me much:

Their checks and taunts at thee to heare, my very heart doth avutch.

The second part.

reait I weepe and mone:

Det in my teeth this geare is call, they passe not therebyon.

12 If I for greefe and paine of heart in fackcloth ble to walke:

Then they anon will it peruert, thereof they iest and talke.

13 Both high and low and all the throng that sit within the gate:

They have me ever in their toong, of me they talke and vaate.

14 The drunkards which in wine delight, it is their cheefe pastime:

To feeke which waie to worke me fpight, of me they fing and rime.

15 But thee the while, D Lord, I pray, that when it pleaseth thee:

For thy great truth, thou wilt alway fend downethine aid to mee.

16 Plucke thou my feet out of the mire, from drowning do me keepe:

from such as ow me weath and ire, and from the waters deepe.

Plalme. Lxix. 115 2 275
17 Lest with the waves I should be dround, and date ?
and depth my foule denoure: my an canto and tails
and that the pit should me confound,
and thut me in hir powee.
18 D Lord of hoalts, to give meeat, and the control of the
as thou art good and kind is altered and is is
And as thy mercy is most deare,
Lordhaue me in thy mind.
- a Mind do not from the foreignt hide to imperior to the
norturne thy face away: " " " " " " " " " " " " " " " " " " "
Tom onness or enems side
in half aine care I fan
20 D Lozd, buto my soule draw night and a second second
the fame in the aid reverse.
the same with aid repose: The largest good mixture Because of their great training, it would be their great training.
acquit me from my foes, in this case to be a second
The third part. The wall will be the control of the
21 That Jabide rebuke and shame, Managara
Forthole that leeke and worke the faine,
thou knowst and thou canst tell: Josthose that seeke and worke the same, thou seess them all full well. 22 Nohen they with brags do breake my hart, Teeke for helpe anon: 28 ut find no friends to ease my smart.
22 12 hen they with brace do breake my hart,
Theeke for helpe anon:
But find no friends to ease my smart,
to comfort me not one.
22 But in moment they can emercall in the interest
23 But in my meat they gaue megall, a
And gauemein mythirft mithall
Arong vineger to drinke.
24 Lord turne their table to a snare, hand have
to take themselves therein: and and a standard to
and when they thinke full well to fare,
then trap them in the grin.
25 And
~ 1 wins

.

176 Plalme. Lxix. 5 m. 12
25 And let their eies be darke and blind, in the dilet Indian
that they may nothing fee: Molunian dia doug
280 w downe their backe, and do them bind
in the aldome for to bee.
26 Pourcoutthy weath ashoteasfire, and a state of the
that it on them may fall: it down this is much be
Let thy displeasure and thine ire
take hold by on them all. I magin and the man alpax
27 As defart drie their house disgrace, and house district
their offpring eke expell: 1720 & 340 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
That none thereof possesse their place,
nozin their tents do dwell. "In the land the land to the
28 If thou doft strike them anto tame, and all the same
on him they lay full foze: There's destruction as
And if that thou do wound the fame, the most large for the
they feeke to hurthim moze.
29 Then let them heave by mischeefe still,
fith they are all vernert:
That of the fanour and good will
they never have a part. 30 And dash them cleane out of the books
30 And dash them cleane out of the books
oflife, of hope, of trust: That for their names they never looke
That for their names they never looke
in number of the inct.
The fourth part.
31 Though I, D Lord, with wo and greefe again the contract of
haue beene full soze oppzest : 1 11 haus and Montagen.
Thy helpe shall give me such releefe,
Thy helpe shall give me such relecte, that all shall be reduced.
32 That I may give the name the praile, standard av
and thew it with a fonct by safe of the following the
I will optoll the fame alwaics of the galacter and or other
with partie plane among, to the time to apply
33 which

33 ushich is more pleasant but othee, such mind thy grace hath borne:

Than either Ore of Calfe can be,

that hath both hoofe and home.

34 nohen simple folke doth this behold, it shall resoice them sure:

All yethat seeks the Lord, behold, your life for aie shall dure.

35 For why: the Lord of hoalts doth heare the poore when they complaine:

His pilloners are to him full deare, he doth them not disdaine.

36 wherefore the Ckie and earth below, the sea with floud and streame:

his praise they shall declare and shew, with all that live in them.

37 for fure our God will Sion saue, and Judaes citie build:

Much folke possession there shall have, hir streets shall all be fild.

38 His fernants feed thall keepe the fame all aces out of mind:

Ind there all they that love his name a dwelling place thall find.

Deus in adiuto. Psal. Lxx. I. H.

C De praieth to be right theolify delinered, his enimies to be alhamed, and all feeke the Lord to be comforted.

O bod, to me take heed, of helpe I thee require:

D Lord of hoaltes, with half and speed helpe, helpe, I thee desire.

2 noith thame confound them all that feeke my foule to full.

Sing this to the tune of the xxy, pf.

17.8 Psalme. Lxxj.

Rebuke them backe with blame to fall that thinke and with me ill.

3 Confound them that apply and feeke to worke me thame: And at my harme do laugh and cro, so, so, there goeth the game.

4 But let them joyfull be

in thee with ioy and wealth:

and to thy fauing health.

5 That they may fay alwaies, in mirth and one accord:
All honoz, glorie, laud and praise be given to thee, D Lord.

6 But Jam weake and pooze, come Lozd, thine aid I lacke:

Thou art my stay and helpe, therefore make speed and be not slacke.

In te Domine. Pfal. Lxxj. I.H.

The prayeth in faith established by promise, and confirmed by the worke of God from his youth, to be dedicered from his wicked and cruell some Absolon, with his confederacie, promising to be thankfull therefore.

MP Lord my God in all distresse, my hope is whole in thee:

Then let no thame my foule oppresse, nor once take hold of mee.

2 As thou artiult defend me Lord, and rid me out of dreed:

Gine eare, and to my fute accord, and fend me helpe at need.

3 Bethoumy rocke, to whom I may fox aid all times resort:

Singthis to the tune of the lxix. pf.

Psalme. Lxxj.

179

Thy promise is to helpe alway, thou art my fence and fort.

4 Saue me, my God, from wicked men, and from their strength and power:

From folke unfult, and eke from them that cruelly denour.

5 Thou art the staie wherein I trust, thou Lozd of hosts art he:

Peafrom my youth I had a lust still to depend on thee.

6 Thou half me kept even from my birth, and I through thee was borne:

noherefore I will thee praise with mirth both evening and morne.

7 As to a monster seldome seene, much folke about me throng:

But thou art now and still hast beene my fence and aid so strong.

8 wherefore my mouth no time shall lacke, thy glorie and thy praise:

And eke my toong shall not be sacke to honor thee alwaies.

9 Refuse me not, D Lord, Jsay, when age my lims doth take:

And when my strength doth wast away, do not my soule for sake.

10 Among themselves my foesinquire, to take me through deceit:

And they against me do conspire, which for my soule laid wait.

The second part.

11 Lay hand and take him now they said, for God from him is gone:

ey faid,

180 Psalme. Lxxj.

Dispatch him quite, for to his aide iwis there commeth none.

12 Do not absent thy selfe away, D Lozd, when need shall be:

But that in time of griefe thou mailt in hast give helpe to me.

13 12 ith shame confound and ouerthrow all those that seeke my life:

Oppresse them with rebukes also that faine would worke me strife.

14 But I will patiently abide thy helpe at all affaies:

Still more and more, eth time and tide will let foorth thy praise.

15 Apy mouth thy instice shall record, that daily helpe doth send:

But of thy benefits, D Lord,

I know no count nozend.

16 Net will I go and seeke footh one, with thy good helpe, D God:

The fauting health of thee alone to shew and set abroad.

17 Fox of my youth thou takk the care, and doct instruct me still:

Therefore thy wonders to declare I have great mind and will.

18 And as in youth from wanton rage thou didft me keepe and flay:

forlake me not buto mine age, and till my head be gray.

The third part.

19 That I thy strength a might may shew to them that now behere:

And that our feed thy power may know hereafter manie a yeare.

20 D Lozd, thy instice doth exceed, thy doings all may see:

Thy workes are wonderfull in deed, oh, who is like to thee?

21 Thou madit me feele afflictions soze, and yet thou didft me saue:

Deathou didt helpe and me restore, and tooks me from the grave.

22 And thou mine honour dost increase, my dignitie maintaine:

Deathou dost make all greefe to cease, and comforts me againe.

23 Therefore thy faithfulnesse to praise, I will both Lute and sing:

My harpe shall found thy land alwaies,

DIscaels holy king.

24 My mouth that ioy with pleasant voice, when I shall sing to thee:

And eke my soule shall much resoice, for thou hast made me free.

25 My tong thy byzightnesse shall sound, and speake it daily still:

for griefe and shame both them confound that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I. H.

C Gods kingdome by Chill is represented by Salomon, buder whom that be righteousnesse, peace, and felicitie, buto whom all kings and nations shall be homage, whose name and power shall endure for ener.



in instice to increase.

4 That he may helpe the weake and pooze with aid, and make them strong:

And eke destroy for evermore all those that do them wrong.

5 And then from age to age hall they regard and feare thy might: Solong as summe both thine by day, ozels the moone by night.

6 Lord, make the king but the fult, like raine to fields new mowne:

And like to drops that lay the dust, and fresh the land unsowne.

7 The inst shall flourish in his time, and all shall be at peace:

Until the moone shall leave to prime, wast, change, and to increase.

8 He shall be Lord of sea and land, from shore to shore throughout:

And from the flouds within the land, through all the earth about.

9 The people that in desert dwell thall kneele to him full thicke:

And all his enmies that rebell the earth and dust shall like.

10 The Lords of all the Illesthereby great gifts to him thall bring:

The kings of Sabe, and Arabie, give many a collip thing.

The second part.

11 All kings shall seeke with one accord in his good grace to stand:

And all the people of the world thall serve him at his hand.

12 for he the needie fort doth saue, that but o him do call:

And eke the simple folke, that have no helpe of man at all.

13 He taketh pittie on the pooze, that are with need oppzelt:

He doth preferue them evermore, and brings their foules to rest.

184 Psalme. Lxxij.

14 He shall redeeme their life from dreed, from fraud, from wrong from might:

And eke the bloud that they shall bleed, is precious in his sight.

15 But he shall line, and they shall bying to him of Sabaes gold:

He shall be honozed as a king, and daily be extold.

of come that beare such throng:

That it like Cedar trees shall fand in Libanus full long.

17 Their cities eke full well shall speed, the frutes thereof shall passe:

In plentie it shall farre exceed, and spring as greene as grass.

18 for ever they thall praise his name, while that the funne is light:

And thinke them happie through the same, all folke shall blesse his might.

19 Praise rethe Lord of holls, and ling to Alraels God echone:

for he doth enerie wondrous thing, veahe himselfe alone.

20 And bleffed be his holy name all times eternally:

That all the earth may praise the same, Amen, Amen, say I.

Quam bonus Deus. Psal. Lxxiij. T. S.

T Danid teacheth that neither the prosperitie of the bugodly, nor the affiction of the good ought to discourage Gods children, but rather mone them to consider Gods providence, and to reverence his indgements, for that the wither banish away like smoke, and the godly enter into life evertalling, in hope whereof he resigneth himselfe to Gods hands.

HDw euer it be, yet God is good, Sing this to? and kind to Israell:

And to all such as safely keepe their conscience pure and well.

2 Det like a foole I almost flipt, myfeet began to flide:

And ere I wist, even at a vinch my steps away gan glide.

2 For when I saw such foolish men,

Jgrudgd, and did distaine: That wicked men all things should have, without turmoile or paine.

4 They neuer luffer pangs noz griefe, griefe, as if death should them smite:

Their bodies are both fout and frong, and ever in good plight.

5 And free from all aduerlitie, when other men be thent:

And with the rest they take no part and an analysis and an army of plague or punishment.

6 Therefore presumption doth imbrace, their necks as doth a chaine:

And are even weapt as in a robe, it will with rapine and distaine. The first the first and the

7 They are so fed, that even for fat their eies oft times out fart:

And as for worldly goods, they have moze than can with their hart.

3 Their life is most licentious,

boalting much of their wrong,

Which they have done to simple men, and ever pride among.

186 Psalme. Lxxiij. 9 The heavens and the living Lord, they have not to blathheme:

And prate they do on worldly things, no wight they do esteeme.

10 The people of God off times turne back, to see their prosperous state:

And almost drinke the selfe same cup,

and follow the same rate. The second part. 11 How can it be that God, say they, should know and buderstand is of the decided These worldly things, since wicked men be Lozds of lea and land? 12 Foz we may see, how wicked men in riches still increase: White and the state of the stat Rewarded well with worldly goods, the same and the and live in realt and peace. Will down in the dis 13 Then why do I from wickednesse my fantalie refraine: Find a 14 de 18 de 18 de 19 de And wash my hands with innocents, and clente my heart in vaine? There are an all the 14 And luffer Courges euerie day, assubiect to all blame: A state of the state And enerie morning from my youth, have the continued fustainerebuke and shame? 15 And I had almost said as they, milliking mine estate: But that I should thy children indge, as folke vnfoztunate. 16 Then I bethought me how I might this matter understand: But yet the labour was too great.

fozmeto take in hand.

17 UIII

17 Untill the time I went into thy holy place, and then the angular letting,

I buderstood right perfectly in the land and along the the end of all these men.

18 And namely, how thousettest them bpon a flipperie place: Allow the least

And at thy pleasure and thy will work and the state thou dost them all deface. In the second

19 Then al men muse at that strange sight, to fee how fuddenly in and make the fact to the land

They are destroid, dispatcht, consumd, and dead to houribly. The some thing is a second

20 Aduch like a dreame when one awakth, to thall their wealth decay:

Their famous names in all mens light hall ebbe and passe away. The shirt passe is a subsequence of the shirt passe.

The third part.

21 Pet thus my hart was greened then,
my mind was much opprest:
22 So fond was J and ignorant,

and in this point a beaft. The sid reached most

23 Pet neuerthelesse, by my right hand thou holdst me alwaies fast:

24 And with thy counsell dost meguide. to glozie at the last and of the main small

25 What thing is there that I can will, but thee in heaven above!

And in the earth there is nothing like thee that I can loue.

26 My fielh and eke my hart dofaile, but God doth faile me neuer:

for ofmy hart God is the Arength, my postion eke for euer.

Psalme. Lxxiiij. **188** 27 And lo, all such as thee forsake, are and the himse

thou halt deitroy echone ; and displaying a And those that trust in anie thing, house a conferment

fauing in thee alone.

08.31 3.1 28 Therefore will I drawneare to God, and ever with him dwell: : mail als your save

In God alone I put my trust, who aim is missing and the one his wonders will I tell, and the many that notice

Vt quid Deus. Pfal. Lxxiiij. I. H.

C The faithfull complaint of the Deltruction of the church and true religion bader the name of Sion and the altars beftroied : and truffing in the might and free mercies of God, by his covenant they require helpe and succour for the glorie of Gods holte name, the faluation of his pore afflicted feruants, and the confulion of his proud enimies.

The art thou Lord, so long from vs, the tune of in all this dangers deepe? the exijpf

no hy doth thine anger kindle thus, at thine owne pasture sheepe?

2 Lord call thy people to thy thought, which have beene thine so long:

The which thou halt redeemd and brought from bondage fore and strong.

2 Paue mind therefore, and thinke byon, remember it full well:

Thy pleasant place, thy mount Sion, where thou walt wont to dwell.

4 Lift by thy foot and come in halt, and all thy foes deface:

phich now at pleasure rob and wast within thy holy place.

5 Amid the congregations all, thineenimies roare, D God:

They fet as ligues on everie wall, . their banners splaid abroad. 6 Asmen with areshew the trees, that on the hils do grow:

So thine the villes and two ds of thele, within the temples now.

7 The feelings fawd, the carned boords, the goodly granen frones:

with ares, hammers, bils, and swoods,

they beate them downe at once.

8 Thy places they confirme with flame, and eke in all this toile.

The house appointed to thy name, they race downe to the soile.

9 And thus they faid within their heart, dispatch them out of hand:

Then burnt they by in enerie part, Gods houles through the land.

10 Det thou no signe of helpe dost send, our Drophets all are gone:

To tell when this our plague should end, among by there is none.

11 19hen wilt thou Lord once end this shame, and cease thine enmies strong?

Shall they alway blaspheme thy name, and raile on theeso long!

12 19 hy dolt withdraw thy hand aback, and hide it in thy lay?

D plucke it out, and be not flacke to give thy foes a rap.

The fecond part.

13 D God, thou art my king and Lozd, and evermoze hast beene:

Beathy good grace throughout the world, for our good helpe hath seene.

190 Psalme. Lxxiiij.

14 The seasthat are so deepe and dead, thy might did make them drie:

And thou didst breake the servents head, that he therein did die.

15 Deathou didst breake the heads so great of uphales that are so fell:

And gauest them to thy folkes to eate, that in the deserts dwell.

16 Thou madelt a spring with streames to rise, from rock both hard and hie:

And eke thy hand hath made likewise deeperiners to be drie.

17 Both day and eke the night are thine, by thee they were begunne:

Thousets, to serve us with their shine, the light and eke the sunne.

18 Thou dost appoint the ends and coasts of all the earth about:

280th fummer heats and winter frosts, thy hand hath found them out.

19 Thinke on, D Lord, no time forget thy foesthat thee defame:

And how the foolish folke are set to raile by on thy name.

20 D let no cruell beaft denour thy Turtle that is true:

forget not alwaies in thy power the poore that much do rue.

21 Regard thy conenant, and behold, thy foesy offeste thy land:

All sad, and darke, for worne, and old, our realme as now doth stand.

22 Let not the simple goe away with disappointed shame: But let the pooze and needie aye give praise but thy name.

23 Rise Lord, let be by thee maintaind the cause that is thine owne:

Remember how that thou blasphemd art by the foolish one.

24 The voice forget not of thy foes, for their prefuming hye,

Is more and more increast of those, that hate thee spightfully.

Confitebimur tibi Deus. Psal. Lxxv. N.

The faithfull do praife the name of the Lord, which thall come to induce at the time appointed, when the wicked thalbe put to confusion and prinke the cup of his wrath, their pride thalbe abated, and the righteons thalbe exalted to honor.

VA to thee God we will give thanks, we will give thanks to thee:

Sith thy name is so neare, declare thy wondrous works will we.

2 I will bpzightly iudge, when get conuenient time I may:

The earth is weake and all therein, but I her pillers stay.

3 I did to the mad people fay, deale not so furiously: And puto the hugodinance

And buto the bugodly ones, fet not your hornes so hie.

4 I said buto them, set not bp your raised homes on hie:

And see that you do with stiffe necke not speake presumptuously. Sing this to the tune of the xliiij.pf.

192 Psalme. Lxxv.

5 For neither from the Casterne part, nor from the Westerne side:

Por from forlaken wildernelle, protection both proceed.

6 for why? the Lord our God heis, the righteous indge alone:

He putteth downe the one, and sets another in the throne.

7 For why! a cup of mightie wine is in the hand of God:

And all the mightie wine therein himselfe doth poure abzoad.

8 As for the lees and filthy dregges, that do remaine of it,

The wicked of the earth shall drinke, and sucke them enerie whit.

9 But I will talke of God, I saie, of Jacobs God therefore: and will not cease to celebrate

his praise for energinore.

10 Insunderbreakethe horns of all ungodlie men will I:

But then the homes of righteous men shall be exalted hie.

Gloria patri.

All laud and praise be to the Lord,

O that of might art most:

To God the Father and the Sonne,

And is now at this present time of And shall be ever more.

In Iudæa. Psal. Lxxvj. I.H.

This 49 falme fetteth footh the power of God and care for the defence of his people in Jerusalem, the destruction of the armie of senacherib, and exhorates the faithfull to be thankefull for the same.

Planne. Lxxvj.

T D all that now in Jury dwell, the Lord is clearely knowne: His name is great in Israell,

Sing this to 3 the tune of the lxix.pfa.

a people of his owne.

2 At Salem hehis tents hath pight, to tarry there a space:

In Sion eke he hath delight, to make his dwelling place.

3 And there he brake both thaft and bow, the sword, the speare and sheeld:

And brake the ray, to overthrow in battell on the feeld.

4 Thou art more worthy honor, Lord, more might in thee doth lie:

Than in the strongest of the world, that rob on mountains hie.

5 But now the proud are spoild through thee and they are falme on seepe:

Through men of war no helpe can be, themselves they could not keepe.

6 At thy rebuke, D Jacobs God, when thou doft them reprodue:

Ashalfe in fleepe their chariots flood, no horseman once did moone.

7 Forthon art dreadfull, Lord, indeed, what man the courage hath

To bide thy light, and doth not dread when thou art in the weath?

8 when thou dost make thy judgements heard, from heaven through the ground:

Then all the earth full love afeard, in Alence thall be found.

D.j.

9 And

194 Plaime.Lxxvij.

9 And that when thou, D God, doff fand in indgement for to weake:

To laue the afflicted of the land, on earth that are full weake.

10 The fury that in man doth reigne, shall turne buto thy praise:

Pereafter, Lozd, do thou restreine their weath and threats alwaies.

11 Make vowes a pay them to your God, ye folke that nigh him be:

Bring gifts all ye that dwell abroad, for dreadfull fure is he.

12 For he doth take both life and might from princes great of birth:

Ind full of terrorishis light was a the correspondent to all the kings on earth.

Voce mea ad Dominum. Pfal. Lxxvij. I. H.

The prophet in the name of the church, rehearleth the greatnelle of his afflication, and his greenous temptation, whereby he was driven to this end, to confider his former convertation, and the continual course of Gods works in the preservation of his servants, and so he confirmeth his faith against these temptations.

I with my voice to God do crie, with heart and hartie cheare:

My voice to God I lift on high, and he my fute doth heare.

2 Intime of greefe I fought to God, by night no rest I tooke:

But stretcht my hands to him abroad, my soule comfort forsooke.

3 nohen I to thinke on God intend, my trouble then is more:

Sing this to the tune of the lxxxj.pf.

Plalme. Lxxvij. I wake but could not make an end, my breath was stopt so sore. 4 Thouholdst mine eies alwaies from rest that I alwaies awake: noith feare am I so soze opprest, my speech doth me forsake. 5 The daies of old in mind Tcaft. and oft did thinke byon The times and ages that are valt full many peares agon. 6 By night my longs I call to mind, once made thy praise to show: And with my hart much talke I find, my wirits do learch to know. 7 will God (laid I) at once for all, cast off his people thus! So that henceforth no time he shall be friendly buto vs. 8 mohat! is his goodnesse cleane decaid, for ever and a day? Dzishispromise now delaid, and doth his truth decay? 9 And will the Lord our God forget, his mercies manifold? Dr Chall his wrath increase so hote, his mercie to withhold! 10 At last I said my weakenesse is the cause of this mistrust: Gods mightie hand can helve all this, and change it when he luft.

The second part.

11 I will regard and thinke byon the working of the Lord:

Of all his wonders past and gone, A gladly will record.

12 Dea all his works I will declare, and what I did deutle:

To tell his facts I will not spare, and eke his counsell wife.

13 Thy works, D Lord, are all byright, and holy all abrode:

phat one hath strength to match the might of thee, D Lord our God?

14 Thou art a God that oft doll show thy wonders every houre:

And so dost make the people know thy vertue and thy powze.

25 And thine owne folke thou didst defend, with strength and stretched arme:

The sonnes of Jacob that descend, and Josephs seed from harme.

16 The waters Lord perceined thee, the waters saw thee well:

And they for feare alide did flee, the depths on trembling fell.

The clouds that were both thicke and blacked did rainefull plentiouslie:

The thunder in the aire did cracke, the shafts abrode did fie.

13 The thunder in the fire was heard, the lightning from aboue,

moith flashes great made men afeard, the earth did quake and moue.

19 Thy waies within the lea do lie, thy path in waters deepe:

limiting your still a

3 (3)

Plalme. Lxxviii. Bet none can there thy steps apply, noz know thy paths to keepe. 20 Thou leadest thy folke byouthe land, as theepe on enery lide: Through Moiles and through Aarons hand, thou didst them safely quide. Attendite populi. Pfal. Lxxviii. T. S. The theweth how God of his mercy chose his church of the posteritie of Abzaham. cafting in their teeth the rebellion of their fathers, that their children might acknow= ledge Godsfree mercies and be ashamed of their peruers anceltogs. The holy Cholt hath comprehended as it were the fumme of all Gods benefits, that the grolle peos vic might fee in few words the effect of the whole hiltories. 1. Attend my veovle to my law, and to my words incline: 2. Ady mouth shall speake strange parables, and centences dinine. 3. which we our selves have heard and learnd, even of our fathers old: And which for our in-

Aruction, our fathers have by told.

198 Plalme.Lxxviij.
4 Because we should not keepe it close

from them that should come after:

110 ho should Gods power to their race praise, and all his works of wonder.

5 To Jacob he commandment gaue, how Israell should live:

Milling our fathers should the same but o their children gine.

6 That they and their posteritie, which were not spring by tho:

Should have the knowledge of the law, and teach their feed also.

7 That they may have the better hope, in God that is above:

And not forget to keepe his lawes, and his precepts in loue.

3 Aot being as our fathers were, rebelling in Gods light:

And would not frame their wicked harts, to know their God aright.

9 How went the people of Ephraim their neighbors for to spoile:

Shooting their darts the day of war, and yet they tooke the foile?

10 for why? they did not keepe with God the covenant that was made:

Por yet would walke or lead their lines, according to his trade.

11 But put into oblinion his counsell and his will:

And all his works most magnifique, which he declared still.

The second part.

12 nohat wonders to our forefathers, did he himselfe disclose

In Egypt land, within the field, that called is Thancos!

13 He did divide and cut the lea, that they might passe at once:

Ind made the waters stand as still, as doth an heape of stones.

14. He led them secret in a cloud, by day when it was bright:

And in the night when darke it was, with fire he gaue them light.

15 He brake the rocks in wildernesse, and gave the people drinke:

Asplentifull, as when the deeps do flow by to the brinke.

16 He drew out rivers out of rocks, that were both drie and hard:

Df fuch aboundance, that no flouds to them might be compard.

17 Det for all this against the Lord their sin they did increase:

And stirred him that is most high, to weath in wildernesse.

18 They tempted him within their hearts, like people of miltrust:

Requiring such a kind of meat as served to their lust

19 Saieng with murmuration, in their unfaithfulnesse:

What? can this God prepare for us a feast in wildernesse!

Psalme Lxxviij.

20 Behold, he strake the stonic rocke, and flouds forthwith did flow:

But can he now give to his folke both bread and fielh allo!

21 When God heard this, he wared wroth with Jacob and his feed:

So did his indignation on Itraell proceed.

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The third part.

22 Because they did not faithfully beleene and hope, that he sould almaje whelve and furcour them

Could alwaies helpe and fuccour them in their necessitie.

23 Moherefore he did command the clouds, forthwith they brake in funder:

24 And raind down Manua forthe to eat, a food of mickle wonder.

25 When earthly men with angels food were fed at their request:

26 He bad the east wind blow away, and brought in the fouthwest.

27 And raind down flesh as thicke as dust, and foule as thicke as sand:

28 112 hich he did cast amidst the place where all their tents did stand.

and all men had their fils:

Det more and more they did defire to ferue their lufts and wils.

30 But as the meat was in their mouths, his weath boon them fell:

31 And flue the flowers of all their youth, and choise of Israell.

22 Det fell they to their wonted sinne, and main and and and still they did him greeue:

for all the wonders that he wrought, they would him not beleeve.

33 Their daies therefoze he shortened, with the same of the and made their honour vaine:

Their yeares did wak and passeaway, which was the with terrors and with vaine.

24 But ener when he plagued them, they fought him by and by:

35 Remembring then he was their Arength

their helpe and God most hy.

36 Though in their mouths they did but glose, and their mouths they did but glose, and the state of the s and flatter with the Lord:

And with their toongs and in their harts dissembled enery word.

The fourth part. Tell The fourth part.

37 For why? their harts were nothing bent to him nor to histrade:

De vet to keepe or to verforme the covenant that was made.

28 Det was he still so mercifull, when they deserved to dy:

That he forgane them their misoceds, and would them not destroy.

Dea many a time he turnd his weath, and did himselfe aduice:

And would not suffer all his whole commence of the second displeasure to arise.

39 Confidering that they were but flelly, and that they 2 115715 mm 2 300 10 for and euenas a wind,

That passeth away, and sannot well returne by his owne kind.

6 6

Psalme. Lxxviij.

40 How oftentimes in wildernede did they their Lozd proudke!

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How did they move and fir their Lord to plaque them with his stroke?

41 Bet did they turne againe to lin, and tempted God eftloone:

Prescribing to the holy Lord, what things they would have done.

42 Aotthinking of his hand and power, not of the day, when he

Delinered them out of the hands of the fierce enimie.

43 Nor how he wrought his miracles, as they themselves beheld

In Egypt, and the wonders that he did in Zoan field.

44 Porhow he turned by his power their waters into bloud:

That no man might receive his drinke at river nozat floud.

45 Porhow he sent them swarms of sies, which did them soze annoy:

And fild their countrie full of frogs, which should their land destroy.

The fift part.

46 Norhow he did commit their frutes unto the caterviller:

And all the labour of their hands he gaue to the gralhopper.

47 noith hailstones he destroid their vines, so that they were all lost:

and not so much as wild fig trees, but he consumbe with frost.

Plalme. Lxxviij. 203

48 And yet with hailstones once againe the Lord their cattell smote,

And all their flocks and heards like wife with thunderbolts full hote.

49 He cast byon them in his ire, and in his furie strong,

Displeasure, weath, and entil spirits do trouble them among.

50 Then to his weath he made a way, and spared not the least:

But gaue buto the pestilence, the man and eke the beast.

51 De Arake also the first boxne all that by in Egypt came:

And all the cheefe of men and beafts within the tents of Ham.

52 But as for all his ownedeare folke, he did preserve and keepe:

And carried them through wildernesse, enen like a slocke of speepe.

53 noithout all feare both safe and sound he brought them out of thrall:

mhereas their foes with rage of lea were ouerwhelmed all.

54 And brought them forth into the coalls of his owner holy land:

Euen to the mount, which he had got by his strong arms and hand.

55 And there cast out the heathen folke, and did their land divide:

And in their tents he let the tribes and the line of Israell to abide.

Plalme. Lxxviij.

56 Bet for all this, their God most high they stird and tempted still:

And would not keepe his testament, nor yet obey his will.

57 But as their fathers turned backe, euen so they went astray:

Apuch like a bow that would not bend, but flip and start away.

The fixt part.

58 And greend him with their hill altars, with offrings and with fire:

And with their idols behemently pronoked him to ire.

59 Therewith his weath began againe to kindle in his beeft:

The naughtinesse of Israell he did so much detest.

60 Then he forsooke the tabernacle of Silo, where he was

Right conversant with earthly men, even at his dwelling vlace:

61 Then suffred he his might and power in bondage for to stand:

And gave the honor of his arke into his enmies hand.

62 And did committhem to the sword, wroth with his heritage:

63 The young men were demourd with fire, maids had no mariage.

64 And with the sword the preests also did perish energone:

And not a widow left alive, their death for to bemone.

كالإسلامة والتراسي

65 And then the Lord began to wake, like one that flept a time:

And as a valiant man of war, refreshed after wine.

66 with Emrods in the hinder parts he trake his enimies all:

And put them then buto a shame that was perpetuall.

67 Then he the tent and tabernacle of Joseph did refuse:

As for the tribe of Ephraim, he would in no wife chuse.

68 But chose the tribe of Jehuda, whereas he thought to dwell:

Euen the noble mount Sion, which he did loue so well.

69 nohereashedidhistemplebuild, both sumptuoully and sure:

Like as the earth, which he hath made for ever to induce.

70 Then chose he Dauid him to serue, his people for to keepe:

which he tooke up and brought away even from the folds of sheepe.

71 Ashe did follow the ewes with youg, the Lord did him advance:

To feed his people Israell, and his inheritance.

72 Thus Dauid with a faithfull heart his flocke and charge did feed:

And prudently with all his power did governe them indeed.

Deus venerunt. Pfal. Lxxix. I.H.

Che Ffraclits complaine to God for the calamitie that they faifered, when Antiochus destroied their temple and citie, desiring aid agains his tyramic, least God and his religion should be contemned by heathen, who should see him for saken and perish.

Lozd, the Gentiles do inuade, thine heritage to spoile: Jerusalem an heape is made, thy temple they defoile.

Sing this to the tune of the lxxvij.pf.

2 The bodies of thy faints most deare, abroad to birds they cast:

The field of them that do thee feare, the bealts devoure and wast.

3 Their bloud throughout Jerusalem, as water spilt they have:

So that there is not one of them to lay their dead in grave.

4 Thus are we made a laughing flocke, almost the world throughout:

The enmies at vsielt and mocke, which dwell our coasts about.

5 Wilt thou, D Lord, thus in thine ire against by ener fume?

And thew thy weath as hote as fire, thy folke for to confume?

6 Upon those people poure the same, which did thee never know:

All realmes which call not on thy name, confirme and overthrow.

7 For they have got the upper hand, and Jacobs feed destroid:

his habitation and his land they have left wast and boid.

S Beare

riallic. Lxxix. 107 8 Beare not in mind our former faults, withiveed some vittie show: And aid vs Lord, in all affaults, for we are weake and low. The fecond part. 9 D God, that givest all health and grace, on us declare the same: weigh not our works, our sinnes deface, for honor of the name. 10 no hy shall the wicked still alway, tobs as people dumme, In thy reproch reforce, and say, where is their God become? Require, D Lord, as thouseest good, before our eies in sight: with a common of Df all those folkethy serviants blood, which they wilt in dewicht. 11 Receive into thy light in halt, 101 (22.41. 211) the clamors, greefe and wrong, Ministralized of the Dfluch as are in prison cast, BEAT HOUSE AFE fusteining irong Arong. Thy force and strength to celebrate, the tile production Lord let them out of band: 250341.4.11505 nohich buto death are destinate, and in their enmies hand. 12 The nations, which have beene so bold as to blaspheme thy name: Into their lang with seven fold, emilia ankam m revay againe the same. 13 So we thy folke and vasture sheepe, will praise thee evermore: And teach all ages for to keeve विशेषिक विशेषिक विशेषिक for thee like praise in store. Du

Plaime.LXXX.

208 Pfal.Lxxx. I.H. Qui regis Israel.

Ca lamentable praier to God to helpe the mileries of the church, beliring him to confider the first estate, when his fauour thinco towards them , that he unght finish that worke which he begun.

Hou heard that Afraell doft keepe, give eare and take good heed:

Sing this to 7 the tune of the lxxxj.pf.

TION NOTE 3

The state of the s

pohich leadest Joseph like a sheepe, and dost him watch and feed.

2 Thou Lord, I say, whose leat is let on cherubins so bright:

Shew forth thy felfe, and do not let, send downe thy beams of light.

2 Before Ephraim and Beniamin, Manasseke likewise:

To shew thy power do thou begin, come helve bs Lord, arise.

4 Direct our harts buto thy grace, convert vs, Lord, to thee:

Shew by the brightnesse of thy face, and then full lafe are wee.

5 Lord God of holts of Acaell, how long wilt thou I fag:

Maainst thy folke in anger swell, and wilt not heare them pray!

6 Thou dost them feed with sozrows deepe, their bread with tears they eat:

And drinke the tears that they do weepe, in measure full and great.

7 Thou halt by made a very strife to those that dwell about:

And that our foes do loue of life, 38 grand appalls discussed & they laugh and fest it out. off in this grand and and

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8 D take by Lord, but othy grace, convertour minds to thee:

Shew forth to be thy toyfull face, and we full fafe shall be.

9 from Egypt where it grew not well, thou broughtst a vinefull deare:

The heathen folke thou didst expell, and then didst plant it here.

10 Thou didst prepare for it a place, and set hir rootes full fast:

That it did grow and spring apace, and fild the land at last.

mith shade that from it came:

And eke the Cedars high and flout, with branches of the same.

12 112 hy then didst thou hir wall destroy? hir hedge pluckt by thou hast:

That all the folke that passe thereby, thy vine may spoile and wast.

The second part.

13 The Bose out of the wood so wild, doth digand roote it out:

The furious beafts out of the field, denour it all about.

14 D Lord of hoalts, returne againe, from heauen looke betime:

Behold, and with thy help sustaine this poore vineyard of thine.

15 Thy plant Flay, thine Israell, whom thy right hand hath set:

The same which thou didst love so well, D Lozd, do not forget.

Psalme. Lxxxi. 210 16 They lop and cut it downe apace, they burne it eke with fire: And through the frowning of thy face, we perish in thine ire. 17 Let thy right hand be with them now, whom thou half kept so long: And with the some of man, whom thou to thee hast made so strong. 18 And so when thou hast set ba free, and faued by from shame: Then will we never fall from thee, but call byon thy name. 19 D Lord of holds, through thy good grace connect by buto thee: Behold by with a pleasant face, and then full lafe are wee. Exultate Deo. Psal, Lxxxj. Tan exhortation to praife God for his benefits, commending Belight aglad, in God reivice, which is our frenath and stay: 26e joyfull, and lift by your voice to Jacobs

God, I say. 2 Prepare your instruments most meet,



4 for this is but officeed with a factor of the control of a control of the contr

A law that must be kept full well; where the made and a control which Jacobs God hath made.

5 This clause with Joseph was decreed, and the only from when he from Egypt came: Add the constraint of the That as a witnesse, all his seed and the constraint of the constra

should still observe the same. All of the part and were

6 nohen God, I say, had so prepard to bring him from that land:

nohereas the speech which he had heard he did not under stand.

7 I from his thoulders tooke, faith he, the burthen cleane away:

And from the furnace quit him free, from burning brick of clay.

8 112 henthon in griefe didst crie and call, Tholve thee by and by:

And I did autwere thee withall in thunder fecretly.

f 11 - of 1

Psalme. Lxxxi. 212 9 Bea at the waters of discord I did thee tempt and proone: whereas the goodnesse of the Lord with muttering thou didst moone. 10 Deare, Dmy folke, D Israell, and I affire it thee: Regard and marke my words full well, if thou wilt cleave to mee. The second part. 11 Thoushalt no God in thee reserve of any land abroad: Porinno wife to bow or ferue a strange and forren God. 12 Jamthe Lozd thy God, and J from Egypt set thee free: Then alke of me aboundantly, the application of the

Then aske of me aboundantly, the special control and I will give it thee.

my voice, when that I spake:

Por Itraell would not obey, when he was the but did me quite forlake.

14 Then did I leave them to their will, in hardnesse of their heart:

To walke in their owne counsell still, themselves they might pervert.

15 O that my people would have heard the words that I did say:

And eke that Israell would regard to walke within my way.

and bring them downefullow:

And turne my hand by on all those that would them ouerthrow?

Plaime. Lxxxii.

17 And they that at the Lord do rage, as flaues should feeke him till:

But of his folke the time and age

thould flourish ever still.

18 I would have fed them with the crop, and finest of the wheat:

And made the rocke with honie drop, that they their fils should eat.

Deus stetitin. Psal. Lxxxii. I. H.

Danid declaring God to be present with judges and magistrats, reproceeth their parcialitie and burighteousnesse, and exhorteen them to do iustice: but lowing no amendment, he delireth God to execute iultice himfelfe.

Mid the prease, with men of might the Lord himselfe doth stand,

To vlead the cause of truth and right, with judges of the land.

2 Bowlong (faidhe) will you proceed falle judgement to award:

And have respect for love of meed the wicked to regard?

3 112 hereas of due you hould defend the father less and weake:

And when the pooze man doth contend, in indocement infly speake.

4 If ye be wife, defend the cause of pooze men in their right:

And rid the needie from the clawes of tyrants force and might.

5 But nothing will they know or learne, in vaine to them I talke:

They will not fee or ought discerne, but still in darknesse walke.

Singthis to) the tune of the lxxxi.pf.

Transc. LXXXIII. For lo, even now the time is some, has a land to the local and the that all things fall to nought: 300 divodication as And likewise lawes both all and some, and and any in the for gaine are fold and bought. 6 Thad decreed it in my sight,

as gods to take you all:

And children to the most of might, for love I did you call sufficiently set you tage

7 But notwithstanding reshall die asmen, and so decay:

Dtyrants, I shall you destrop, a make a first the contract of and pluck you quite away. The devices had the hearth and

8 Ty Lord, a let thy strength be knowne, and indge the world with might:

for why fall nations are thineowne, to take them as thy right.

Deus quis similis. Psal, Lxxxiij. I.H.

The Ifraelites pray the Lord to deliner them from their enimies , both at home and far off: also that all such wicked people be striken with his stops mie tempets, that they may know his power.

D not, D God, refraine thy tong, insilence do not stay:

withhold not Loed, thy selfeso long, noz make no moze delay.

2 For why? behold thy foes, and fee

how they do rage and crie: And the man supply And those that beare an hate to thee for leading of the continue hold by their heads on hie. I have not expected to

2 Against thy folke they bee deceit, and craftily they inquire: For thine elect to lie in wait, and drugged about the wait? their counsell doth conspires and an analysis

thelxxvij.pf.

Pialme. Lxxxiij.

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4 Come on fay they, let be expell and plucke these folke away:

So that the name of Itraell may be been been sometimed to the same of Itraell may be seen to be see

5 They all conspire within their heart how they may thee withstand:

Against the Lord to take a part, they are in league and band.

6 The tents of all the Edomites, the Ismalites also:

7 Geball with Ammon, and like wife doth Amalec conspire:

The Philistines against thee rise, with them that dwell at Tyre.

8 And Assurehe is well apaid with them in league to be:

And doth become a fence and aid to Lots posteritie.

9 As thou did sto the Madianites, fo serve them Lozd echone:

As to Cicer and to Jabin, beside the brooke Kison.

10 110 hom thou in Endor didle destroy, and wast them through thy might:

That they like dung on earth did lie, and that in open light.

The fecond part.

11 Make them now a their Lords appeare like Zeb and Drebthan:

as Zaba and Zalmana were the kings of Madian.

1 (23) 1 39 (12 Table 1)

SCHOOL OF THE PARTY OF THE PART

Mariane, Lan

7.	0	Plaime. Lxxxiij.
12	nohich	said, let by throughout the land,
	440 AYY	None of Calabana San

in all the coalts abload:

Possess and take into our hand the faire houles of God.

13 Turne the, D God, with storms, as fast as wheeles that have no stap:

with winder to flie away.

14 Like as the fire, with rage and fume the mightie forrest spils:

And as the flame, doth quite confume the mountaines and the hils. It is the second

15 So let the tempest of the weath byon their necks be laid:

And of thy stormie wind and shower, Lord, make them all affraid.

16 Lord bring them all, I thee defire, to such rebuke and shame:

That it may cause them to inquire, and learne to feeke thy name.

17 And let them ever moze daily to Chame and Clander fall:

And in rebuke and obloque to perish eke withall.

18 That they may know, a feele full well, that thou art called Lord:

And that alone thou dost excell, and raignethroughout the world.

Quam dilecta, Pfal. Lxxxiiij. I.H.

M Dauid exiled his countrie, delireth ardently to returne to Goostabernacie, and affembly of the faints to praife God. Then he praifeth the contage of the people, that palle the wildernelle to allemble themselves in Sion.

Plaime, Lxxiiij.

217

HDw pleasant is thy dwelling place, D Lord of hosts, to me?

The tabernacie of thy grace, how pleasant Lozd they be?

2 My soule doth long full soze to goe, into thy courts abroad:

My heart doth luft, my fielh allo, in thee the living God.

3 The Sparrowesfind a roome to rell, and laue themselues from wrong:

And eke the swallow hath a nest, wherein to keepe her yong.

4 Thefe birdes full nigh thine altar may have place to fit and fing:

D Lord of hoalts, thou art I fay, my God, and eke my king.

5 Th they be blessed, that may divers within thy house alwaies.

for they all times thy facts do tell, and ever give thee praise.

6 Deahappie live likewise are they, whose strength and stay thou art:

nd hich to thy house do mind the way, and seeke it in their heart.

7 Asthey go through the vale of teares, they diage by fountaines still:

That as a spring it all appeares, and thou their pits dost fill.

8 From Arength to Arength they walke full falt, no faintnesse there thall bee.

And so the God of gods at last in Sion they do see.

Sing this to the tune of the xcv.pí.

THE POLICE OF STREET

And let it through thine eares proceen,	TO THE MENT OF THE
D Jacobs God J say.	imis. Harri
10 D Lord our thield, of thy good grace	a fill of the land of the
regard, and to draw neare:	States (fill to all
Regard I say, behold the face	lin Proponitary of
	intratación in la
11 For why? within thy courts one day	Wash This !
is better to abide,	
	and the the constant
a thousand daies beside.	ny or as milita
12 Nuch rather would I keepe a dooze	
within the house of God:	A CALLED LINE STATE
Than in the tents of wickednesse	men whith the
to settle mine abode.	1
13 for God the Lord, light and defence	1573 Pell o Brace To Al The An
	om a de ga er er e Rejerit ikkunde
from them that purely line.	
Thum them that but is high	AND TUROUS
14 D Lord of hostes, that man is blest,	
and happie fure is hee, have for an	
That is personaled in his brest,	
	man for Floring
Benedixisti Do. Psal. Lxxxv. I.	H. Trace of the second
E Because God withdrew not his rods from his church	after the returne from
Babplon, first they put him in mind that he should not grace unperfit, and complaine of their long affiction.	leane the works of his
of promised deliucrance, which was a figure of Chri	stes kingdome, bnder
which thouso be perfit felicitie.	4
Thouhalt beene mercifull in deed,	Sing this to the tune of
D Lord, but othy land:	thelxxxj.pf.
For thou restoredst Jacobs seed,	
from the aldonie out of band.	. १ २०१६३०,५४१
	2 The
	. 71

Plalme. Lxxxv.

9 D Lord of hoalts to me give heed, and have the land and heart when I do pray:

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2 The wicked waies that they were in, thou did them cleane remit:
And thou did thide the peoples sinne, which have the
full close thou covered stit. White the state of the stat
3 Thine angereke thou didst assuage, that all thy weath is gone:
And so didst turns thee from thy rage, with them to be at one.
4 D God our health, do now convert
thy people but o thee: Put all thy weath from by apart,
and angrie cease to be. The land and the lan
5 nohy! shall thine anger never end, a find the course of the but still proceed on vs.
And thall thy weath it felfe extend byon all ages thus?
6 will thou not rather turne therefore, and anilous
and quicken by, that we, a chount do not contain a special and all thy folke, may ever moze
beglad and joy in thee.
7 D Lozd, on his do thou declare the first and the state of the control of the co
Shew footh to vs, and do not space, the second of the state of the sta
8 I will harke what God faith, for he was the control of the speakes to his peoples peace:
And to his faints, that never they were all the standard of th
returne to foolishnesse. 2011 sustantian grand and and and and and and and and and
9 Hor why? his health is Mill at hand, Constitution of to fuch as do him feare:
Mohereby great glozie in the land of the land of the land of the land source of the land o
To for

10 Fortruth and mercie there shall meet, in one to take their place:

2nd peace shall instice with kisse greet, and therethey shall imbrace.

and flourish pleasantly:

So righteousnesse shall thew hir face, and looke from heaven high.

12 Dea God himselfe shall take in hand, to give by ech good thing:

And through the coastes of all the land, the earth her frutes shall bring.

13 Before his face thall inflice goe, much like a guide or fray:

Pethall direct his steps also, and keepe them in the way.

Inclina Domine. Pfal. Lxxxvj. I. H.

Dauto fore afficted, prayeth fernently for beliverance: fornetimes rehearing his mileries and mercies received, beliving also to be intructed of the Lord, that he may feare and glorifie his name. He complaineth also of his advertation, and requireth to be delivered from them.

L Did, bow thine eare to my request, the tune of the lair. pl.

with greenous plaints and greefe opprest,

full soze and weake am J.

and doingsholy be:

And fauethy servant, D my Loid, that putshis trust in thee.

3 Thy mercie, Lord, on me expresse, defend me eke withall:

for through the day I do not ceale on thee to crie and call.

Plalme, Lxxxvj. 4 Comfort, D Lord, thy servants soule, that now with paine is pinde: I would be in the control of its and its For buto thee, Lord, Jextoli and lift my foule and minde. 5 forthou art good and bountifull, thy gifts of grace are free: when war places are s And eke thy mercie plentifull, to all that call on thee. 6 D Lozd, likewise when I do pray, regard and give an eare: Marke well the words that I do say, and all my valers heare. 7 In time when trouble doth me moone, to thee I do complaine:
For why! I know and well do proone, thou answerst me againe.
8 Among the gods (D Lord) is none, with thee to be compard: he compard and the co the like hath not beene heard. The second part. 9 The Gentils and the people all, in and in the people all, which thou didst make and frame: Before thy face on knees will fall, and it does no find a fine and glorifie thy name. The Morning of the d 10 for why? thou art to much of might, all vower is thine owne: Thou workest wonders still in sight, where we want to for thou art God alone. In D teach me, Lord, the way, and I hall in thy truth proceed: Dioine my hart to thee so nie, and the same same that it thy name may dreed. And and all the time 12 TO

12 To thee my God, will I gine praise with all inpheart, D Lord: And glorifie thy name alwaies, for ever through the world. 13 Hor why? thy mercie hewed to me is areat and doth excell: Thou setst my soule at libertie, from out the lower hell. 14 D Lord, the proud against me rife, and heaves of men of might: They feeke my foule, and in no wife and a will have thee in their light. 15 Thou Lord art mercifull and meeke, full flacke and flow to wrath: The goodnesseis full areat, and eke thy truth no measure bath. acconstitute ... S 16 D turne to me, and mercie grant, mount of one of the color thy strength to me apply: D helpe and faue thine owne fermant, as ud as onen dus the like hath not fire and and ashing the 17 Du me some ligne of fauour thew; incomed ? C'M Iri dan that all my foes may feen a standard nors thidte And be alhamo, becaule Lozo, thou soul no sont ges spiredt dost helpe and comfort me. sman qui annolo Gua Fundamenta citis! Pal! Exxxvii. 191. H. doctoft or The holy ghost promiseth that the churth as pet in miseric, after the captuitie of Babylon should be restozed to greater tellencies, to that nothing should be! more comfortable than to be numbred among the members thereof Hat citie thall full well indure 313 de Sing this to 3 the tune of the ground worke It ill doth thay the laxy of t Apon the holy hils full fure, mind source of the said Co it canno time decay. . or in gam omen gibre mod an ti

Planne. LXXXVII.

Pfalme, Lxxxvij. 12:

2 God lones the gates of Sion best, his grace doth there abide:
Peloues them more then all the rest of Jacobs tents beside.

3 full glozious things reported be in Sion and abroad:

Great things, Jlay, are faid of thee, thou citie of our God.

4 On Bahab I will cast an cie, and beare in mind the same:

and Babylon shall eke applie, and learne to know thy name.

5 Lopdalectine and Tyze also, with Ethiope likewise:
A people old, full long ago

were bome, and there did rife.

6 Of Sion, they thall say abroad, that divers men of fame

Paue there spring op, and the high God hath founded fast the same.

7 In their records to them it thall through Gods denife appeare,

Of Sion, that the cheefe of all had his beginning there.

8 The trumpeters with such as sing, therein great plentie bee:

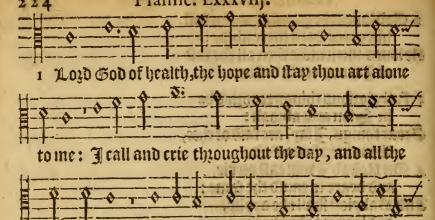
Aby founteins and my pleasant springs are compast all in thee.

Domine Deus. Pfal. Lxxxviij. I. H.

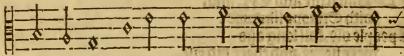
The faithfuil fore afflicted by licknesse, persecution, aduersitie, and as it were left of God without any consolation: per call on God by faith, and Artue against desperation.

Lord

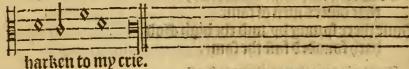
tosas dalo ulli



night to thee. 2 D let my praiers soone ascend buto thy



fight on hie: Incline thine eare, D Lozd, attend, and



3 for why? my foule with woe is fild, and both in trouble dwell:

My life and breath almost doth yeeld, and draweth nigh to bell.

4 I am esteemd, as one of them that in the vit do fall:

And made as one among those men, that have no strength at all.

5 Agone among the dead, and free from things that here remaine:

It were more ease for me to be with them the which are saine.

Psalme. Lxxxviij.

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6 Asthole that lie in grave, I lay, whom thou half cleane forgot:
The which the hand bath cut a man

The which thy hand hath cut away, and thou regards them not.

7 Pealike to one shut by full sure, within the lower pit:

In places darke and all obscure, and in the deuth of it.

8 Thine anger and thy weath likewife, full fore on me doth lie:

And all thy storms against merife, my soule to ber and trie.

9 Thou putit my freends far off from me, and make it them hate me lose:

I am thut by in prison fast, and can come forth no more.

10 My light doth faile through greefe wo T call to thee, D God:

Throughout the day my hand also to thee I stretch abrode.

The second part.

11 Dost thou but o the dead declare thy woudzous works of fame?

Shall dead to life againe repaire, and praise thee for the same?

12 De shall thy louing kindnesse, Loed, be veached in the grave?

Deschall, with them that are destroid, thy truth hir honour have?

13 Shall they that lie in darke full low, of all thy wonders wot!

Dr there shall they thy instice know, where all things are forgot?

D.j.

14 25 ut

226 Plaime.LXXXIX.

14 But I, D Lord, to thee alway
do crie and call apace:
My praise ske ere it be day

My praire the ere it be day thall come before thy face.

15 ndhy dost thou Lord abhormy soule, in greefe that seeketh thee!

And now, D Lord, why dost thou hide thy face away from mee?

16 I am afflict as dying still,

from youth this manie a yeare:

Thy terroes which doth ver meill, with troubled mind I beare.

17 The furies of thy weathfull rage full foze byon me fall:

Thy terrois eke do not allwage, but me oppresse withall.

18 All day they compasse me about, as water at the tide:

And all at once with streams full stout beset me on ech side.

19 Thou settest farre from me my freends, and louers everie one:

Dea and mine old acquaintance all out of my light are gone.

Misericordias. Psal. Lxxxix. I.H.

(Danid praifeth God for his covenant made betweenehim and his elect by Jefus Christ, then he complaineth of the desolation of his kingdome, so that the promise seemed to be broken. Finally, he praieth to be delivered from afflictions, mentioning the shortness of mans life a confirming himselfe by Gods promises.

To fing the mercies of the Lozd, my toong shall never space: And with my mouth from age to age, thy truth I will declare.

Sing this to the tune of the lxviij.pf.

Pialme, Lxxxix, 227

2 for I have said, that mercie shall for evermore remaine:

In that thou dolt the heavens flay, thy truth appeareth plaine.

3 To mine elect, saith God, I made a couenant and behest:

My servant David to persuade, Isware and did protest.

4 Thy feed for ever I will stay, and stablish it full fast:

And still byhold thy throne alway, from age to age to last.

5 The heavens shew with iou and mirth, thy wondrous works, D Lord:

Thy faints within thy church on earth, thy faith and truth record.

6 noho with the Lord is equal then, in all the clouds abrode?

Among the formes of all the gods, what one is like our God!

7 God in assemblie of the saints, is greatly to be dread:

And over all that dwell about, in terrozto be had.

8 Lord God of holds, in all the world what one is like to thee?

On euerie side, most mightie Lozd, thy truth is seene to be.

9 The raging lea by thine adulle thou rulest at thy will:

And when the waves thereofarife, thou makst them calme and kill.

228 Plalme.Lxxxix.

10 And Egypt thou Lord half subdude, and thou hast it destroid:

Deathouthy foes with mighty arme half scattred all absode.

The second part.

The heavens are thine, a still have bin, likewise the earth and land:

The world with all that is therein, thou foundest with thy hand.

12 Both north a fouth, with east and west thy selfe didst make and frame:

Both Tabor mount, and eke Permon reioice and praise thy name.

13 Thine arme is strong and full of power, all might therein doth lie:

The strength of thy right hand ech houre thou liftest by on hie.

14 In righteousnesse and equitie thou hast thy seat and place:

Apercy and truth are still with thee, and go before thy face.

15 That folke is bleft, that knoweth aright thy prefent power, D God:

for in the favour of thy light they walkefull fafe abrode.

16 for in thy name throughout the day, they for and much rejoice:

And through thy righteousnesse, have they a pleasant fame and noise.

17 For why! their glorie, strength and aid, in thee alone both lie:

Thy goodnesse eke that hath vs staid, shall lift our home on hie.

Plalme, Lxxxix.

18 Our strength that doth defend by well, the Lord to by doth bring:

The holy one of I fraell, he is our guide and king.

19 Sometime thy will but thy faints in visions thou didst shew:

And thus then didft thou say to them, thy mind to make them know.

20 Aman of might I haue erect,

your king and guide to be: And fet him by, whome Jelect among the folke to me.

The third part.

21 Appleruant Dauid I appoint,

whome I have searched out:

Ind with my holy oile annoint

him king of all the rout.

22 For why? my hand is redy Aill with him for to remaine:

And with mine armeallo I will will be a second of him strengthen and sustaine.

23 The enmies thall him not oppresse, which was a state of they shall him not denour:

Re yet the fonnes of wickednesses and the state of the st onhim thall have no power. We aman was the

24 Hisfoes likewife I will destroy, and the latest and the

before his face in light: And those that hate him, I will plague and frike them with mymight.

25 My truth and mercy eke withall Jan Manager 1996 hall still byon him lie:

And in my name his home exechall be lifted by on hie. Q.iij. 26 b

26 His

230 Plaime. Exxxix.	
26 Hiskingdome I will set to be the result in the set	i
byon the lea and land: which the description of the	
And eke the running flouds thall he to her his mornal and	i
And eke the running flouds thall he in the first in the line in th	
27 He chall depend with all his hart	
on me, and thus shall say:	-
My father and my God thou art,	1 31
my rocke of health and stay.	
28 As one first borne I will him take,	2
of all on earth that svings:	
His might and honour I wall make	1
aboue all worldly kings. And the supplication	
29 Apy mercy shall be with him still, it is the	
as I my felfe haue to to : many a man co dunum tracks	
May faithfull conenant to fulfill, which are a some and	-
my mercy I will hold. Incomes the give generior an	10
30 And eke his feed I will fustaine, sall a condensati	7
for ever strong and sure:	10
So that his leat thall ftill remaine,	,
while heaven doth induce. East sales and salling on	· ·
The fourth pare. Ith find fine to the first that	-
31 If that his formes for fake my law,	^
and so begin to swerue:	
And of my judgements have none aw,	
nor will not them observed an one and the demand	- 0
32 Drifther do not ble aright, were admired to the	-
my statutes to them made:	-
And let all my commandment alight.	
And let all my commandments light, and will not keepe my trade.	
33 Then with the rod will I begin and the same of the	
their doings to amend:	4
And so with scourging for their sin,	1-
when that they do oftend.	2
where they but then to.	
34 992	

34 My mercy yet and my goodnelle, in the state of the

Por handle them with craftinelle, and so my truth forgo. 11/2011

35 But fure my covenant I will hold, with all that I have spoke:

Po word the which my lips hath told, shall alter oz be broke.

19all alter or be broke.
36 Once sware I by my holinesse,

and that performe will I: me the control of the con to him I will not lie. 5-19-5-16 to 15-16 8.2 1 3:

37 Disseed for enermore Chall raigne, and eke his throne of might:

As doth the funne, it shall remaine for ever in my light.

38 And as the moone within the skie

Afaithfull witnesse from on hie: so shall his kingdome last.

39 But now, D Lord, thou dost reiect. and now thou changest cheare:

Beathou art wroth with thine elect, the state of the stat thine owne announted deare.

40 The covenant with thy fervant made, Lord, thou hast quite budone:

And down by on the ground also hast cast his rotall crowne. Files & Windows Mines

3434 67

The fift part.

41 Thou pluckst his hedges by with might his wals thou dolt confound:

Thou beatest eke his bulwarks downe, and breakly them to the ground. 232 Pfalme.Lxxxix.

42 That he is fore destroid and torne and high property of the of commers by throughout the wind admission and a find to is made a mocke and scorne are a mocke and scorne and a mocke and scorne are a mocke

and lois made a mocke and scome was a mid-

43 Thou their right hand hall lifted bp, that him to loze annoy:

And all his foes that him devour, lo, thou hall made to joy.

44 His swords edge thou dost take away, that should his foes withstand:

To him in war, no victory thou givet, nor vpper hand.

45 His glozy thou dost also wast, his throne, his ioy, and mirth

By thee is ouerthzowne, and cast full low by on the earth.

46 Thou halt cut off and made full thost his youth and lufty daies:

And raild of him an ill report, with tham e and great dispraise.

47 How long away from me, D Lord, for ever wilt thou turne?

And shall thine anger Mill alway as fire consume and burne?

48 D call to mind, remember then, my time consumeth fast:

why half thou made the formes of men, as things in vaine to walt!

49 What man is he that liveth here, and death shall never see!

De from the hand of hell, his foule thall he deliner free!

50 nohere is, D Lord, thine old goodnesse, so oft declard beforne:

which by thy truth and byzightness, to Dauid thou hast swozne?

51 The great rebukes to mind I call, that on thy servants lie:

The railing of the people all borne in my brest have J.

52 noherewith, D Lord, thine enimies blasphemed haue thy name:

The steps of thine announted one they cease not to defame.

53 All praise to thee, D Lord of holts, both now and eke for ay:
Through skie and earth and all the coa

Through skie and earth and all the coalfs, Amen, amen I say.

Domine refugium. Pfal. XC. I. H.

Doles feeing the people neither admonished by the decutite of their life, not by plagues, to be thankful, praieth God to turne their harts and continue his merecie towards them and their posteritie for ever.

Thou Lord, halt beene our sure defence, our place of ease and rest:

the tune of the lxxviij.pf.

In all times palt, yea so long since, as cannot be expect.

2 Ere there was made mountaine or hill, the earth or world abrode:

from age to age, and alwaies Hill, for enerthou art God.

3 Thou grindest man, through greefe and paine, to dust or clay, and then,

And then thou failt againe, returne againe ye sonnes of men.

. Grand Ca. Shared

ninteres in Cas

4 The lasting of a thousand yeare, what is it in thy sight!

As yesterday it doth appeare, oz as a watch by night.

5 So foone as thou doft featter them, then is their life and trade

All as a fleepe, and like the graffe, whose beautie soone both fade.

6 nohich in the morning thines full bright, but fadeth by and by:

And is cut downe ere it be night, all withered, dead, and dry.

7 For through thine anger we consume, our might is much decaid:

And of thy feruent weath and fume we are full fore afraid.

8 The wicked works that we have wroght thou setst before thine eie:

Dur privie faults, yeacke our thoughts thy countenance both spie.

9 For through thy wrath our dais do wall, thereof both naught remaine:

Dur yeares confume as words or blatts, and are not cald againe.

10 Dur time is threescore yeares and ten, that we do live on mold:

If one fee four escoze, surely then we count him wondzous old.

The second part.

11 Det of this time the Arcngth and cheefe, the which we count byon: Is nothing else but painfull greefe,

and we like blasts are gon.

12 noho once doth know what strength is there! what might thine anger hath?

Drinhis heart who doth thee feare, according to thy wrath?

13 Instruct vs, Lord, to know and trie, how long our daies remaine:

That then we may our hearts applie, true wifedome to attaine.

14 Returne, D Lord, how long wilt thou foorth on in weath proceed?

Shew favour to thy fernants now, and helpe them at their need.

15 Refresh vs with thy mercie coone, and then our foy shall be:

All times to long as life doth latt, in heart rejoice thall we.

16 Asthouhast plagued vs befoze, now also make vs glad:

And for the yeares, wherein full fore affliction we have had.

17 D let thy works and power appears, and on thy ternants light:

And thew unto thy children deare, the glory and the might.

18 Lord let thy grace and glory stand, on vs thy fernants thus:

Confirme the works we take in hand, Lord prospecthem to bs.

Qui habitat. Psal, XCi. I.H.

Here is described the allurance he lineth in, that committeth himselfe whole to Gods protection in all temptations. A promise of God to those that ione bim, know him, a trust in him, to deliner them, and give them immortal glory.

Plalme. XCij.

236

HE that within the secret place of God most hie doth dwell:

In thadow of the mightiest grace, at rest thall keepe him well.

2 Thou art my hope and my strong hold, I to the Lord will say:

My God he is, in him will I my whole affiance stay.

3 He Chall defend thee from the Cnare, the which the hunter laid:

And from the deadly plague and care whereof thou art afraid.

4 And with his wings shall cover thee, and keepe thee safely there:

Disfaith and truth thy fence hall be, as fure as thield and speare.

5 So that thou shalt not need, I say, to feare or be afright:

of all the shafts that flee by day, not terroes of the night.

6 Pozof the plague, that privily doth walke in darke to fact:

Por yet of that which doth destroy, and at noone daies doth wast.

7 Dea at thy lide as thou doll stand, a thousand dead shall be:

Ten thousand eke at thy right hand, and yet thou shalt be free.

8 But thoushalt see it for thy part, thine eiesshall well regard:

That even like to their defart, the wicked have reward.

Sing this to the tune of the lxix.pf.

237

9 For why? (D Lord) I only lust, to stay my hope on thee:

And in the highest I put my trust, my sure defence is he.

to Thou halt not need none ill to feare, with thee it shall not mell:

Por yet the plague shall once come neare the house where thou dost dwell.

11 for why? buto his angels all, with charge commandeth he:

That still in all thy wates they shall preserve and prosper thee.

12 And in their hands shall beare thee bp, still waiting thee byon:

So that thy foot shall never chance to spurne at any stone.

13 Upon the lion thou shalt go, the adderfell and long:

And tread by on the lions youg, with diagons flout and frong,

14 forhethattrusteth buto me, Jwill dispatch him quite:

And him defend, because that he doth know my name aright.

15 119 hen he for health to me doth crie, an answer I will give:

And from his greefe take him will J, in glory for to line.

16 with length of yeres, a daies of wealth

The goodnesse of my saving health-

Plalme. XCij.

238

Bonum est. Psal. XCij. I. H.

C 3 plaime for the laboth to fir by the people to acknowledge and praise God in his works. Danid rejoiceth therein: but the wicked confider not that the bus godlie when he is most flourishing, shall most specially perish. In the end is desectived felicitie of the inst, planted in the house of God, in praise of the Loza.

IT is a thing both good and meet, to praise the highest Lord:

And to thy name, D thou molthigh, to ling with one accord.

2 To shew the kindnesse of the Lord, betime ere day be light:

And eke declare his truth abzode, when it doth draw to night.

3 Upon ten stringed instrument, on Lute and Parpe so sweet:

Moith all the mirth you can invent, wo findruments most meet.

4 For thou half made me to reisice in things so wrought by thee:

And I have toy in hart and boice thy handy works to fee.

5 D Lord, how glorious and how great are all thy works to fout!

So deepely are thy counsels set, that none can trie them out.

6 The man buwise hath not the wit this geare to passe to bying:

And all such fooles are nothing fit to buderstand this thing.

7 nohen to the wicked at their will, as graffe do spring full fact:

They, when they flourish in their ill, for ever shall be wast.

Sing this to the tane of the lxxviij.pC

8 But thou art mightie, Lord most hie, yea thou dost reigne therefore

In enery time eternally, both now and enermoze.

9 For why? D Lord, behold and see, behold thy foes I say:

how all that worke iniquitie thall perish and decay.

10 But thou like as an Unicome, thall lift my home on hie:

with fresh and new prepared oile, thine ointed king am J.

11 And of my foes before mine eies Chall feethe fall and Chame:

Df all that by against me rise, mine eare shall heare the same.

12 The inst shall flourish by on hie, as date trees bud and blow:

And as the Cedars multiplie, in Libanus that grow.

13 for they are planted in the place and dwelling of our God:

Mithin his courts they spring apace, and flourish all abrode.

14 And in their agemuch fruteshall bring, both fat and well beseene:

And pleasantly both bud and spring, with boughs and branches greene.

15 To shew that God is good and iust, and byzight is his will:

He is my rocke, in y hope and trust, in him there is noneill.

240 Plalme. XCiij. XCiiij.

Dominus regnauit. Psal.XCiij. I.H.

#3e praiseth the power of God in the creation of the world, and beateth bowned all people which lift them by against his maielty, and proudeth to consider his promises.

The Lord asking aloft doth raigne, in glory goodly dight:

And he to shew his strength and maine, hath airt himselfe with micht.

2 The Lord likewise the earth hath made, and shaped it so sure,

Mo might can make it moue or fade, at faie it doth indure.

3 Ere that the world was made or wrought thy feat was fet before:

Beyond all time that can be thought, thou half beene euermoze.

4 The flouds, D Lord, the flouds do rile, they roare and make a noise:

The flouds (I saie) did enterprise, and lifted by their voice.

5 Dea, though the stormes arise in sight, though seas do race and swell:

The Lord is strong and more of might, for he on hie doth dwell.

6 And looke what promise he doth make, his houshold to defend:

for wist and true they shall it take, all times withouten end.

Deus vltionum. Pfal. XCiiij. I. H.

The praieth to God against the violence of trants, and comforteth the afficted by the good issue of their afflictions, and by the ruine of the wicked.

O God, thou dost revenge all wrong, that office longs to thee:

Sing this to the tune of the lxxviij.pf.

Sing this to

the lxxi.pf.

Psalme. XCiiij.

241

Sith vengeance doth to thee belong, beclare that all may fee.

2 Set forth thy selfe, for thou of right the earth dost indge and guide:

Reward the proud and men of might, according to their pride.

3 How long shall wicked men beare tway, with lifting by their voice!

How long shall wicked men, I say, thus triumph and resoice?

4 How long that they with brags burft out, and proudly prate their fill?

Shall they reivice which be so frout, whose workes are ever ill?

5 Thy flocke, D Lord, thine heritage they spoile and ver full fore:

Against thy people they do rage still daily more and more.

6 The widowes which are comfortlesse, and strangers they destroy:

They flay the children fatherlesse, and none do put them by.

7 And when they take these things in hand, this talke they have of thee:

Can Jacobs Godsthis understand! tush, no he can not see.

8 D folke buwise and people rude, some knowledge now discerne:

De fooles among the multitude, at length begin to learne.

9 The Lord that made the eare of man, he needs of right must heare:

242 Psalme. XCiiij.

He made the eine, all things must then befoze his light appeare.

10 The Lord doth all the world correct, and make them understand:

Shall he not then your deeds detect! how can rescape his hand!

The th'rd part.

11 The Lord doth know the thought of ma, his heart he feeth full plaine:

The Lord, I cay, mens thoughts doth scan, and findeth them but vaine.

12 But Loid, that man is happie fure, whom thou doft keepe in aw:

And through correction dost procure to teach him in thy law.

13 10 hereby he shall in quiet rest, in time of trouble sit:

pohen wicked menthalbe supprest, and fall into the pit.

14 For fure the Lord will not refuse, his people for to take:

His heritage whom he doth chule, he will no time forfake.

15 Untill that indgement be decreed, to instice to connart:

That all may follow hir with speed, that are of byzight heart.

16 But who boon my part shall stand against the cursed traine?

Dz who shall rid me from their hands, that wicked workes maintaine!

17 Except the Lord had bin mine aid, mine enmies to expell:

Psalme.XCv.

243

My soule and life had now bin laid almost as low as hell.

18 nohen I did say my foot did slide, and Jam like to fall:

Thy goodnesse Lord did so prouide, to stay me by withall.

19 113 hen with my selfe I mused much, and could no comfort find:

Then Lord, thy goodnesse did me touch, and that did ease my mind.

20 wilt thou inhaunt thy selfe, and draw with wicked men to st:

much mitchiefe do commit?

21 for they confult against the life of righteous men and good: And in their counsels they are rise

to shed the guiltlesse blood.

22 But yet the Lozd he is to me a ftrong defence oz locke:

He is my God, to whom I flee, he is my streng hand rocke.

23 And he is all cause their mischiefe all themselves for to annoy:

And in their malice they shall fall, our God shall them destroy.

Venite exultemus. Pfal. XCv. I. H.

The arnell exholatation to plaife God for the government of the world, and election of his church to elchew the rebellion of the old fathers, who tempted God in the wilderneffe, and therefore entred not the land of promife.

O Come let by lift by our voice, and fing but the Lozd:

Sing this to the tune of the lxxvij.pf

IR. if.

3 11

244 Psalme. CXv.

In him our rock of health reioice let vs with one accord.

2 Dealet vs come befoze his face, to give him thankes and praise:

In finging pfalmes buto his grace, let by be glad alwaies.

3 for why? the Lord heis no doubt, a great and mightie God:

A king aboue all Gods throughout, in all the world abroad.

4 The secrets of the earth so deepe, and corners of the land:

The tops of hils that are so steepe, he bath them in his hand.

5 The sea and waters all are his, for he the same hath wrought:

The earth and all that therein is, his hand hath made of nought.

6 Come let vs bow and praise the Lord, before him let vs fall:

And kneele to him with one accord, the which hath made be all.

7 For why? he is the Lord our God, for vs he doth provide:

ne are his folke, he doth vs feed, his sheepe, and he our guide.

8 To day if ye his voice will heare, then harden not your heart:

As ye with grutching many a yeare prouokt me in defert.

9 119 hereas your fathers tempted me, my power forto proue:

Plaime. ACVJ. 245

My wondrous workes when they did see, yet still they did me moone.

10 Twisetwentie yearesthey did me greeue, and I to them did say:

They erre in heart and not beleeve, they have not knowne my way.

11 Wherfore Isware, whe that my wrath was kindled in my brest:

That they should never tread the path to enter in my rest.

Cantate Domino. Psal. XCvj. I. H.

An exhortation both to the Jewes and Gentils to praife God for his mercic. Ind this specially ought to be referred to the kingdome of Christ.

SIng re with praise but othe Lord, new longs of ior and myth:

Sing buto him with one accord, all people on the earth.

2 Dealing buto the Lord, I say, vraile re his holy name:

Declare and thew from day to day faluation by the same.

3 Among the heathen eke declare his honoz round about:

To thew his wonders do not spare in all the world throughout.

4 For why? the Lord is much of might, and worthic praise alway:

And he is to be dread of right about all Gods, I fay.

5 for all the Gods of heathen folke are Idols that will fade:

Sing this to the tune of the tune of the tune of

R.iij.

246 Pfalme. XCvj.
25ut yet our God he is the Lozd,
that hath the heavens made.
6 All praise and honor eke do dwell

for aie before his face:

Both power and might likewise excell within his holy place.

7 Ascribe buto the Lord alway, ye people of the world:

All might and worthip eke J lay, accribe but the Lord.

8 Ascribe buto the Lozd also the glozie of his name:

And eke unto his courts do go, with gifts unto the same.

The third part.

9 Fall downe and worthip ye the Lord, within his temple bright.

Let al the people of the world be feareful at his light.

10 Telalthe world, be not agait, the Lord doth raign aboue:

Dea he hath set the earth so falt, that it did never move.

and that it is the Lord alone, that rules with Princely might:

To indge the nations enerie one with equitie and right.

12 The heavens shall great ior begin, the earth eke shall reioice:

The lea with all that is therein, thall thout and make a noise.

that springeth of the earth;

a China dina

Plalme. XCvij. 247

The wood and everic tree shall sing, with gladnesse and with mirth.

14. Before the presence of the Lord, and comming of his might:

19 hen he shall suffy sudge the world, and rule his folke with right.

Dominus reg. Pfal. XCvij. I.H.

Dauld exhorteth all to refoice for the comming of the kingdome of Chill. dreadfull to the rebels and Ivolaters, and forfull to the full, sohom he exhorteth to innocencie, to reform and thankelgiuing.

The Lord doth raign, whereat the earth { Sing this to may for with pleasant voice:

and eke the Iles with forfull mirth may triumph and reforce.

2 Both clouds and darknesse eke do swell, and round about him beat:

Pearight and instice ever dwell, and bide about his feat.

3 Peafire and heat at once do run, and go before his face:

nohich Chall his foes and enmies burn abroad in enerie place.

4 his lightnings eke full bright did blace, and to the world appeare:

with dread and deadly feare.

5 The hils like war did melt, in light and presence of the Lord:

They fled before that rulers might, which quideth all the world.

6 The heavens eke declare and thow his inflice footh abroad:

248 Pfalme. XCvij.
That all the world may fee and know the glorie of our God.

7 Confusion sureshall come to such, as worthip Jools vaine:

And eke to those that glorie much dum pictures to maintaine.

8 for all the Idols of the world, which they as Gods do call:

Shall feele the power of the Lord, and downe to him thall fall.

9 with joy hall Sion hearethis thing, and Juda shall rejoice:

for at thy indgement they shall sing, and make a pleasant noise.

10 That thou, D Lozd, art let on hie, in all the earth abroad:

And art eraited wondroully, aboue eth other God.

11 All ye that love the Lord do this, hate all things that is ill:

for he doth keepe the soules of his, from such as would him will.

12 And light doth spring up to the iust, with pleasure for his part:

Great ion with gladuelle, mirth and luft, to them of byzight hart.

13 Perighteous in the Lord reivice, his holinesse voclame:

Be thankfull eke with hart and voice, and mindfull of the same.

Cantate Domino. Psal. XCviij. I.H.

An earnest exhortation to all creatures, to praise the Lord, for his power mercie, and sidelitie in his promite by Christ, by whem he hath communicated his faluation to all nations.

e i

Sing re now but othe Lord, a new and pleasant song:

For he hath wrought throughout the world

his wonders great and frong. With his right hand full worthily.

2 with his right hand full worthily, he doth his foes denour:

And get himselfe the victorie, with his owne arme and power.

3 The Lord doth make the people know his fauing health and might:

The Lord doth eke his instice show in all the heathens sight.

4 his grace and truth to Israell in mund he doth record:

That all the earth hathseene right well the goodnesse of the Lord.

5 Be glad in him with ioyfull voice, all people on the earth:

Give thanks to God, sing and reivice to him with ion and mirth.

6 Upon the Harpe buto him fing, give thankes to him with plaimes:

Refoice before the Lord our king, with trumpets and with thames.

7 Dea let the sea with all therein, for ioy both roare and swell:

The earth likewise let it begin, 2000 with all that therein dwell.

3 And let the flouds reivice their fils, and clay their hands apace:

And eke the mountaines and the hils, before the Lord his face.

250 Plalme. XC1x.
6 for he shall come to indge and trie
the world and enerie wight:
and rule the people mightily
with instice and with right.

Dominus regnauit. Plal.XCix. I.n.

The commendeth the power, equitie and excellencie of the kingdome of God by Christ, oner the Jewes and Gentiles, prouding them to magnifie the same and to feare the Lord as the ancient fathers, Moles, Jaron and Samuel, who calling byon God were heard in their praiers.

The Lord doth raigne, although at it the people rage full lore:
Wea he on Cherubins doth lit,

though all the world would roace.

2 The Lord that doth in Sion dwell, is high and wondrous great:

Aboue all folke he doth excell, and he aloft is fet.

3 Let all men praise thy mightie name, for it is fearefull sure:

And let them magnifie the same, that holy is and pure.

4 The princely power of our king doth love indgement and right:

Thou rightly rulest enerie thing in Jacob, through thy might.

5 To praise the Lord our God denise, all honor to him doo:

his footstoole worthin re likewise, for he is holy too.

6 Poles, Aaron and Samuell, asprielts on him do call:

nohen they did pray he heard them well, and gaue them answere all.

Sing this to the tune of the Cij. pf.

7 within

7 within the cloud to them he spake, then did they labour still,

To keepe such lawes as he did make, and pointed them untill.

8 D Lord our God, thou didst them heare, and answerdst them agains:

Thy mercie did on them appeare, their deeds didft not maintaine.

9 D land and praise our God and Lord, within his holy hill:

For why! our God throughout the world, is holy ever still.

2. Iubilate Deo omnis. Psal. C.

The exholteth all men to ferue the Lozd, who hath made be to enter into his courts and allemblics to praife his name.



3 The Lozd ye know is God in deed, without our aid he did vs make: we are his flocke he doth vs feed, and for his sheepehe doth vs take.

4 D enter then his gates with praile, approch with joy his courts buto:

Plaime. Cj.
Plaime. Cj.
Plaine, laud, and blesse his name alwaies
for it is seemely so to do.

5 For why? the Lord our God is good, his mercie is for ever lure: Pistruth at all times firmely flood, and thall from age to age indure.

An other of the same.

Pa God the Lord be glad and light, praise him throughout the earth: Serve him, and come before his light, with singing and with mirth.

2 know that the Lord our God he is, he did he make and keepe:

Pot we our felues, for we are his owne flocke and pasture sheepe.

gine thanks within the fame: within his courts fet footh his praife, and laud his holiename.

4 For why? the goodnesse of the Lord for evermore doth raigne:

From age to age throughout the world his cruth both ftill remaine.

Misericordiam. Psal. Cj. N.

Dauid describeth what government he will observe in his house and kingdome, by roting out the wicked, and cherishing the godly persons.

I Mercie will and judgement ling, D Lord God, but o thee:

Sing this to the tune of the lxxxj.pf.

2 And wifelte do in perfect way, butill thou come to mee.

And in the miost of my house walke, in purenesse of my spirit:

3 And I no kind of wicked thing will let before my light.

I hate their worke that fall away, it shall not cleaue to me:

4 From me shall part the froward heart, none euill will I see.

5 Him will I stroy, that sandereth his neighbour privily:

The loftic heart I can not beare, not him that looketh hie.

6 Ahine eies thalbe on them within the land that faithfull be:

In perfect way who worketh, shall be servant buto me.

7 I will no guilefull person haue within my house to dwell:

And in my presence he shall not remaine that lies doth tell.

8 Betimes I will destroy even all the wicked of the land:

That I may from Gods citie cut the wicked workers hand.

Domine exaudi. Psal. Cij. N.

C It feemeth that this praier was appointed to the faithfull to pray in the captimitte of Babylon. A confolation for the building of the church, whereof followeth the praife of God to be published but all posterities. The conversion of the Gentils and stabilitie of the Church.

O Beare my praier Lord, and let my crie come buto thee:

2 In time of trouble do not hide thy face away from me.

Incline thine eares to me, make halt to heare me when I cail:

Sing this to Sthe tune of the Ixviii.pf.

Psalme. Cij.

254 3 for as the (moke doth fade, so do my daies confume and fall.

4. And as a harth my bones are burnt, my heart is smitten dead:

And withers as the graffe, that I forgetto eating bread.

5 By reason of my groning voice, my bones cleaue to my skin:

6 As Pellican of wildernesse, such case now am I in.

And as an Dwle in desert is, lo, I am such a one:

7 I watch, and as a Sparrow on the house top am alone.

8 Lo, daily in reprochfull wife mine enmies do mescorne:

And they that do against merage, against me they have swozne.

9 Surely with alleg as with bread, mphimger I have fild:

And minaled have my drinke with teares, that from mine eies have stild.

10 Because of thy displeasure Lord, thy wrath and thy distaine:

Loz thou hast lifted me aloft, and cast me downe againe.

11 The daies wherein I passe my life, are like the fleeting shade:

And Jam withered like the graffe, that soone away doth fade.

12 Butthou, D Lord, for ener dock remaine in steadie place:

And thy remembrance ever doth abide from race to race.

The second part.

13 Thou wilt arife, and mercie thou to Sion wilt extend:

The time of mercie, now the time foxelet is come to end.

14 for even in the stones thereof thy servants do delite:

And on the dust thereof they have compassion in their sprite.

15 Then hall the heathen people feare the Lozdsmost holie name:

And all the kings on earth shall dread thy glorie and thy fame.

16 Then when the Lord the mightie God, againe shall Sion reare:

And then when he most nobly in his glozie shall appeare.

17 To praier of the desolate when he himselfe shall bend:

mohen he shall not distaine buto their praiers to attend.

18 This shall be written, for the age that after shall succeed:

The people yet bucreated the Lozds renowne shall spread.

19 Forhe from his hie fanctuarie hath looked downe below:

And out of heaven hath the Lozd beheld the earth also.

20 That of the mourning captine he might heare the wofull crie:

256 Psalme. Cij.

And that he might deliner those that danned are to die.

21 That they in Sion may declare the Loyds most holy name:

And in Jerusalem set foozth the praises of the same.

22 Then when the people of the land, and kingdoms with accord,

Shall be assembled, for to do their service to the Lord.

The third part.

23 Noy former force of strength he hath abated in the way:

And shorter he did cut my daies, thus I therefore did say.

24 My God, in midst of all my daies, now take me not away:

Thy yeares indure eternally, from age to age for aie.

25 Thouthe foundatious of the earth before all times hast laid:

And Lord, the heavens are the worke which thine owne hands have made

26 Beathey shall perish and decay, but thou shall tarrie still:

And they shall all in time ware old, even as a garment will.

Thou as a garment halt them change, and changed hall they be:

27 But thou dost still abide the same, the peaces do neuer see.

28 The children of thy secuants shall continually induce:

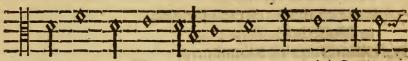
Psalme. Ciij.

257

and in thy light their happy feed for ever thall stand fure.

1. Benedic anima. Psal. Ciij. T. S.

The prophet promoketh men and angels, and all creatures to praife the Lord for his fatherly mercies, in belinerance of his people from eatls, in his promotine over all things, and in preferuation of the faithfull.



1. Apy soule give land buto the Lord, my spirit shall do



the same: And all the secrets of my heart, praise ye his



holy name.

2 Give thanks to God for all his gifts, thew not the felfe bukind:

And suffer not his benefits to flip out of the mind.

3 That gaue the pardon for thy faults, and thee restord againe:

For all thy weake and fraile disease, and heald thee of thy vaine.

4 That did redeeme thy life from death, from which thou could thot flee:

his mercie and compassion both he did extend to thee.

5 That fild with goodnesse thy desire, and did prolong thy youth:

S.J.

Like

258 Psalme. Ciij.

Like as the eagle calls hir bill, whereby hir age renueth.

6 The Lord with inflice both repay all fuch as be opprest:

So that their suffrings and their wrongs are turned to the best.

7 His wates and his commandements to Moles did he show:

his countels and his valiant acts, the Acraelits did know.

8 The Lord is kind and mercifull, when sinners do him greeue:

The flowest to conceaue a weath, and rediest to forgine.

9 He chides not by continually, though we be full of frife:

Aor keepes our faults in memory, for all our linfull life.

10 Por yet according to our fins, the Lord doth us regard:

Por after our iniquities, he doth vs not reward.

11 But as the space is wondrous great twirt earth and heaven above:

So is his goodnesse much more large to them that do him love.

12 God doth remoue our ling from by, and our offenlegall:

Asfar as is the fun rifing full distant from his fall.

The second part.

13 And looke what pitie parents deare but o their children beare:

Psalme.Ciij.

LOT Of the State of

Like pitie beares the Lozd to such as worthip him in feare.

14 The Lord that made by knowth our shape, our mold and fashion fult:

How weake and fraile our nature is, and how we be but dust.

15 And how the time of mortall men, is like the withering bay:

D2 like the floure right faire in in field, that fades full some awar.

16 mhole glosse and beautie, stormy winds bo otterlie disarace:

And makes, that after their affaults fuch blossoms have no place.

17 But yet the goodnesse of the Loed with his shall ever sand:

Their childrens children do receive his righteousnesse at hand.

18 I meane which keepehis couenant, with all their whole desire:

And not forget to do the thing that he doth them require.

19 The heavens high are made the leat and footstoole of the Lord:

And by his power imperiall he aquerns all the world.

20 De angels which are great in power, vaile re and blesse the Lord:

mohich to obey and do his will, immediatly accord.

21 De noble hofts and ministers, cease not to laud him still:

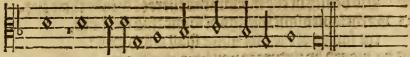
nohich

S.II.

260 Pfalme.Ciiii. mohich redie are to execute hispleasure and his will. 22 Dea all his works in every place, praise vehisholy name: Dy heart, my mind, and eke my foule, praise pe also the same. Benedic anima. Pfal. Ciiij. W.K. 6 3 thanklating for the creation of the world, and governance of the fame by his maruellous prouidence. Alfo a praier against the wicked, who are the occasion that God diminisheth his blellings. 1. Aby soule praise the Lord, speake good of his name: D Lord our great God, how dost thou appeare, So palling in glosy that great is thy fame? Honos and mas iestie in thee shine most cleare. 2.10 ith light as a robe

thou hast thee beclad, whereby all the earth thy great-





hyead, that it to a curtaine compared may be.

3 His chamber beams lie in the clouds full sure, which as a chariot are made him to beare:

And there with much swiftnesse his course doth indure, Upon the wings riding of wind in the aire.

4 He maketh his spirits as heralds to go, and lightnings to serve we see also prest:

His will to accomplish they run to and fro, to saue or consume things as seemeth him best.

5 He groundeth the earth to firmly and fast, that it once to moone none shall have such power:

6 The deepe a faire concring for it made thou halt, which by his owne nature the hils would denour.

7 But at thy rebuke the waters do flee, and so give due place thy word to obay:

At thy voice of thunder so fearefull they bee, that in their great raging they half some away.

8 The mountains full hie they then by ascend, if thou do but speake thy word they fulfill:

So likewise the vallies most quickly descend, where thou them appointest remaine do they still.

9 Their bonds thou half let how far they shall run, fo as in their rage not that passe they can:

For God hath appointed they shall not returne, the earth to destroy more, which made was forman.

S.iij.

The

The second part.

10 He sendeth the springs to trong streames or lakes, which run do full swift among the huge hils:

11 where both the wild affestheir thirst oft times slakes, and beafts of the mountains thereof dinke their fils.

the foules of the aire abide thall and dwell:

who moved by nature to hop here and there, among the greene branches their longs shall excell.

13 The mountains to moist the clouds he doth vie, the earth with his works are wholy repleat:

but graffe doth proude them, a hearbe for mang meat.

15 Dea bread, wine and oile, he made for mans sake, his face to refresh, and hart to make strong:

16 The Cedars of Liban this great God did make, which trees he doth nourish, that grow by so long.

17 In those many birds build, and make there their nest, in firre trees the Stocks remaine and abide:

18 The high hils are succoes for wild gotes to rest, and eke the rocks stony for conies to hide.

19 The moone then is let hir leasons to run, the daies from the nights thereby to discerne:

And by the descending also of the sun, the cold from heat alway thereby we do learne.

20 112 hen darknesse doth come by Gods will and power, then creepe forth do all the beasts of the wood:

21 The Lions range rozing their pray to deuour, but pet it is thou, Lozd, which ginest them food.

22 As soone as the sunne is by, they retire, to couch in their dens then are they full faine:

23 That man to his worke may, as right doth require, till night come and call him to take rest againe.

The third part.

24 How fundrie, D Lord, are all thy works found, with wildome full great they are indeed wrought:

So that the whole world of thy praise doth found, and as for thy riches they passe all mens thought.

25 So is the great lea which large is and brode, where things that creepe swarme, a beatts of ech lost:

26 There both mightie ships saile, and some lie at rode, the uphale huge and monstroug there also doth sport.

27 All things on thee wait, thou dost them releeve, , and thou in due time full well dost them feed:

28 Pow when it doth please thee the same so to give, they gather full gladly those things which they need.

Thou openest thy hand, and they find such grace, that they with good things are filled we see:

29 But soze are they troubled if thou turne thy face, foz if thou their breath take, vile dust then they be.

30 Againe, when thy spirit from thee doth proceed, all things to appoint, and what shall insue:

There are they created as thou half decreed, and dost by thy goodnesse the drie earth renue.

31 The praise of the Lord for ener shall last, who may in his works by right well resoice:

32 His looke can the earth make to tremble full fast. and like wise the mountains to smoke at his voice.

33 To this Lord and God ling will Jalwaies, folong as Jline, my God praise will J:

34 Then am I most certeine my words shall him please, I will resoice in him, to him will I crie.

35 The linners, D Lord, consume in thine ire, and eacthe pervers, them root out with shame:

But as for my soule, now let it still desire, and say with the faithfull, praise ye the Lords name.

Confitemini

Confitemini Dom. Pfal. Cv. N.

De praifeth the lingular godnelle of God, for choling a peculiar people to himfelle, neuer cealing to do them god even for his promile fake.

Tueprailes buto God the Lord, and call by on his name:

Among the people eke declare his works, to spread his fame.

2 Sing ye buto the Lord, I fay, and fing buto him praise:

And talke of all the wondrous works that he hath wrought alwaies.

3 Inhonour ofhisholy name, reioice with one accord:

And let the heart also reivice of them that seeke the Lozd.

4 Seeke ye the Lord, a seeke the strength of his eternall might:

and prefence of his fight.

5 The wondrous works that he hath done, keepe still in mindfull hart:

Peletthe indgements of his mouth out of your mind depart.

6 De that of faithfull Abraham his feruants are the feed:

De his elect, the children that of Jacob doth proceed.

7 For he, he onely is, I fay, the mighty Lord our God:

Ind his most rightfull iudgements are through all the earth abrode.

Sing this as the lamentation of a finner.

8 His promise and his covenant which he hath made to his:

De hath remembred enermore, to thousands of degrees.

The second part.

9 The covenant which he hath made with Abzaham long ago:

And faithfull oth which he hath fwome to Jlaac also.

10 And did confirme the same for law, that Jacob should obaic:

to Israell for aie.

11 when thus he faid, to, I to you to have some all Canaanland will give:

The lot of your inheritance, wherein your feed thall line.

12 Although the number at that time was a supply

Bea bery small, and in the land they then but strangers were.

13 19 hile yet they walkt from land to land, without a sure abode:

And while from fundrie kingdoms they did wander all abrode.

14. And wrong at no oppressorshand he suffred them to take:

But even the great and mightie kings reprodued for their lake.

15 And thus he faid, touch ye not those that mine annointed be:

De do the prophets any harme, that do pertaine to me.

Pfalme. Cv.

16 He calde a dearth byon the land, of bread he stroid the store: The man

Bufhe against their time of need, had sent a man before.

The third part.

17 Euen Joseph which had once beene sold to liue a flaue in mo:

18 whose feet they hurt in stocks, whose souls the yzon vearst also.

19 Untill the time came when his cause was knowne apparantly:

The mighty word of God the Lord his faultlesse truth did try.

20 The king sent and delinered him from vision where he was:

The ruler of the people then did freely let him pas.

21 And over all his house he made him Lord to beare the Iway:

And of his substance him to have the rule and all the stav.

22 That he might to his will instruct the princes of his land:

And wildoms loze his ancient men might teach to bnderstand.

23 Then into the Egyptian land came Israellalso:

And Jacob in the land of Ham did live a stranger tho.

24 His people he exceedingly in number made to flow:

And over all their enimies in Arength he made them grow. 25 ndhose hart he turnd, that they with hate his people did intreat:

And did his fernants wrongfully abuse with falle deceit.

The fourth pare.

26 His faithfull servant Moses then, and Aaron whom he chose:

he did command to go to them, his message to disclose.

27 The wondzous message of his signs among them they did show:

And wonders in the land of Ham then did they worke also.

28 Darknesse he sent and made it darke, in steed of brighter day:

And but o his commission they did not disobay.

29 Heturnd their waters into bloud, he did their fishes slav:

30 Their land brought frogs even in the place where their king Pharao lay.

31 Pespake, and at his voice there came great swarms of notionse flies:

And all the quarters of their land were fild with crauling lice.

32 He gave them cold and from haile, in freed of milder raine:

And fiery flames within their land he sent buto their vaine.

33 He finot their vines, and all their trees whereon their figs did grow:

And all the trees within their coasts, downed id he overthrow.

Pfalme. Cv.

34. He spake, then caterpillers did and the state of the same and grashoppers abound:

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35 Which eat the graffe in all their land, and frute of all their ground.

The fift part.

36 The first begotten in their land eke deadly did he snite:

Deathe beginning and first frute of all their strength and might.

37 with gold and filter bethem brought from Egypt land to palle:

And in the number of the tribes, no feeble one there was.

38 Egypt was glad and ioyfull then, when they did thense depart:

For terror and the feare of them was falne into their hart.

39 To shroud them from the parching heat, a cloud he did display:

And fire he sent to give them light, when night had hid the day.

40 They alked, and he caused quailes to raine at their request:

And fullie with the bread of heaven their hunger he repress.

41 De opened them the stonie rocke, and water gushed out:

And in the drie and parched grounds, like rivers ran about.

42 for of his holie couenant are mindfull was he tho:

Mhichtohis servaint Abzaham heplighted long ago. 43 Debrought his people forth with mirth, and his elect with ioy:

Dut of the cruell land, where they had lined in great annoy.

44 And of the heathen men he gaue to them the frutefull lands:

The labours of the people eke they tooke into their hands.

45 That they his holy statutes might observe for evermore:

And faithfully obey his lawes, praise pe the Lord therefore.

Confitemini domino. Psal. Cvi. N.

The people differled buter Antiochus, do magnifie the godnes of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

P Raise ye the Lord, for he is good, his mercy dures for ay:

Sing this to the tune of the Ciij. pfa.

2 noho can expresse his noble acts, or all his praise display!

3 They bleffed are that judgement keepe, and justly do alway:

4 with factour of thy people, Lozd, remember me, I pray.

5 And with thy fauing health, D Lozd, bouchfafe to visit mee:

That I the great felicitie of thine elect may see.

And with thy peoples toy, I may a toyfull mind possesse:

And may with thine inheritance a glozieng heart expresse.

Psalme. Cvj.

6 Both we and execur fathersall, have sinued enery one:

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mehane committed wickednesse, and lewdly we have done.

7 The wonders great which thou. D Lord hast done in Egypt land:

Dur fathers though they law them all, yet did not biderstand.

Mor they thy mercies multitude did keepe in thankfull mind:

But at the leasyea the red leas rebelled most bukind.

8 Aeuerthelesse he saued them for honour of his name:

That he might make his power knowne, and spread abrode with fame.

9 The red sea he did then rebuke, and forthwith it was dride:

And as in wildernesse, so through the deepe he did them guide.

10 De laued them from the cruell hand of their despitefull foe:

And from the enmies hand he did deliner them also.

The second part.

not one was left aline:

Then they beleeved his words, a praise in song they did him give.

13 But by and by buthankfully his works they cleane forgat:

And for his countell and his will they did neglect to wait.

14 But lusted in the wildernesse, with fond and greedy lust:

And in the defert tempted God, the stay of all their trust.

15 And in their wanton minds desire he suffred them to have:

But wasting leanesse therewithall into their soule he gaue.

16 Then when they lodged in their tents, at Moles they did grutch:

Naron the holy of the Lord, fo did they enuise much.

17 Therefore the earth did open wide, and Dathan did denoure:

And all Abirams company did cover in that houre.

18 In their assembly kindled was, the hote consuming fire:

And walting flames did then burne by the wicked in his ire.

19 Upon the hill of Pozeb.they an Jooll calfedio frame:

And there the molten image they did worthip of the same.

20 Into the likenesse of a calfe, that feedeth on the grasse:

Thus they their glozie turnd, and all their honor did deface.

21 And God their onelie fautour bukindly they forgot:

Mohich many great and mightie things in Egypt land had wrought.

The third part.

22 And in the land of Pam, for them most wondrous works had done:

And by the red sea dreadfull things performed long agon.

23 Therefore for their so shewing them forgetfull and bukind:

To bring destruction on them all he purpose in his mind.

Had not his chosen Moses stood before him in the breake,

To turne his weath, least he on them with slaughter should him wreake.

24 They did despile the pleasant land, that he behight to give:

Dea and the words that he had spoke, they did no whit beleeue.

25 But in their tents with grudging hart they wickedly repind:

Mor to the voice of God the Lord they gave an harkening mind.

26 Therefoze against them lifted he his strong revenging hand:

Them to destroy in wildernesse, ere they should see the land.

27 And to deltroy their feed among the nations with his rod:

And through the countries of the world to featter them abrode.

28 To Baall Deorthen they did adioine themselves also:

And eat the offrings of the dead, fo they for some him tho.

Plalme.Cvj.

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29 Thus with their owne inventions, his weath they did provoke:

And in his so inkindled wrath, the plague vpon them broke.

30 But Phineas flood by with zeale, the finners vileto flay:

And indgement he did execute, and then the plaque did stay.

The fourth part.

31 It was imputed onto him for righteousnesse that day:

And from theucefooth to counted is, from race to race for ay.

32 At waters eke of Meribah, they did him anarie make:

Dea so far footh, that Moses was then punish for their sake.

33 Because they bert his spirit so soze,
that in impatient heat,
his sips spake bnadusedly, his simple same and a single solutions.

his feuer was so great.

34 Nor as the Lord commanded them, they flew the people tho:

35 But were among the Peathen mirt, and the land and learnd their workes also.

36 And did their idols ferue, which were their ruine and decay:

37 To fiends, their fonsa daughters they did offer by and flay.

38 Bea with bukindly murdering knife, the guiltlesse bloud they spilt:

Mea their owne sonness daughters bloud, without all cause of gilt.

T.j.

Plalme. Cvi. 274 pohom they to Canaan Jools then offred with wicked hand: And so with bloud of innocents, defiled was the land. 39 Thus were they steined with the works of their owne filthie way: And with their owne inventions a whozing they did stray. '40 Therefore against his people was the Lords wrath kindled fore:

And even his owne inheritance

therefore he did abhorre.

41 Into the hands of Beathen men he gaue them for a pray:

And made their foes their Lords, who they were forced to obay.

The fift part.

42 Dea and their hatefull enimies opprest them in the land:

And they were humbly made to stoupe, as subjects to their hand.

43 full oftentimes from theall had he delinered them before:

But with their counsels, they to wrath prouokt him euermore.

Therefore they by their wickednesse, were brought full low to lie:

44 Det when he saw them in distresse, in the same of

45 He cald to mind his couenant, which he to them had a which he to them had twoze:

And by his mercies multitude, repented him therefore.

11 11 1 25

Psalme.Cvij.

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46 And fauour he them made to find, before the sight of those,

That led them captines from their land, when earlt they were their foes.

47 Saue vs, D Lord, that art our God, faue vs, D Lord, we pray:

And from among the Heathen folke, Lord gather vs away.

That we may spread the noble praise of thy most holy name:

That we may glozie in thy praile, and founding of thy fame.

48 The Lord the God of Israell be bleft for ever more:

Let all the people say Amen, practe ye the Lord therefore.

Confitemini Domino. Psal. Cvij. W.K.

T Dauld exhorteth all that are redæmed by the Lord and gathered but him, to give thankes therefore, who by fending prosperitie and advertitie, bringeth men but him. Therefore as the righteous there rejoice, so shall the wicked have their mouths stopped.

GJue thankes but othe Aord our God, for gracious is he:

Sing this to the tune of the C.pfal.

And that his merciehath no end, all mortall men may see.

2 Such as the Lord redeemed hath, with thanks thould praise his name:

And thew how they from foes were freed, and how he wrought the same.

3 He gathered them foozth of the lands, that lay so far about:

Arom east to west, from north to south, his hand did find them out.

276 Psalme. Cvij.

4 They wandzed in the wildernesse, and straied from the way:

And found no citie where to dwell, that serve might for their stay.

5 mohose thirst and hunger was so great, in these deserts so void:

That faintnesse did them fore assault, and eke their soules annoid.

6 Then did they cry in their distresse, but othe Lord for aid:

noho did remoue their troublous state, according as they praid.

7 And by that way which was most right, he led them like a guide:

That they might to a citie go, and there also abide.

8 Let men therefore before the Lord confesse his goodnesse then:

And thew the wonders that he doth before the sonnes of men.

9 For he the emptic soule sustaind, whom thirst had made so faint:

The hungry soule with goodnesse fed, and did them eke acquaint.

10 Such as do dwell in darknesse deepe, where they of death do wait:

Fast bound to tast such troublous storms, as iron chains do threat.

The fecond part.

11 forthat against the Lords owne words they sought so to rebell:

Esteeming light his counsell hie, which doth so farre excell.

Pialme. Cvij. 277

12 But when he humbled them full low, they then fell downe with griefe: And none was found to much to helpe,

whereby to get reliefe.

13 Then did they crie in their distresse, but o the Lozd for aid:

pohodid remove their troublous state, according as they praid.

14 For he from darknesse out them brought and from deaths dreadfull shade:

Bursting with forcethe yron bands, which did before them lade.

15 Let men therefore before the Lord, confesse his kindnesse then:

And thew the wonders that he doth, before the connes of men.

16 For he threw down their gates of braffe and brake them with frong hand:

Their iron barshe finote in two, nothing could him withstand,

17 The foolish folke great plagues do feele, and cannot from them wend:

28 ut heape on moze to those they have, because they do offend.

18 Their soules so much did loath all meat, that none they could abide:

ndhereby death had them almost caught, as they full truely tride.

19 Then did they crie in their distresse, but o the Lord for aid:

moho did remoue their troublous state, according as they praid.

T.iij.

Plaime. Cyij. 20 For he then sent to them his word. which health did so restore: Ind brought the from those dangers deep, wherein they were before. The third part. 21 Let men therefore before the Lord, confesse his kindnesse then: And the withe wonders that he doth before the sonnes of men. 22 And let them offer facrifice,

with thanks and also feare:

And weake of all his wondrous works, with glad and joyfull cheare.

23 Such as in Ships or brittle barks into the leas descend:

Their merchandise through fearfull flouds to compasse and to end.

24 Those men are forced to behold, the Lords works what they bee:

And in the dangerous deepe the same most maruellous they see.

25 for athis word, the stormie wind arisethin a rage:

And Airreth by the lurges lo, as naught can them affwage.

26 Then are they lifted by so hie, the clouds they feeme to gaine:

And plunging downe the depth, butill their foules confirme with paine.

27 And like a dunkard to and fro, now here, now there they reele:

As men with feare of wit bereft, or had of cence no feele.

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28 Then did they crie in their distresse, but o the Lord for aid:

noho did remoue their troublous state, according as they praid.

29 For with his word the Lord doth make

29 For with his word the Lord doth make the Aurdy storme to cease:

So that the great waves from their rage, are brought to rest and peace.

to Then are men glad when rest is come, which they so much do crave:

And are by him in hauen brought, which they so fayne would haue.

The fourth part.

31 Let men therfore before the Lord, confesse his kindenesse then:

And thew the wonders that he doth, before the formes of men.

32 Let them in presence of the folke, with prayse extoll his name:

And where the elders do conuent, let them there do the same.

33 For running floudes to dry defertes, he doth oft channes and turne:

And direct by as it were dust, the springing well and burne.

34. A fruitefull land with pleasures deckt, full barren he doth make:

113 hen on their finnes which dwell therein he doth inst vengeance take.

35 Agayne the wildernesse full rude, he maketh fruite to beare:

with pleasaunt springes of water cleare, though none before were there.

36 noherein such hungrysoules are set, as he doth freely chuse:

That they a Citie may them build, to dwell in for their vie.

37 That they may fow their pleasant land, and vineyards also plant:

To yeeld them frute offich increase, as none may seeme to want.

38 They multiply exceedingly, the Lord doth blesse them so:

noho doth also their bute beatts make by numbers great to grow.

39 But when the faithfull are low brought by the oppressors stout:

And minish do through many plagues, that compasse them about.

40 Then doth he Princes bring to shame, which did them so oppresse:

And likewise caused them to erre within the wildernesse.

41 28 ut yet the pooze he raised bp, out of his troubles deepe:

And oft times both his traine augment, much like a flock of theepe.

42 The righteous shall behold his sight, and also much rejoice:

with griefe shall stop their voice.

43 But who is wife, that now full well he may these things record?

For certainely such shall perceive the kindnesse of the Lozd.

Paratum cor. Psal. Cviij. N.

C Dauld with heart and voice praileth the Lord, and affureth himselfe of the promise of God concerning his kingdome over I fraell, & his power against other nations, who though he seeme to forlake his for a time, yet he alone in the end will cast downe our enimics.

O God my heart prepared is, and eke my tong is so:

I will advance my voice in long, in giving praise also.

2 Awake my viol, and my harp, fweete melodie to make:

And in the morning I my felfe right early will awake.

3 28 y me among the people, Lord, still praised that thou be:

And Jamong the heathen folke, will ling, D Lord, to thee.

4 Because thy mercie, Lord, is great, about the heavens hie:

And eke thy truth doth reach the clouds, within the loftic skie.

5 Aboue the starrieheauenshie, exalt thy selfe, D God:

And Lord display byon the earth thy glorie all abroad.

6 That thy dearely beloued may be set at libertie:

helpe, D my God, with thy right hand, and harken buto me.

7 God in his holinelle hath spoke, wherefore my iones abound:

Sichem I shall duide, and mete the vale of Sucoth ground. Sing this to the tune of the Ciij. pf.

82	Plaime. Cir.				
and 3	Gilead shall be mine owne,				
	anasses mine shalbe:				
Manho	ad Grenoth Enhraim, and law				

shall Juda geue for me.

9 Moad my inalhyot, and my thoo on Edom will I throw:

Upon the land of Palestine, in triumph will I goe.

10 noho hall into the Citie Arong be guide to conduct me?

Othow by whom to Edom land conneced that! I be?

11 Is it not thou (D God) which late hadk vs fozlaken quite!

And thou (D Lord) which with our hoalt,

didft not go forth to fight?

12 Geue vs (D Lord) thy fauing ayde, when troubles do affaile:

for all the helpe of manis vayne, and can no whit auaile.

13 Through God we shall do valiant acts, and worthie of renowne:

He shall subdue our enimies, yea he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

T David being fallely accused by Saules flatterers, praieth God to helpe him to deckroy his enumies, who represent Judas the traits, but Jesus Christ, and all like enumies of the children of God.

In speechles silence, do not hold, D God, my tong alwaies: D God, even thou I say, that art the God of all my praise.

The wicked mouth and guilful mouth on me disclosed be: And they with faile and lying tong have spoken buto me.

2 They

3 They did beset me round about, with words of hateful spight without all cause of my desert, against me did they fight.

4 for my good will they were my foes, but then gan I to pray:

5 My good with ill, my friendlinesse with hate they did repay.

6 Set thou the wicked over him, to have the opper hand: At his right hand eke suffer thou his hatefull foe to stand. 7 when he is judged, let him then condemned be therein: And let the praier that he makes be turned into sin.

8 few behis daies, his charge also let them an other take:
9 Pischildren let be fatherlesse, his wife a widow make.
10 Let his offpring be vagabonds, to beg a seeke their bread:
Wandring out of y wasted place, where exist they have bin fed.

11 Let couetous ertoxtioner catch all his goods in froze: Und let the firangers spoyle the frutes of all his toile befoze. 12 Let there be none to pitie him, let there be none at all: That on his childzen father lesse will let their mercy fall.

The second part.

13 And so let his posteritie for ever be destroyd:

Their name out blotted in the age, that after shall succeed.

14 Let not his fathers wickednes fro Gods remembrace fall:

And let thou not his mothers sinne be done away at all.

- 15 But in the presence of the Lord let them remayne for ay: That from the earth their memory he may cut cleane away.
 16 Sith mercy he forgat to shew, but did pursue with spite The troubled man, and sought to slay the wofull harted wight.
- 17 Ashe did curling lone, it shall betide but him so: And ashe did not blessing lone, it shall be farrehim fro. 18 Ashe with curling clad himselfe, so it like water shall Antohis bowels, and like oyle into his bones befall.
- 19 As garment let it be to him, to couer him for ay: And as a girdle, wherewith he shall girded be alway.

284 Plaime. Cx. 20 Lo letthis same be from the Lord the guerdon of my fo:

Bea and of those that euill speake against my soule also.

21 But thou, D Lordy art my God, deale thou, Tray, with me: After thy name deliner me, for good thy mercies be.

22 Because in depth of great distresse, I needy am and vooze: And eke within my payned breft, my hart is wounded fore.

The third part.

- 23 Euenso do I depart away, as doth declining shade: And as the Grallopper, to Jam haken off and fade. (knees: 24 with fasting long from needfull food, enfeebled are my And all her fatnesse hath mp flesh enforced bene to leese.
- 25 And I also a vile reproch to them was made to be: And they that did bpon me looke, did shake their heads at me. 26 But thou, D'Lord, that art my God, mine aid & succour be: According to thy mercie, Lord, saue and deliner me.
- 27 And they shal know therby & this, Lord, is thy mightie had: And that thou, thou hast done it Lozd, so shal they buderstand. 28 Although they curse to spite, yet y shalt blesse to louing voice: They shall arise and come to shame, thy servant shall reisice.
- 29 Let them be clothed all with shame, that enmies are to me: And with confusion as a cloke eke covered let them be. 30 But greatly I will wimy mouth give thanks buto & Lord: And Tamong the multitude his praires will record.
- 31 for he with help at his right hand will stand proore maby: To save him fro the men that would condemn his soule to dy.

Dixit Dominus. Pfal. Cx. N.

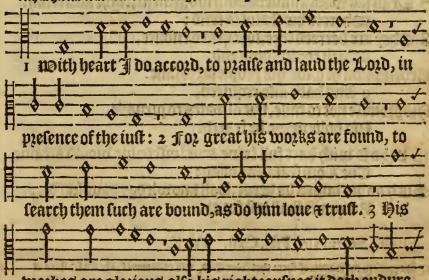
T Danid prophetieth of the power and everlasting kingdome of Christ, and of the Prieste had, which should put an end to the priesthad of Lewe.

The Lord did say buto my Lord, sit thou on my right hand: Til Thane made thy foes a stool, wheron thy feet shal stad. 2 The

- 2 The Lord Challout of Sion send the scepter of thy might: Amid thy mortall foes, be thou the ruler in their light.
- 3 And in the day on which thy raign and power they shall fee: Then hereby free will offrings shall thy people offer thee. Dea with an holie worthipping then shall they offer all: (fall. Thy births dew is the dew that doth from wombe of morning
- 4 The Lord hath sworn, a neuer will repent what he doth say: By the order of Welchizedech, thou art a Priest for ay.
- 5 The Lord thy God on thy right hand & ftandeth for thy stay: Shall wound for thee the stative kings, by o his wrathful day.
- 6 The Heathen he shall indge, a fill the place with bodies dead: And over divers countries, shall in sunder smite the head.
- 7 And he hall drinke out of the brooke, that runneth in y way: Therefore he hall lift by on hie his royall head that day.

Confitebor tibi. Psal. Cxj. N.

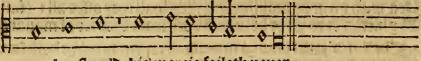
The gineth thanks to the Lord for his mercifull workes towards his church, and declareth wherein true wifedome and right knowledge confifteth.



workes are glorious, also his righteoutnes it doth endure



for ener. 4 His wondrous works he would westill re-



member Mould, his mercie faileth neuer.

5 Such as to him loue beare, a portion full faire the hath by for them laid:

Forthis they shall well find, he will them have in mind, and keepe them as he said.

6 For he did not distainehis works to them them plaine,

mohen he the heathens land did give into their hand, mohere they beheld his wonders.

7 Dfallhis works incueth both indgement, right and truth, whereto his flatutes tend:

8 They are decreed line, for ever to endure, 19 hich equitie doth end.

Redemption he gaue, his people for to faue.

9 And hath also required,

His promise not to faile, but alwaies to prenaile, Dis holie name be feared.

10 10 ho so with hart full faine, true wisedome would attaine, The Lord feare and obay:

Such as his lawes do keepe, hall knowledge haue full deepe, pispraife hall last for ay.

Beatus vir. Pfal. Cxij. W. K.

De praiseth the felicitie of them that feare God, and condemneth the cursed flate of the contemners of God.

The

Psalme. Cxij. Cxiij.

The man is bleft that God doth feare, And that his lawes doth lone indeed: 2 His feed on earth God will byzeare, And bleffe such as from him proceed. 3 His house with good he will fulfill, His righteousnesse endure shall still. Sing this to the tune of the pater noster

4 Unto the righteous doth arife, In trouble ioy, in darkueste light: Compassion is in his cies, And mercie alwaies in his sight. Hea pitie moueth such to lend, He doth by pitie things expend.

6 And furely such shall never faile, for in remembrance had is he:
7 Po tivings ill can make him quaile, who in the Lord sure hope dothice.
8 His heart is firme, his feare is past, for he shall see his foes downe cast.

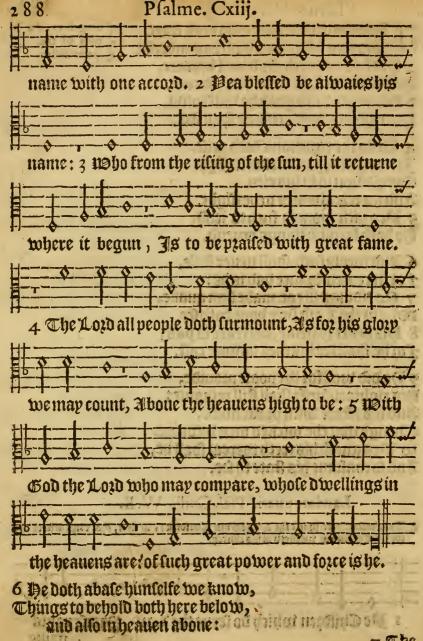
9 He did well for the poore provide, His righteousnesse shall still remaine: And his estate with praise abide, Though that the wicked men distaine. 10 Nea gnash his teeth thereat shall he, And so consume his state to see.

Laudate pueri. Psal. Cxiij. W.K.

An exhautation to praise the Lord for his providence, in that, that contrarie to the course of nature he worketh in his church.



De Children which do ferue the Lord, Praise vehis



7 The

Pialme. Cxiiij. 289

7 The needy out of dust to draw, And eke the poore which helpe none saw, his only mercy did him moue.

8 And so him set in high degree, with princes of great dignitie,

that rule his people with great fame:

9 The barrenhe doth make to beare, And with great toy hir frute to reare, therefore praise ye his holy name.

In exitu Israel. Psal. Cxiiij. W.W.

Cies touards his childen, and of our buthankfulneffe foz the same.

When Israell by Gods addresse, from Pharaos land was bent:

And Jacobshoule the Arangers left, and in the fame traine went.

2 In Juda God his glozy shewd, his holinesse most bright:

So did the Israelits declare his kingdome, power and might.

3 The sea it saw, and suddenly agail amaste did sie:

The rozing streames of Jozdans floud reculed backwardly.

4 As rams afraid the mountains skipt, their strength did them forlake:

And as the feely trembling lambs, their tops did beat and hake.

5 mbhat aild the sea, as all amaso so suddenly to sie?

Perowling wanes of Jordans floud, why ran rebackwardly?

Sing this to the tune of the laviij.ps.

290 Psalme.Cxv.

6 nohy shooke yehils, as 13 ams afraid?
why did your strength to shake?
Nohy did your tops, as trembling lambes,
for feare quiner and quake?

7 D earth confesse thy sourceigne Lord, and dread his mightic hand:

Before the face of Jacobs God, feare ve both fea and land.

8 I meane the God which from hard rocks doth cause maine flouds appeare:

And from the stonic flint doth make gush out the sounteins cleare.

Non nobis Domine. Pfal. Cxv. N.

E The faithfull oppressed by ivolatrous treamts, promiseth that they will not be bumindfull of so great a benefit, if it would please God to heare their praise, and beliner them by his omnipotent power.

NOt unto us, Lord, not to us, but to thy name give praise: Both for the mercie and the truth that are in thee alwaies.

2 Why shall the heathen scomers say, where is their God become?

3 Dur God inheauen is, and what he will, that hath he done.

4 Their Idols silver are and gold, worke of mens handes they bee:

3 They have a mouth and do not speake, and eyes and do not see.

6 And they have ears found to their heads, and do not heare at all:

and do not smell withall.

Sing this to the tune of the lxxviii.pf.

7 And handes they have and handle not, and feete and do not goe:

A throate they have, yet through the same they make no sound to blow.

8 Those that make them be like to them, and those whose trust they be:

9 D Mraell trust in the Lord, their helpe and shield is he.

10 D Narons house trust in the Lord, their helpe and shield is he:

11 Trust ye the Lord that fearethe Lord, their helve and shield is he.

12 The Lord hath mindefull bene of vs. and will bleffe vs also:

On Israels and on Aaronshouse, his bleffing he will show.

13 Them that be fearers of the Lozd, the Lozd will blesse them all:

Euen he will blesse them euery one, the great and eke the small.

14 To you (I say) the louing Lord will multiply his grace:

To you, and to the children that shall follow of your race.

15 Pe are the blessed of the Lord, even of the Lord, I say:

nohich both the heaven and the earth hath made and fet in stay.

16 The heavens, year the heavens hie belong but othe Lord:

The earth unto the sonnes of men he gave of free accord.

Psalme Cxvj.

17 They that be dead, do not with praise set forth the Lords renowne:

Por any that into the place of filence do go downe.

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18 But we will praise the Lord our God, from henceforth and for ay:

Sound ye the praises of the Lord, praise ye the Lord, I say.

Dilexi quoniam. Psal. Cxvj. N.

C Dauldbeing in great danger of Saule in the defert of Maon, perceiuing the great and inclimable love of God toward him, magnifieth such great mercies, and prote-feth that he will be thankfull for the same.

I Loue the Lord, because my voice and praier heard hath he: 2 when in my dais I cald on him, he bowd his eare to me. 3 Even when y snares of cruel death about beset me round: when pains of hell me caught, a whe I wo a sorrow found.

4 Upon the name of God my Lord, then did J call and lay: Deliner thou my loule, D Lord, J do thee humbly pray.

The I ordigners merciful and just he is also:

5 The Lord is very mercifull, and inst he is also: And in our God compassion doth plentifully slow.

6 The Lord in fafety doth preserve all those that simple be:

I was in wofull mifery, and he releeved me.

7 And now my foule lith thou art lake, returne but othy rest. For largely lo, the Lord to thee his bountie hath express.

8 Because thou hast delivered my soule from deadly theall: Apy moisted eine fro mournful tears, my sliding feet fro fall. 9 Before the Lord I in the land of life will walke therefore: 10 I did beleeve, therefore I spake, for I was troubled sore.

The second part:

11 I said in my distress and feare, that all men liers be: 12 what shall I pay the Lord for all his benefits to me?

13. The wholsom cup of sawing helth, I thankfully wiltake: And on the Lozdsname I will call, whe I my praise make.

14.3

Plalme. Cxvij. Cxviij. 293 14 I to the Lord will pay the bowes & I have him behight, Bea euen at this present time, in all his peoples light. 15 Right dere a pretious in his light, the lord doth ay esteem The death of all his holy ones, what ever men do deem. 16 Thy servant Lord, thy servant lo, I do my selfe confes, Son of thy handmaid, hhalt broke the bonds of my diffres. 17 And I will offer by to thee a facrifice of praise: And I will call byon the name of God the Lord alwaies. 18 I to the Lord will pay the vowes & I have him behight, Dea even at this present time, in all his peoples light. 19 Beain & courts of Gods own house, Ein the midst of thee D thou Jerusalem, I say, wherefore the Lord praise yee. Laudate Dominum. Pfal. Cxvij. N. Phe exhapteth the Gentils to praile Goo, becquie be bath accomplished as well to them as to the Jewes the promise of life enertalting by Jefus Christ. All yenations of the world, all almail (Sing this to the tune of the Ciij. pl. praise ye the Lord alwaies: And all pe people every where, Creveloge [that fromp fet forth his noble praise. 2 for areat his kindnesse is to bs. his truth indures for ay: . do on i furt of the vorte of 11 herefore praise ye the Lord our God, and monacis o De to put confidence in sin sys E, deal entry sins co Com suo ni gomica to Confitemini Domino. Pial. Cxviii Martin I Car Dauis rejected of Saule and of the people, at the time appointed obteined the kingdome, for the which he biddeth all them that feare the Lord, to be thanks

full: bnder whole person, Thrist is lively let forth, who though be of his peomune emmes combine. ple rejected.

Gine ye thanks buto the Lord, one rise & Sing this to for gratious is hee: Because his mercy dothindure, and constant

the lxxxj.pf.

for ever towards thee. good visit of soor ling?

2 Let Jiraell confesse and say, his mercy dures for ay: 3 Now let the house of Aaron say, his mercy dures for ay. 4 Let all that feare the Lord our God, enen now confesse and say: The mercy of the Lord our God, indureth still for ay. 5 In trouble and in heautinesse but the Lord Jeride: which louingly heard me at large, my sute was not denide. 6 The Lord himselse is on my side, my sute was not denide. 7 The Lord doth take my part, with them when God stands me about. 7 The Lord doth take my part, with them that helpe to succour me: hopon mine enimie. 8 Better it is to trust in God, than in mans mortall seed: 9 Or to put considence in kings; Foster and a survey since and compasse one round: and compasse of God shall I and a survey since But in the name of God shall I and a survey since they kept me in on every side, they kept me in on every side, they kept me in on every side, 11 They kept me in on every side, they kept me in Jay: But through the Lords most mighty name,	294 Plaime. Gxvi	
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Plaime. Cxviij.

but yet in the Lords name,

J quencht their thoms that were on fire,
and will destroy the same.

The second part.

that I indeed might fall:

But through the Lord I found such helpe, that they were vanquisht all.

14 The Lord is my defence and strength, my for, my mirth, and song:

De is become to me indeed, la fauiour most strong.

15 The right hand of the Lord our God doth bring to passe great things:

He causeth voice of ioy and health, in righteous mens dwellings.

most mighty things to passe:

his hand hath the preheminence, his force is a sit was.

17 I will not die but euer liue, to btter and declare

The Lord his might a wondrous power, his works and what they are.

18 The Lord himselfe hath chastened, and hath corrected me:

28 ut hath not given me over yet to death, as ye may fee.

19 Set open buto me the gates of truth and righteousnesse:

That I may enter into them,
the Lords praise to confesse,

CARE

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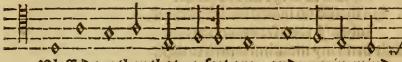
29 D gine ye thanks but othe Lord, for gratious is hee:

2Because his mercie doth indure

for ever towards thee.

Beati immaculati. Pfal.Cxix. W. W.

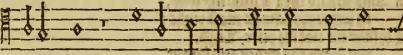
The prophet wonderfully commendeth Gods law, where in he cannot fatiffie himfelfe, noz expresse fufficiently bis affection, therebuto adding notable complaints and confolations meet for the faithfull to have, both in hart and voice: and in the Bebrue euerp eight berfes begin with one letter of the alphabet.



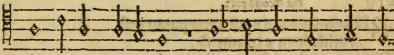
1. Bleffed are they that verfect are, and pure in mind



and hart, whose lines a conversation from Gods laws



neuer Cart. 2. Blessed are they that give themselves,



his statutes to observe: Seeking the Lord with all



their heart, and never from him Ewerve.

3 Doubtlesse, such men go not aftrap, 1102 do no wicked thina: which stedfastly walke in his paths, without any wandzing.

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4 It is thy will and commandement, that with attentine heed, Thy noble and dinine precepts

we learne and keepe indeed.

5 Dh would to God it might thee please, my waies so to addresse:

That I might both in hart and boice thy lawes keepe and confeste.

6 So thould no thame my life attaint, while I thus fet mine eies:

And bend my mouth alwaies to muse on thy sacred decrees.

7 Then will I praise with byright heart, and magnifiethy name:

when I shall learne thy indoments inst, and like wife proue the same.

8 And wholy will I give my felfe, to keepe thy lawes most right:

Forlake me not for ever, Lord, but thew thy grace and might.

BETH The fecond part.

9 Bu what means may a yong man best his life learne to amend:

If that he marke and keepe thy word, and therein his time spend.

10 Unfainedly I have thee fought, and thus feeking abide:

O never lufter me, O Lord, from thy precepts to flide.

11 Within my hart and secret thoughts thy word I have hid fill:

That I might not at any time offend thy godly will.

12 pemagnifie thy name, D Lord, and praise thee enermore:

Thy statutes of most worthy fame, D Lord, teach me therefore.

12 Applies have never ceast to preach and publish day and night,

The judgements all, which did proceed from the mouth full of might.

14 Thy testimonies and thy wayes, please me no lesse in deede:

Than all the treasure of the earth, which worldlinges make their meede.

15 Of thy preceptes I will ftill muse, and thereto frame my talke:

As at a marke so will Jayme, between the second thy waves how I may walke.

16 Ady onely joy shall be so firt, and on thy lawes to let: 3.1

That nothing can me so farre blind, who was the same of the same o that I thy wordes forget. The curolers distingu

GIMEL

17 Rant to thy servaunt now such grace, as may my life prolong: inset stomila Cha

Thy holy word then will I keeper still give colour in a collect both in my hart and tong. . Am's i Among and in

18 Mine cies which were dun and thut by, who were done

to open and make bright: He discover and the land

That of thy law and maruellous works, or which was I may have the clearefight of is size, or except will

19 Jama stranger in this earth, north conservations of the wanding now here, now there:

Thy word therefore to me disclose, and the same was my footsteps for to cleare. The miles and the 460 Se

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28 Adyloule I feele to love oppress, that it melteth for greefe: According to thy word therefore.

hast Lozd to send refeefe.

29 From lieng and deceitfull lips, let thy grace me defend:

And that I may learne thee to loue, thy holy law mesend.

30 The way of truth both straight and sure

I have chosen and found:

I let thy judgments me before, which keepe me fafe and found.

31 Since then, D Lozd, I forst my selfe, thy covenants to imprace:

Let me therefore have no rebuke, nor checke in any cafe.

32 Then will I run with ioifull cheare, where thy word doth me call:

nohen thou hast set my hart at large, and rid me out of the all.

HE The fift part.

33 Instruct me Lord, in the right trade of thy statutes divine:

And it to keepe even to the end, my hart will I incline.

34 Grant methe knowledge of thy law, and I shall it obay:

will it keepe I say.

35 In the right path of thy precepts, guide me, Lord, I require:

Aone other pleasure do I wish, usz greater thing defire.

Plalme. Cxix. 302 36 Incline my hart thy lawes to keepe, and covenants to imbrace: And from all filthie auarice, Lord theeld me with thy grace. 37 From vaine delires and wouldly luits turne backe mine eies and light: Gine me the spirit of life and power, to walke the waies aright. 38 Confirme thy gratious promise, Lord, which thou halt made to mee: 110 hich am thy feruant, and do loue and feare nothing but thee. 39 Reprochand shame which I do feare, from me, D Lord, expell: Horthou dost judge with equitie, and therein dost excell. 40 Behold my harts desire is bent, thy lawes to keeve for ay: Lord Arengthen me so with thy grace, that it performe I may. The vi. part. VAV 41 Thymercies great and manifold, let me obtaine, D Lozd: Thy fauing health let me intoy, according to thy word. 42 So hall I stop the standerous mouths oflewd men, and bniuft: Foz in thy faithfull promiles stands my comfort and trust. 43 The word of truth within my mouth

43 The word of truth within my mouth let ever still be prest:
for in thy judgements wonderfull, my hope doth stand and rest.

44 And while the breath within my brest doth naturall life preserve:

Deatill this world chalbe dissolved, thy law will Jobserve.

45 So walke will Aaslet at large, and made free from all dread:

Because I sought how for to keepe thy preceptes and thy read.

46 Thy noble actes I will describe, as thinges of most great fame:

Euen befoze kinges I will them blate, and shinke no whit for shame.

47 I will rejoyce then to obey thy worthy heltes and will:

mehich enermore I have loved best, and so will love them still.

48 My handes will I lift to thy lawes, which I have dearely fought:

And practife thy commaundementes, in will, in deede, and thought.

ZAIN The vij. part.

49 Thy promise which thou mads to me thy servant, Lord remember:

For therein have I put my trust, and confidence for ever.

50 It is my comfort and my ioy, when troubles me affaile:

for were my life not by thy word, my life would soone me faile.

51 The proud, and such as God contemne, still made of me a scorne:

Det would I not thy law forsake, as he that were forlorne.

Plalme. Cxix. 304 52 But cal to mind, Lord, thy great works thewd to our fathers old: nohereby I felt thy toy furmount my greefe an hundred fold. 53 But yet alas, for feare I quakt, seeing how wicked men Thy law forfooke, and did procure thy judgements who knoweth where. 54 And as forme, I framde my longs thy statutes to exalt: when I among the Arangers dwelt, and thoughts gan me affait. 55 I thought byon thy name, D Lord, by night when others sleepe: As for thy law also Tkept, and ever will it keeve. 56 This grace I did obtaine, because thy covenants (weet and deare I did imbrace, and also keepe with reverence and with feare. HETH The viij. part. 57 O God, which art my part and lot, my comfort and my stay: I have decreed and promised thy lawes to keepe alway. 58 ABine earnest hart did humbly sue, in presence of thy face: As thou therefore half promised, Lord grant me of thy grace.

and tride my lecrethart:

139 Applife I have examined,
and tride my lecrethart:

130 Applife I have examined,
and tride my lecrethart:

130 Applife I have examined,
and tride my lecrethart:

130 Applife I have examined,
and tride my lecrethart:

131 Applife I have examined,
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132 Applife I have examined,
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133 Applife I have examined,
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135 Applife I have examined,
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138 Applife I have examined,
and tride my lecrethart:

139 Applife I have examined,
and tride my lecrethart:

130 Applife I have examined my lecrethart:

130 Applife I have examined my lecrethart.

60 I did not stay nor linger long, as they that slothfull are:

But half lie thy lawes to keepe

61 The cruell bands of wicked men have made of me their pray:

Det would I not thy lawes forget, nor from thee go aftray.

62 Thy righteous indgement thewd to me

fo great is and to hie:
That even at midnight I will rife,
thy name to magnifie.

63 Companion am I to all them, which feare thee in their hart:

And neither will for love nor dread, from thy commandments flart.

64 Thy mercies, Lord, most plentiouslie do all the world fulfill:

D teach me, how I may obey thy statutes and thy will.

TETH Theix, part,

65 A Ccording to thy promife Lord, fo halt thou with me delt:

For of thy grace in fundry forts have I thy fernant felt.

66 Teach me alwaies to indge aright, and give me knowledge sure:

for certeinely beleeve I do, that thy precepts are pure.

67 Erethoudidstouchme with thy rod,

I erred and went astray:

But now I keepe thy holie word, and make it all my ftap.

906 Pfalme. Cxix.
68 Thou art both good and gracious,
and givest most liberally:
Thy ordinances how to keepe,
therefore, D Lord, teach me.

69 The proud and wicked menhane forgo against me many a lie:

Det thy commandments still observe with all my heart will J.

70 Their hearts are swolne with worldly wealth, as greafe so are they fat:

But in thy law do I delight, and nothing seeke but that.

71 D happie time I may well say, when thou didst me correct:

for as a guide to learne thy lawes, thy rods did medirect.

72 So that to me thy word and law is dearer manifold:

Than thousands great of silver and gold, or ought that can be told.

IOD The x. part.

73 S Eing thy hands have made me Loid, to be thy creature:

Grant knowledge likewise how to learne to put thy lawes in vie.

74 So they that feare thee shall reioice, when ever they me see:

Because I have learned by thy word to put my trust in thee.

75 when with thy rod the would is plagde throw the cause is suft:

So when thou dolt correct me Lord, which the cause iust needs be must.

Psalme, Cxix.

76 Row of thy goodnesse I thee pray, have the fome comfort to me fend:

to from all ill me thend. I have not to the

77 Thy tender mercies poure on me, and a series of the and I thall furely live: and was an account of

for iop and consolation both and was successful. thy lawes to me do give.

78 Confound the proud, whose false pretence is me for to destroy: standard in the same and a same

But as for me, thy helts to know when the standard will my felfe imploy.

79 19 ho so with reverence do thee feare, to me let them retire:

And such as do thy covenants know,

and them alone delire.
80 My heart without all wavering, let on thy lawes be bent:
That no confution come to me,

whereby I should be shent. I have the same that the

CAPH Thexi. part.

81 M 19 soule doth faint, and ceaseth not thy saving health to crave:

And for thy words take, still I trust my hearts desire to haue.

82 Mine cies do faile with looking for thy word, and thus I say:

Dh when wilt thou me comfort Lord, why dost thou thus delay?

83 As a Ckinne bottle in the smoke, Marie Constitution of the

Det will I not out of my heart and and a second let thy commandements flide.

Ma.ii.

84 Allas

308 Plaime. Cxix.

84 Alashow long shall I yet line, before I see the houre,

That on my foes which me torment, thy bengeance thou wilt poure?

85 Presumptuous men haue digged pits, thinking to make me sure:

Thus contrary again thy law, my hurt they do procure.

36 But thy commandements are all true, and causiesse they me greeue:

To thee therefore I do complaine, that thou mightst me releeve.

87 Almost they had me cleane destroid, and brought me quite to ground:

Bet by thy statutes Jabode, and therein succes found.

88 Restoze me Lord, againe to life, for the mercies excell:

And so shall I thy covenants keepe, till death my life expell.

LAMED Thexij. part.

89 I A heaven, Lord, where thou doll dwel thy word is stablish ture:

And shall for all eternitie, fast graven there indure.

90 From age to age thy truth abides

as doth the earth witnesse:

whose ground worke thou half laid so sure, as no toong can expresse.

91 Euen to this day we well map fee, how all things perfeuere:

According to thy ordinance, for all things thee revere:

Plaime. Cxix.

92 Pad it not beene, that in thy law my soule had comfort sought:

Long time ere now, in my distresse Thad been brought to nought.

92 Therefore will I thy precepts aie, in memory keepe fast:

By them thou half my life restorde, when I was at last cast.

94 Po wight to me can title make,

for I am onely thine:

Saue metherefore, for to thy lawes my eares and hart incline.

95 The wicked men do feeke my bane, and theretolie in wait:

But I the while considered thy noble works and areat.

96 I see nothing in this wide world, at length which hath not end:

But thy commandements and thy word, beyond all extend.

MEM The xiij. part.

97 [] Pat great delire and feruent loue do I beare to thy law?

All the day long my whole denile is only on thy law.

98 Thy word hath taught me far to passe mp foes in pollicie:

for fill I keepe it as a thing, of most excellencie.

99 Ady teachers which did me instruct, in knowledge Tercell:

Because I do thy covenants keeve. and them to others tell.

Na. iii.

Flaillic. CXIX. 100 In wisedome I do passe also the ancient men in deed: and all because to keepe thy lames Theld it aie best reed. 101 Nay feet I have refrained eke. from enery entil way: Because that I continually

thy word might keepe I say. 102 I have not swern de from thy sind gements

noz yet flyzonke any dell: For why ? thou halt me taught thereby, to live godly and well.

103 D Lord, how sweet unto my tast, find I thy words alway!

Doubtlesse no honie in my mouth feele ought so sweet I may.

104 Thy lawes have me such wisdom learnd,

that btterly I hate, All wicked and bugodly waies,

NVN The xiiij. part.

105 E Uen as a lantern to my feet, fo doth thy word thine bright:

And to my paths, where ener I go, it is a flaming light.

106 I have both fwom and wil performe, And the most certainly doubtlesse:

That I will keepe thy covenants fust, and them in life expresse.

107 Affliction hath me some oursest, and brought me to deaths dore:

D Lord, as thou hast promised, so me to life restoze.

108 The offrings which with hart a voice most frankly I thee give:

Accept, and teach me how I may after thy judgements live.

109 My soule is aic so in my hand, that dangers it assaile:

Pet do I not thy law forget, norit to keepe will faile.

110 Although the wicked laid their nets, to catch me at a bray:

Det did I not from thy precepts onceswarne or go aftray.

111 Thy law I have so claimed alway, as mine owne heritage:

and by! for therein I delight, and let my whole courage.

112 Fozenermoze I have beene bent thy statutes to fulfill:

Enen so likewise but the end I will continue still.

SAMECH The xv.part.

113 The craftie thoughts adouble harts
I do alwaies detelt:

But as for thy law and precepts,

But as for thy law and precepts,

my thield of strong defence:

Therefore have I thy promites lookt for with patience.

115 Go to therefore ye wicked men, depart from me anone:

For the commandements will I keepe of God my Lord alone.

116 As thou halt promist so performe, that death me not assaile:

Por let my hope abuse me so, that through distrust J quaile.

117 Uphold me and I shall besafe,

for ought they do or fay: And in thy statutes pleasure take will I both night and day.

118 Thou half trod fuch buder thy feet, as do thy statutes breake:

for nought auailes their lubtiltie, their counsell is but weake.

119 Like drosse thou casts the wicked out, where ever they go or dwell:

Therefore can I, as thy statutes love nothing halfe so well.

120 Aby selh alasistaken with feare, asthough it were benumbd:

For when I feethy judgements, straight I am as one assound.

AIN . The xvj. part.

121 120 the thing that lawfull is, and give to all men right:

Religne me not to them that would oppresse me with their might.

122 But for thy fernant suretie be, in that thing that is good:

That proud mengine menot the foile, which rage as they were wood.

123 APine cies with watching are now blind, thy health so much I crave:

And eke thy righteous promise Lord, whereby thou wilt me saue.

124 Intreat thy fernant louingly, and fauour to him show:

Thy statutes of most excellence, teach me also to know.

125 Thy humble feruant, Lozd, Jam, grant me to buderstand,

How by thy statutes I may know, best what to take in hand.

126 It is now time, Lord, to begin, for truth is quite decaide:

Thy law likewise they have transgrest, and none against them saide.

127 This is the cause wherefore I love thy lawes better than gold:

Dr Jewels fine that are esteemd, most costly to be sold.

128 I thought thy precepts all most iust, and so them laid in store:

All craftie and malicious waies

Joo abhore therefore.

PE The xvij. part.

129 Thy covenants are most wonderfull and full of things profound:

My soule therefore both keepe them sure, when they are tride and found.

130 when men first enter into thy word, they find a light most cleare:

And verie Idiots understand, when they it read of heare.

131 Foz ioy I have both gapd and breathd, to know thy commandement:

That I might guide my life thereby, I fought what thing it ment.

Plaime, Cxix. 314 132 poith mercie and compassion both behold me from aboue: As thou art wont to behold fuch as thy name feare and loue. 133 Direct my footsteps by thy word, that I thy will may know: And never let iniquitie thy fernant onertheow.

134 From flandzoug tongs and deadly harmes preferre and keepe me fure:

Thy precepts then will I observe, and but them eke in bre.

135 Thy countenance, which doth furmout the funne in his bright hew:

Let thine on me, and by thy law

teach me what to eschew.

136 Dut of mine eies great flouds gulh out of drearie teares and fell:

thy lawes keepe neuer a dell. A militariology of

ZADE The xviij. part.

137 IA enerie point, Lord, thou art inst, the wicked though they grutch:

And when thou dost sentence pronounce, thouart a righteous iudge. The state of the

138 To render right and flee from guile, are two chiefe points full hie:

And such as thou hast in thy law described and find any commanded by straitely.

139 with zeale and weath Jam confund, and even pinde away:
To see my foesthy word forget, in the second
for ought that I do may. The state of the st

1,500 1 11 12 2 12

140 So pure and perfect is thy word, as any heart can deeme:

And I thy servant nothing moze do love ozyetesteeme.

141 And though I be nothing let by, as one of base degree:

Det do I not thy heltes forget, nor thrink away from thee.

142 Thy righteousnesse, Lord, is most inst, for ever to endure:

Also thy law is truth it selfe, most constant and most pure.

143 Trouble and griefe have featd on me, and brought me wondrous low:

Det do I still of thy precepts delight to heare and know.

144 The righteousnesse of thy indgements doth last for enermore:

Then teach them me, for even in them my life lieth by in store.

KOPH The xix. part.

145 WIth feruent hart I cald a cride, now answere me, DLozd:

That thy commandements to observe and amount of the state
146 To thee my God I make my lute, with most humble request:

Saue me therefore, and I will keepe in the precepts and thy helt. To discount the precepts and the helt.

147 To thee I crie even in the mosnesses and the before the day war light: The colors with the colors of the color

Because that I have in thy words and the my confidence whole plighters and the same
316 Plaime. Cxix. 148 Mine eies prevent the watch by night, and erethey call I wake: That by deuising of thy word I might some comfort take. 149 Incline thine eares to heave my boice, and vitie on me take: Asthou wast woont, so judge me Lord, least life should me forsake. 150 Ady foes draw neare, and do procure my death malicioully: uphich from thy law are farre gone backe, and straid from it lewdly. 151 Therefore, D Lord, approch thouneare, for need doth to require: And all thy precepts true they are, then helpe I thee desire. 152 By thy comandements I have learnd, not now but long ago: That they remaine for evermore, thou hast them grounded so. RESH The xx. part. 153 M trouble and affliction confider and behold: Deliuer me, for of thy law. I euertakefast hold.

154 Defend my good and righteous cause, with speed me succour send:

From death, as thou halt promised, Lord keepe me and desend.

155 As for the wicked, farre they are from having health and grace:
112 hereby they might thy statutes know, they enter not the trace.

156 Great are thy mercies, Lord, I grant, what toong can them attaine?

And as thou half me judgd ere now, fo let me life obtaine.

157 Though manie men did trouble me, and perfecute most fore:

Det from thy lawes I neuer shrunke, nor went awrie therefore.

158 And truth it is, for griefe I die, when I these traitors see:

Because they keepe no whit thy word, nor yet seeke to know thee.

159 Behold, for I do love thy lawes, with heart most glad and faine:

As thou art good and gratious, Lozd, restoze my life againe.

160 19 hat thy word doth decree must be, and so it hath beene euer:

Thy righteous indgements are also most true, and decay never.

SCHIN The xxj. part.

161 PRinces have fought by crueltie causelesse to make me crouch:

But all in vaine, for of thy word the feare did my heart touch.

162 And certainely, even of thy word A was more merrie and alad:

Than he which of rich spoiles and pray great store and plentie had.

163 As for all lies and fallitie, Thate most and detest:

for why? thy holy lawes do I aboue all things love best.

318	Plalme, Cxix.
164 50	nen times a day I praile the Lord,
	ing with heart and voice:
Thyrigh	teous acts and wonderfull, and the
so ca	ause me to resoice.
165 Gree	at rest and peace shal all such have,
	othy statutes loue: : . Som
	ger Mall their quiet state
	aire 02 once remoue.
	re only health and comfort, Lord,

I looke for at thy hand:

And therefore have I done those things, that thou didft me command.

167 Thy lawes have been emy exercise, which my soule most desired:

So much my love to them was bent, that nought els I required.

168 Thy statutes and commandements, A kept thou knowest aright:

For all the things that I have done, are present in thy light.

The xxij. part. TAV

169 \ Lord, let my complaint and cry before thy face appeare:

And as thou half me promise made, so teach me thee to feare.

170 Mine humble supplication, toward thee let find accesse:

And grant me, Lozd, deliverance, for so is thy promise.

171 Then shall my lips thy praises speake, after most humble sort:

nohen thou thy statutes hast me taught, wherein standes all comfort.

172 My tong shall sing a preach thy word, and on this wife say shall:

Gods famous acts and noble lawes are inst and perfect all.

173 Stretch out thy hand, I thee befeech, and speedily mesaue:

for thy commandements to observe, chosen, D Lord, I have.

174 Of thee alone, Lord, I craue health, for other I know none:

And in thy law and nothing els Joo delight alone.

175 Brant me therefoze long daies to line, thy name to magnifie:

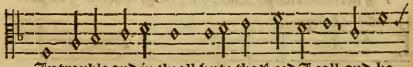
And of thy indgements mercifull let me thy favour trie.

176 For I was lost and went astray, much like a wandering sheepe:

D seeke me, for I have not faild the commandments to keepe.

Ad Dominum. Pfal. Cxx. T. S.

Tauld banished from among the barbarous Arabians through falle reports of enuious flatterers, lamenteth his long abode among such infidels, given to all kind of wickednesse and contention.



Introuble and in thyall, but o the Lord I call, and he



doth me comfort: 2 Deliner me, J say. from liers lips alway,



3 what vantage or what thing, getst thou thus forto sting, Thou false and slattering lier?

4 Thy tong doth hurt I ween, no lesse than arrowes keen, Of hoteconsuming fire.

5 Alastoo long I flacke, within these tents so blacke, which kedars are by name:

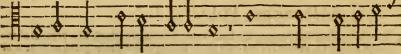
By whom the flock elect, and all of Jeaacs lect, Are put to open shame.

6 with them that peace did hate, I came a peace to make, And let a quiet life:

7 But when my word was told, causeles I was controld, By them that would have strife.

Leuaui oculos. Psal. Cxxj. W.W.

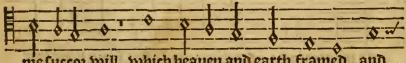
The Prophet thewethby his owne example that the faithfull ought to loke for all their fuccour of God alone, who will governe, and give god fuccelle to all their godine enterprises.



I lift mine eies to Sion hill, from whence I do ats



tend, that succour God me send. 2 The mightie God



me fuccoz will, which heaven and earth framed, and all



3 Thy foot from Niphe will preferue, And will thee lafely keepe, For he will never Neepe.

4 Lo he that doth Acraell conserve, Posseepe at all can him catch, But his eies do ever watch.

5 The Lord is thy warrant alway, The Lord eke doth thee couer: As at thy right hand ever.

The funne shall not thee parch by day, Por the moone not halfe so bright, Shall with cold thee hurt by night.

7 The Lord will keepe thee from diffreste, And will thy life fure saue, And thou also shalt have

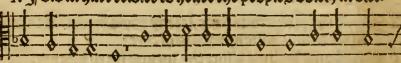
8 In all thy businesse good successe:
11 where ever thou goest in or out,
60d will thy things bring about.

Lætatus sum. Psal. Cxxij. W.K.

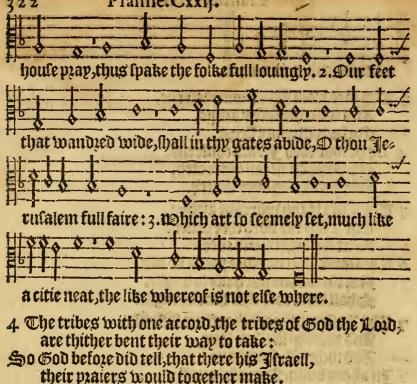
Dauld reloiceth that God accomplisheth his promise and placed his arke in slow, giving thanks, and praising for the prosperitie of the church.



1. I did in hart reivice to heare the peoples boice, in offe-



ting so willingly: for let vs vp say they, and in the Lords Bb.1. house



their praiers would together make.

5 for there are thrones erect, and that for this respect, to let forth instice orderly:

which thrones right to maintain, to Danids house pertaine his folke to indge accordingly.

6 Topzapiet vinot cease, for Jerusalems peace, thy friends God prosper mightily:

7 Deace be thy wals about, and prosper thee throughout thy places eke continually.

8 I with thy properous state, for my poore brethrens sake, that comfort have by means of thee:

9 Godshoule both me allure thy wealth for to procure,

so much alwaies as lieth in me.

Ad

Plaime. Cxxiij. Cxxiiij.

323

Adteleuaui. Psal. Cxxiij. T.S.

3 maker of the faithfull, which are afflicted by the wicked to allolings and consermines of God.

O Lord that heaven doll possesse,

Singthis to the tune of the xxj. p(a.

Euen as the servant lifteth his, his maisters hands to see.

2 Ashandmaids watch their mistresse hands, some grace for to atchine:

So we behold the Lord our God, till he do vs forgine.

3 Lord, grant be thy compassion, and mercy in thy light:

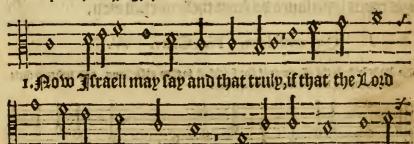
for we are fild and overcome with hatred and delvight.

4. Dur minds be stuft with great rebuke, the rich and worldly wife

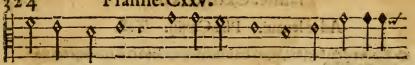
Do make of vs their mocking stocks, the proud do vs despite.

Nisi quia Domi. Psal. Cxxiiij. W.W.

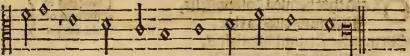
The faithfuil betinered out of great danger, acknowledge not to have eleaped by theis owne power, but through the favour of God.



had not our cause maintaind, 2. Is that the Lord had not Bb.ii. our



our right fustaind, when all the world against by furi-



oully, made their byzozes, and faid we should all die.

3 Now long ago, they had denourd by all: And swallowed quicke for ought that we could deeme, Such was their rage, as we might well esteeme.

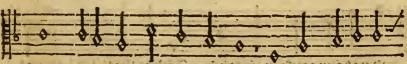
4 And as the flouds with mightie force do fall: So had they now our lives even brought to thrall.

5 The raging streames, most proud in roaring noice, Had long ago overwhelmd be in the deepe: 6 But loved be God, which doth be safelie keepe, From bloodie teeth, and their most cruell boice, which as a pray to eat be would rejoice.

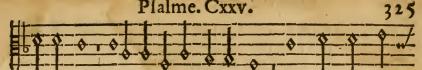
7 Even as a bird out of the foulers grin Escapeth away, right so it fareth with bs, Broke are their nets, and we have scaped thus. 8 God that made heaven and earth, is our helpe then, His name hath saved bs from these wicked men.

Qui confidunt. Pfal. Cxxv. W.K.

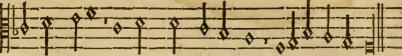
De deferibeth the affurance of the faithfull in their affictions, and defireth their wealth and the destruction of the wicked.



1. Such as in God the Lord do trult, as mout Sion that firmlie



firmly stand, whe removed at no hand, the Lord wil cout



the right & iuft, so that they shalbe sure, for ever to indure.

2 As mighty mountains huge and great, Jerusalem about do close:
So will the Lord be but o those,
who on his godly will do wait.
Such are to him so deare,
They never need to feare.

3 For though the righteous trie doth he, By making wicked men his rod: Least they through greefe for sake their God It hall not as their lot still be.

4 Give Lord to those thy light, whose harts are true and right.

5 But as for such as turne aside, By crooked waies which they out sought, The Lord will surely bring to nought, With works most vile they shall abide.

But peace with Israell Fox enermore thall dwell.

Another of the same by R. W.

Those that do put their confidence, Apon the Lord our God onely: And flee to him for their defense, In all their need and misery.

Sing this as the ten commandements.

Bb.iij. Their

Their faith is sure, firme to indure, Grounded on Christ the corner stone: Ahoned with none ill, but standeth still Stedfast, like to the mount Sion.

And as about Jerusalem,
The mighty hils do it compasse:
So that no ennies come to them,
To hurt that towne in any case.
So God indeed, in enery need
Pis faithfull people doth defend:
Standing them by assuredly,
From this time forth world without end.

Right wife and good is our Lord God, and will not fuster certainly,
The sinners and vingodlies rod,
To tarry byon his family.
Least they also from God should go,
Falling to sinne and wickednesse:
D Lord defend world without end,
Thy christian slocke through thy goodnesse.

D Lord, do good to Christians all, That stedfast in thy word abide: Such as willingly from God fall, And to false doctrine daily side. Such will the Lord scatter abroad, with hypocrits throwne downe to hell: God will them send paines without end, But Lord, grant peace to Israell.

Glorie to God the father of might, And to the sonne our sausour: And to the holie Ghost, whose light Shine in our hearts, and vs succour.

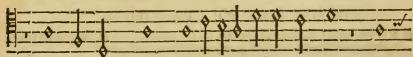
That the right way from day to day we may walke, and him glozifie: with hearts delire, all that are here worthing the Lozd, and fay, Amen.

In conuertendo. Psal. Cxxvj. W.K.

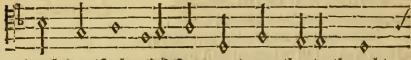
This plaime was made after the returne of the people from Babylon and lieweth that the meane of their delinerance was wonderfull, after the fenenty yeares of capstinite forespoken by Jeremie, 25, 12, and 29, 10.



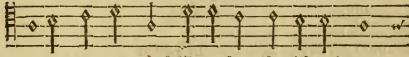
1. 113 henthat the Lord again his Sion had forth broght,



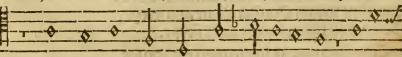
from bondage great and also servitude extreme: His



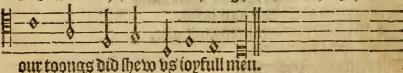
work was such as did surmount mans hart a thought,



so that we were much like to them that vie to dreame.



2. Dur mouthes were with laughter filled then, Teke



The

328 Pfalme.Cxxvii.

2 The heathen folke were forced then this to confesse, How that the Lord for them also great things had done: 2 But much more we, and therefore can confesse no lesse, poherefore to joy we have good cause as we begon.

4 D Lord, go forth, thou canst our bondage end, als to deferts, thy flowing rivers send.

5 full true it is, that they which sow with teares indeed, Atime will come, when they shall reape in mirth and ioy : They went and wept in bearing of their pretious feed, For that their foes full oftentimes did them annoy.

But their returne with joy they shall sure see, Their sheaues home bring, and not impaired be.

Nisi Dominus. Psal. Cxxvii. W. W.

(It is not mans wit, power, or labor, but the fræ godnesse of God that giveth riches, preserveth towns and countries, giveth nourishment, and children.

Except the Lord the house do make, -And therebuto doth lethishand. mohat men do build it cannot stand:

Sing this to the tune of the pater nofter

Likewise in vaine men budertake. Cities and holds to watch and ward, Except the Lord be their safegard.

2 Though pe rife early in the morne, And so at night go late to bed,

Feeding full hardly with browne bread: Het were your labour lost and worne.

But they whom God doth love and keepe, Receive all things with quiet fleepe.

2 Therefore marke well, when ere you fee That men have beirs to iniop their land, It is the gift of Gods owne hand.

for God himselfe doth multiplie Dfhis great liberalitie, The bleffing of posteritie.

4 And when the children come to age, They grow in Arength and actinenesse, In person and in comlinesse:

So that a shaft shot with courage, Df one that hath a most strong arme, Flieth not so swift now doth like harme.

5 D well is hun that hath his quiver, Furnished with fuch artillerie: for when in perill he chall be,

Such one shall never shake nor shiver, no hen that he pleadeth before the indue, Against his foes that bearehim arudge.

Beati omnes. Pfal.Cxxviii. T.S.

There is described the prosperous estate of persons maried in the feare of God, and the promifes of Gods bleffings to all them that the in this honourable estate accolding to his commandements.

Lessed art thou that fearest God, and walkest in his way:

2. For of thy labour thou shalt eat. happy art thou I fay.

2 Like frutefull vines on the house sides, so doth thy wife spring out:

Thy children stands like Dlive plants, thy table round about.

4 Thus art thou bleft that fearest God. and he shall let thee see:

z Thevromised Terusalem. and his felicitie.

6 Thou halt thy childrens children see. to thy areatioies increase:

And likewife grace on Afraell. prosperitie and peace.

(Sing this to the tune of the Ciii.pfa

Pfalme.Cxxix.Cxxx.

Sæpe expugnauerunt. Psal. Cxxix. N.

De admontheth the church to recoice, though afficted in all ages, for God will beliver it, and fundenly defroy the entinies thereof.

Off they, now Israell may fay, me from my youth assails:

330

Sing this to the tune of the Ciij. pfa.

2 Oft they affaild me from my youth, yet neuer they prenaild.

3 Upon my backethe plowers plowd, and furrowes long did calt:

4 The righteous Lord hath cut the cords of wicked foes at last.

5 They that hate him, thall be athamd, and turned backe also:

6 And made as graffe byon the house, that withereth ere it grow.

7 nohereof the mower cannot find inough to fill his hand:

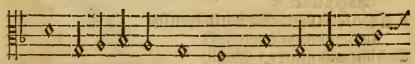
Rozhe can fill his lap that goeth to gleane byon the land.

Morpassers by pray God on them to lethis blessing fall:

Por lay, we bleffe you in the name of God the Lord at all.

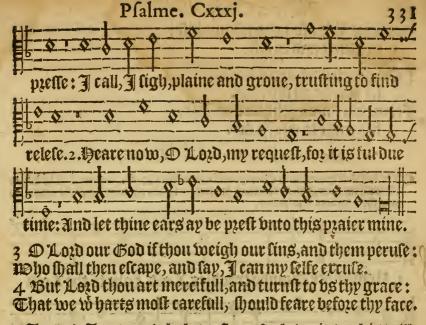
Deprofundis. Pfal.Cxxx. W. W.

(I'A'n effectuous praier to obtaine mercie and forgivenelle of his finnes, and at length deliverance from all evils.



1. Lord to thee I make my mone, when dangers me op-

presse:



5 In God I put my whole trust, my soule waits on his will: For his promise is most inst, and I hope therein still.
6 Apy soule to God hath regard, wishing for him alway: Abore than they that watch a ward to see the dawning day.

7 Let Israell then boldly, in the Lord put his trust: He is that God of mercy that his deliver must. 8 for he it is that must save Israell from his sume: And all such as surely put their considence in him.

Domine non est. Psal. Cxxxj. M.

Dauid charged with ambition, protefteth his humilitie before God.

OLord, Jam not puft in mind, Jhaue no scornfull eie: Joo not exercise my selse in things that be too hie. 2 But as a child that wained is, euen from his mothers brest: Sing this to the lamentation of a finner.

- 332 Pfalme. Cxxij. So haue J, Lord, behaued my selfe, in silence and in rest.
- 3 D Israell trust in the Lozd, let him be all thy stay: From this time forth for evermore, from age to age, I say.

Memento Domine. Pfal. Cxxxij. M.

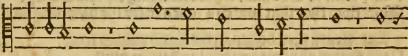
(The faithfull grounded on Gods promife made buto Dauld, delireth that he would establish the same, both as touching his posteritie, and the building of the temple, to pray there as was forespoken.



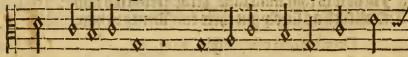
1. Remember Dauids troubles, Lord, how to the Lord



beswore, 2. And bowd a bow to Jacobs God, to keepe



for evermore. 3. I will not come within my house, nor



clime by to my bed: 4. Por let my temples take their



5 Till I have found out for the Lord a place to fit thereon:

Anhouse for Jacobs God, to be an habitation.

6 me heard of it at Emphata, there vid we heare this found:

And in the fields and forrest there, these voices first were found.

7 we will allay and go in now his tabernacle there:

Before his footstoole to fall downe by on our knees in feare.

2 Arife, D Lord, arife I say, into thy resting place:

Both thou and the arke of thy strength, the presence of thy grace.

9 Let all thy precess be clothed, Lord, with truth and righteousnesse:

Let all thy faints and holy men, fing all with joyfulnesse.

10 And forthy fernant Dauids sake, refuse not, Lord, I say:

The face of thine annointed, Lord, norturne thy face away.

The second part.

and will not thinke from it:

Saieng, the frute of thy body by on thy feat shall sit.

12 And if thy fonnes my conenant keepe, that I shall learne eth one:

Then shall their sons for ever sit byon thy princely throne.

and loves therein to dwell:

14 Saieng, this is my resting place,
I love and like it well.

15 And I will blesse with great increase hir victuals every where:

And I will satisfie with bread the needy that be there.

16 Bea I will decke and cloath hir preess

with my faluation: And all hir faints thall fing for ioy

And all hir faints thall fing for ioy of my protection.

17 There will Jurely make the horne of Danid for to bud:

For there I have ordaind for mine a lanthorne bright and good.

18 Asforhisenmies I will cloath with shame for evermore:

But I will cause his crowne to thine moze fresh than heretosoze.

Ecce quam bonum. Pfal. Cxxxiij. W.W.

The commendation of godly and brotherly amitte, compared to the most metter our oile mentioned in Erod, grr.

Now happy a thing it is, and ioyfull for to fee, Brethren together fast to hold the band of amitie.

2 It cals to mind the sweet perfume, and that collipointment:

which on the facrificers head by Gods precept was spent.

It wet not Aarons head alone, but deencht his beard throughout:

And finally it did run downe big rich attire about.

Sing this to the lamentation of a finner.

Plalme.Cxxxiiij.

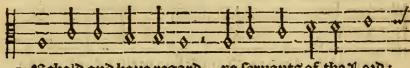
and as the lower ground doth dunke the dew of Hermon hill:

And Sion with hir filner drops the fields with frute doth fill.

Euen so the Lord doth poure on them his blessings manifold: whose hearts and minds without all guile this knot do keepe and hold.

Ecce nunc. Pfal, Cxxxiiij. W.K.

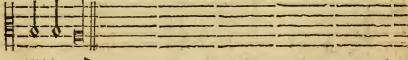
De enhorieth the Leuits that watch in the temple to praife the Logo.



1. Behold and have regard, re fervants of the Lord:



which in his house by night do watch, praise him with



oneaccoed.

2 List by your hands on hie, but o his holy place:

And give the Lord his praises due, his benefits imbrace.

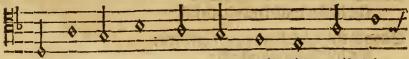
3. For why: the Lord who did both earth and heaven frame:

Doth Sion blesse, and will conserve for evermore the same,

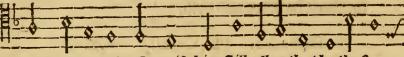
336 Pialme. Cxxxv.

Laudate nomen. Pfal. Cxxxv. N.

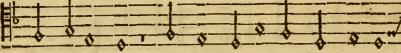
O he exhorteth all the faithfull to praife God for his maruellous works and graces wherein he hath declared his matelly, to the confusion of all I bolaters.



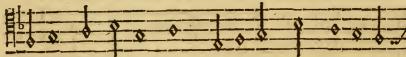
1. D praise the Lord, praise him, praise him, praise him



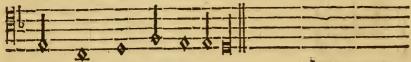
with one accord: D praise him still, all ye that be the ser-



uants of the Lord: 2.D praise him ye that stand and be



in the house of the Lord: We of his court and of his



house, praise him with one accord.

3 Praise ye the Lord, for he is good, sing praises to his name:

It is a comly and good thing, alwaies to do the same.

4 Hor why? the Lord hath chose Jacob, his very one you see:

So hath he chosen Israell, his treasure for to bee.

5 For this I know and am right lure, the Lord is verie great:

He is in deed about all gods most easie to intreat.

6 for whatsoever pleased him, all that full well he wrought:

In heaven, in earth, and in the lea, which he had fram de of nought.

7 He lifts by clouds even from the earth, he makes lightnings and raine:

He bringeth foorth the winds allo, he made nothing in vaine.

8 Hesmote the first borne of ech thing, in Egypt that tooke rest:

De spared there no living thing, the man nozyet the beatt.

9 He hath in thee shewd wonders great, D Egypt void of vants:

On Pharaothy curled king, and his feuere fernants.

10 He smote then manie nations, and did great acts and things:

He flew the great and mightieft, and cheefest of their kings.

11 Sehon king of the Amorites, and Og king of Balan:

he flew also the kingdoms all, that were of Canaan.

12 And gaue their land to Israell, an heritage we see:

To Israell his owne people, an heritage to be.

Plalme. Cxxxv. The second part.

Thy name, D Lozd, shall still endure,

and thy memoriall: "and has memorial throughout all generations, and an analysis of the control
that are or ever shall.

14 The Lord shall surely now avenge his people all in deed:

And to his fernants he will shew fauour in time of need.

15 The Idols of the Peathen are made, in all their coastes and landes:

Offiluer and of gold be they, the workes even of mens handes.

16 They have their mouths a cannot speak, and eies that have no light:

17 They have eke eares that heare nothing, their mouthes be breathles quite.

18 noherfore all they are like to them, that so do set them forth:

And likewise those that trust in them, or thinke they be ought worth.

19 Dallyehoule of Israell, fee that pepraise the Lord:

And ye that be of Aarong house, viavlehim with one accord.

20 And ve that be of Leuies house, vraise velikewise the Lord:

And all that stand in awe of him, vaile him with one accord.

21 And out of Sion found his praise, the great praise of the Lord:

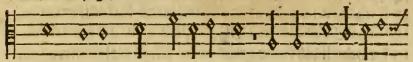
mblich dwelleth in Terusalem, praise him with one accord. 4 1011 (Laure Let

the distance of the

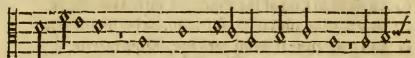
CONTRACTOR AND

Confitemini Domino. Cxxxvj.

C 3 most earnest exhoptation to give thankes buto God for the creation and governance of all things.



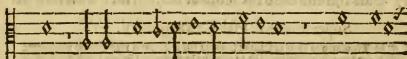
1 Praise ye the Lord, for he is good, for his mercy endu-



reth for euer. 2 Give praise buto the God of gods, for his



mercy endureth for ever. 3 Give praise buto the Lord of



Lozds, for his mercy endureth for ever. 4 nohich only



doth great wonders work, for his mercy endureth, &c.

5 nohich by his wildom made the heavens, for his mercy, ac 6 nohich on the waters fretcht the earth, for his mercy, ac.

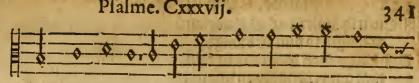
7 113 hich made great light to thine abroad for his mercy ac.

8 As Sunne to rule the lightfome day, for his mercie, &c.

9 The Moone and stars to guide the night, for his mercy, ac 10 11 which smote Egypt wi their first born, for his mercy, ac. 11 And Israell brought out from them, for his mercie, ac.

Cc.ij. 12 nDith

340 Plalme. Cxxxvii. 12 with mighty hand and stretched arme, forhis mercy, ac. 13 phich cut the red sea in two parts, for his mercy, ac. 14 And Thraell made valle there through, for his mercie, ac. 15 And drowned Pharao and his hoalt, for his mercie, ac. 16 Through wildernesse his people led, for his mercie, ac. 17 De which did smite great noble kings, for his mercy ac. 18 And which hath flain the mighty kings for his mercy ac 19 As Sehon king of the Amorites, for his mercie, ac. 20 And Datheking of Balan land, forhis mercie, ac. 21 And gave their land for heritage, for his mercie, ac. 22 Euen to his servaunt Israell, for his mercie, ac. 23 Remembred by in bale estate, for his mercie, ac. 24 And from oppressours rescued bs, for his mercie, ac. 25 nohich giueth food buto all flesh, fozhis mercie, ac. 26 Prayle ve the God of heaven above, for his mercie, ac. 27 Give thanks buto the Lord of Lords, for his mercie, ac. Super flumina. Pfal. Cxxxvij. The Ifraelites in their captinitie hearing the Caldeans reproch and plaspheme God and his religion belire God to punilh the Comits, who prouoked the 13abylonians against them, and prophesed the destruction of Babylon. 1 110 hen as we late in Babylon, the rivers round about, and in remembrance of Sion, the teares for griefe burft out: 2 pe hangd our harps and instruments the willow



low trees byon, for in that place men for their vie had



3 Then they to whom we prisoners were, said to vs tauntingly:

Aow let vs heare your Pedzue songs, and pleasantly melody.

4 Alas layd we, who can once frame his forcowfull hart to ling

The prayles of our louying God, thus bider a straunge kying.

5 But yet if J Jerusalem out of my hart let flide:

Then let my fingers quite forget the warblyng Harpe to guide.

6 And let my tongue within my mouth, be tide for ever fast:

If that I joy before I fee thy full delinerance past.

7 Therfore, D Lord, remember now the curled nople and cry:

That Comes sonnes against bs made, when they razde our Citie.

Remember Lord their cruell wordes, when as with one accord

They cride on, sacke, and raze their walles, in despight of their Lord.

Cc.iij.

8 Even so shalt thou (D Babylon,)
at length to dust be brought:
and happy shall that man be cald,
that our revenge hath wrought.
9 Dea blessed shall that man be cald,
that takes thy children young:
To dash their bones against hard stones,
which lye the streetes among.

Confitebor tibi. Psal. Cxxxviij. N.

C Dautd praifeth the godnelle of God toward him, for which, even foreine Painces Chall praife the Lord togither with him. And he is aftured to have like comfort of God hereafter, as heretofore.

Thee will I praise with my whole hart, { Sing this to the tune of my Lord my God alwaies: the xlvij.ps. } the xlvij.ps. }

I will aduaunce thy prayle.

2 Toward thy holy Temple I will looke and worthip thee:

And prayled in my thankefull mouth thy holy name thall be.

Euen for thy louing kindnesse lake, and for thy truth withall:

for thou thy name halt by thy word advanced over all.

3 when I did call thou heardest me, and thou hast made also,

The power of encreased strength within my soule to grow.

4 Dea all the kinges on earth they shall give praise to thee, D Lord:
For they of thy most holy mouth have heard thy mighty word.

5 They of the waies of God the Lord in linging thall intreate:

Because the glozie of the Lozd it is exceeding great.

6 The Lord is high, and yet he both behold the lowly spirit:

But he contemning knower a farre the proud and lofty wight.

7 Although in midst of trouble 3 do walke, yet shall I stand:

Renued by thee, D my Lord, thou wilt firetch out thy hand.

Upon the weath of all my foes, and faued that! I be:

Bythyright hand the Lord God will performe his worketo me.

8 Thy mercy Lord endures for aie, Lord do me not forfake:

forlake me not that am the worke, which thine ownehand did make.

Domine probasti. Psal. Cxxxix. N.

T Danid to cleanle his heart from all hypocrific, theweth that nothing is fo fecret which God feeth not. After beclaring his zeale and feare of God, he protefleth to be entime to all them that contemne God.

O Lord, thou halt me tride and knowne, Sing this to my litting thou dolk know: Sthe tune of the Ciji.p.f.

2 And rifing ekemy thoughts a farre thou buderstandst also.

3 My pathes, yea and my lying downe, thou compaffelt alwaies:

And by familiar custome art acquainted with my waies.

4 Po word is in my tong, D Lord, but knowne it is to thee:

5 Thou me behind hoolst, and before thou laiest thine hand on me.

6 Too wonderfull aboue my reach, Lord isthy cunning fkill:

It is so hie, that I the same can not attaine butill.

7 From light of thy all leeing spaite, Lord, whither shall I go?

Dr whether shall I flee away, thy presence to scape fro?

8 To heaven if I mount aloft, lo thou art present there:

In hell if I lie downe below, euen there thou dost appeare.

9 Dealet me take the morning wings, and let me go and hide:

Euenthere where are the farthest parts, where slowing sea doth side.

10 Dea even thither also shall thy reaching hand me guide:

And thy right hand shall hold me fast, and make me to abide.

11 Dea, if I say the darknesse shall yet should me from thy sight:

Lo, even also the darkest night about me shall be light.

12 Dea darknesse hideth not from thee, but night doth shine as day:

To thee the darknesse and the light are both a like alway.

OLD SIZE BUTE

CONTRACT TO THE

a. Daloi yehilisgi

The fecond part.

13 For thou polletted half my raines, and thou half covered me:

when I within my mothers wombe inclosed was by thee.

14 Thee will I praise, made fearefully and wondrously I am:

Thy works are maruellous, right well my foule both know the fame.

15 My bones they are not hid from thee, although in secret place

I have beene made, and in the earth beneath I shaped was.

16 when I was formelesse, then thine eic saw me, sor in thy booke

were written all, naught was before, that after falhion tooke.

17 The thoughts therefore of thee, D God, how deare are they to me?

And of them all how passing great the endlesse numbers be?

18 If I should count them, to their fumme more then the fand I fee:

And whensoever Jawake, yet am I still with thee.

19 The wicked and the bloodie man, oh that thou wouldest say:

Euen those, D God, to whom depart, depart from me, I say.

20 Euen those of thee, D Lord my God, that speake full wickedlie:

Those that are lifted by in vaine, being enimies to thee.

346 Plalme, Cxl. 21 Hate I not them that hate thee Lord, and that in earnest wise? Contend I not against them all, against thee that arise? 22 Thate them with bufained hate, euen as my btter foes: 23 Trieme, D God, and know my heart, my thoughts proue and disclose. 24 Consider, Loid, if wickednesse in me there any be: And in thy way, D God, my quide for ever lead thou me. Eripeme Domine. Pfal. Cxl. N. Danid praieth buto the Lord, against the crucitie, fallowd and inturies of his ente mies, affuring himfelfe of his fuccour. wherefore he pronoketh the full to praile the Lord, and to affure themselves of his tuition. Sing this to the Ded faue me from the euill man, tune of the and from the cruell wight lamentation. 2 Deliuer me, which enill do imagine in their sprite. 2 mbich make on me continuall warre, their tongs to they have whet: Like servents underneath their lips,

is adders vor lon let.

4. Reepe me, D Lord, from wicked hands, vzeserue me to abide:

Free from the cruell man that meanes to cause my steps to side.

5 The proud have laid a mare for me, and they have spread a net:

with cords in my path waies, and gins for me eke haue they let.

6 Therefore I said buto the Lord, thou art my God alone:

Plalme. Cxlj.

Heare me, D Lord, D heare the voice, where with J pray and mone.

7 D Lord my God, thou only art the strength that saueth mee:

My head in day of battell hath beene couered kill by thee.

8 Let not, D Lord, the wicked have the end of this defire:

Performe not his ill thought, leaft he with pride be fet on fire.

9 Df them that compasse me about, the chiefest of them all:

Lord, let the mischiefe of their lips by on themselves befall.

10 Let coles fall on them, let him cast them in consuming same:

And in deepe pits, so as they may not rife out of the same.

11 Forno backbiter shall on earth be set in stable plight:

And entil to destruction still shall hunt the cruell wight.

12 I know the Lord thafflicted will reuenge, and judge the poore:

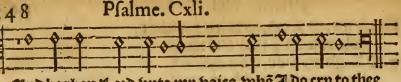
The fult shall praise thy name, sult shall dwell with thee everyone.

Domine clamaui. Psal. Cxlj. N.

C Dauld being græuoully perfecuted buder Saule velireth fuccour, and patience tilt God take bengeance of his entinies.



And



And harken Lord buto my voice, whe I do cry to thee.

As incense, let my praier be directed in thine cies: And the vplifting of my hands, as enening sacrifice.

s Apy Lord, for guiding of my mouth, fet thou a watch before: And also of my mouing lips,

D Lord, keepe thou the doze.

4. That I should wicked works commit, incline thou not my hart:

with ill men of their delicats, Lord, let me eat no part.

5 But let the righteous smite me, Lozd, for that is good for me: Lethim reprodue me, and the same

a pretious oile shall be.

Such fin ting thall not breake my head, the time thall thortly fall:

ndhen I thall in their miserie make praiers for them all.

6 Then when in stonie places downe their indges shall be cast:

Then shall they beare my words, for then they have a pleasant tast.

Dur bones about the graves mouth, lo, scattered are they found:

As he that he weth wood, or he that diggeth by the ground.

8 But, D my Lord my God, mine eies do looke by buto thee:

In thee is all my trust, let not my soule for saken bee.

9 nohich they have laid to catch me in, Lord keepe me from the snare:

And from the fubtill grins of them, that wicked workers are.

togither let them fall:

nohile I do by thy helpe escape the dangers of them all.

Voce mea ad Do. Psal. Cxlij. N.

T Danid neither for feare nor anger, would kill Baule, but with a quiet mind praied but God, who preferued him.

BEfore the Lord God with my voice I did send out my crie:

And with my Arained voice unto

the Lord God praied J.

2 Nay meditation in his light to poure I did not spare: And in the presence of the Lord

my troubles did declare.

3 Although perpleted was my sprite, my path was knowne to thee: In way where I did walke, a snare

they flily laid for mee.

4 I viewd and lookt on my right hand, but none there would me know:

All refuge failed me, and for my foule none cared tho.

5 Then cried I Lord to thee, and faid, my hope thou only art:

Sing this to the tune of the Cxlj. pf.

Psalme. Cxliij. 350 Thou in the land of living art my postion and my part. 6 Harketo my cry, for I am brought full low, deliver me From them that do me perfecute, for me too strong they be. 7 That I may praise thy name, my soule from prison, Lord, bring out: When thou art good to me, the inst shall prease me round about. Domine exaudi. Psal. Cxliij.

E In earnell praier for remission of finnes, acknowledging that the enimies dis cruelly perfecute him by Gods iuft indgement. He delireth to be reftozed to grace, to be gouerned by his holy fpirit, that he may fpend the rest of his life in the true feare and feruice of God.

(Singthisto Ded heare my praier, harke the plaint the tune of that I do make to thee: Lord in thy native truth, and in

thy justice answere mee.

2 In judgement with thy feruant, Lord, oh enter not at all:

Foziultified be in thy light not one that lineth thall:

3 The enmie hath pursued my soule, my life to ground hath throwne:

And laid me in the darke, like them that dead arelong agone.

4 mithin me in perplexitie

was mine accombzed sprite: And in me was my troubled heart

amazed and afflight.

5 Bet I record time patt, in all thy workes I meditate:

Bea in thy worker I meditate, that thy hands have create.

6 To thee, D Lord my God, lo I, . Do stretch the crauing hands:

My soule desireth after thee, as do the thirstie lands.

7 Beare me with weed, my wirit doth failhide not thy face me fro:

Els hall I be like them, that downe into the vit do go.

8 Let me the louing kindnesse in the mouning heare and know:

For in thee is my trust, thew me the way that I shall go.

9 For I lift by my soule to thee, D Lozd, deliner mee

From all mine enimies, for I have hidden me with thee.

10 Teach me to do thy will, forthou, thou art my God, I say:

Let thy good wirit buto the land of mercie me conuey.

11 Forthy names take with quickning ar alive do thou me make:

And out of trouble bring my soule, euen for thy iustice sake.

12 And for thy mercie cay my foes, D Lord, destroy them all:

That do oppresse my soule, for I

thy feruant am and shall.

Benedictus Dominus. Psal. Cxliij.

Dauld praileth the Lord for his bictories and hingdome reftored, pet calling for the destruction of the wicked; and declareth wherein the felicitie of ame peop le confiteth.

1 Blest

Pfalme. Cxliiij. 352 P. Lest be the Lord my strength, that doth (Sing this to the tune of instruct my hands to fight: the Cxlj.pf.)

The Loed that doth my fingers frame to battell by his might.

2 Heis my goodnesse, fort and tower, deliverer and shield:

In him I trust, my people he subdues to me to reeld.

3 D Lord, what thing is man, that him thou holdest so in vice?

D: sonne of man, that byon him thou thinkest in such wise?

4 Manisbut like to vanitie, so valle his daies to end:

5 As fleeting spade bow downe, D Lord, the heavens and descend.

6 The mountains touch, a they wall smoke, cast foozth thy lightning slame:

And scatter them, thine arrowes shoote, consume them with the same.

7 Send downe thy hand even from above, D Lozd, deliuer mee:

Take me from waters great, from hand of strangers make me free.

8 mbole subtill mouth of banitie, and fondnesse doth intreat:

And their right hand is a right hand of fallhood and deceit.

9 Anewsong will I sing, D God, and finging will I bee:

On Wiol and on instrument ten stringed buto thee.

Tidiffice Carve

to Euen he it is that onely gives deliverance to kings:

Unto his fernant David helpe from hurtfull fwozd he brings.

11 from strangers hand me saue & shield, whose mouths talke vanitie:

And their right hand is a right hand of guile and subtiltie.

12 That our fons may be as the plants, whom growing youth doth reare:

Dur daughters as carued comer stones, like to a valace faire.

13 Dur garners full, and plenty may with fundey forts be found:

Dur theepe bring thousands in our treets, ten thousand may abound.

14 Dur oren be to labour strong, that none do vs inuade:

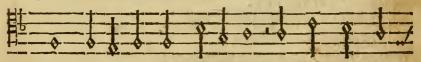
There be no going out, no cries within our freets be made.

15 The people blessed are, that with such blessings are so stood:

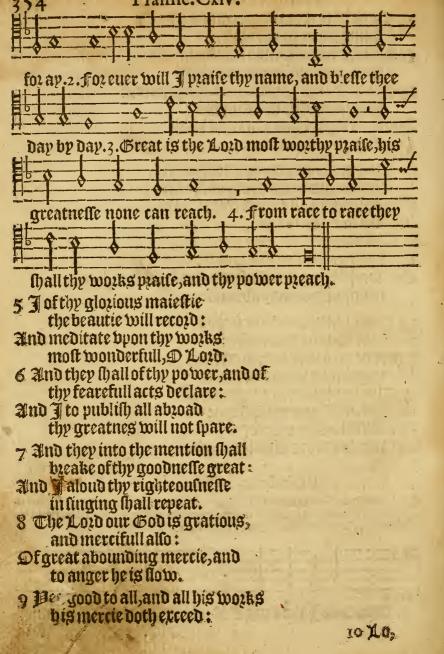
Beablested all the people are, whose God is God the Lord.

Exaltabote. Psal. Cxlv. N.

■ Dauld describeth the Swonderful pronidence of God, in governing and preserving an the other creatures. He praisely God for his inflice, mercie, and special louing kind=nelle towards those that call been him, that feare and love him.



1. Thee will I laud my God aking, and blesse thy name Dd.1. for



Planine. Cxiv.

10 Lo, all thy works do praise thee Lord, and do thy honor spread:

thy kingdoms gloxie show:

12 And blaze thy power, to cause the somes of men his power to know.

The second part.

And of his mightie kingdome eke to fyzead the glozious pzaise:

13 Thy kingdome, Lord, a kingdome is, that doth indure alwaies.

And thy dominion through ech age indures without decay:

14 The Lord upholdeth them that fall, their fliding he doth flay.

15 The eies of all do wait on thee, thou dost them all releeue:

And thou to ech lufficing food in leason due dost geue.

16 Thou openest thy plentious hand, and bountiously dost fill

All things, what soener doth line, with gifts of thy good will.

17 The Lord is instinall his waies, his works are holicall:

18 Peere all he is that call on him, intruth that on him call.

19 He the desires, which they require that fearehim, will fulfill:

And he will heare them when they crie, and faue them all he will.

20 The Lord preferres all those to him that beare a louing heart:

Dd.ij.

But he them all that wicked are

will otterly subnert. 21 My thankfull mouth shall gladly speake

the praises of the Lord:

All flesh to praise his holy name for ever shall accord.

Lauda anima mea. Pfal. Cxlvi. I.H.

C Dauld teacheth that none flould put their trust in men but in God alone. Who is almighty, and belivereth the afflicted, nourisheth the poze, setteth prisoners at libertic, comforteth the fatherlesse, widows, strangers, and is king for ever.

MP soule praise thou the Lord alwaies, my God I will confesse:

2 110 hile breath and life prolong my dais, my toong no time shall cease.

3. Trust not in worldly princes then, though they abound in wealth:

Por in the somes of mortalimen, in whom there is no health.

4 For why? their breath doth soone depart, to earth anon they fall:

And then the counsels of their hart decay and verish all.

5 Dhappy is that man, I fay, whom Jacobs God doth aid:

And he whole hope doth not decay, but on the Lozd is staid.

6 nohich made the earth and waters deepe the heavens high withall:

Which doth his word and promife keepe in truth and ever shall.

7 with right alwais doth he proceed for such as suffer wrong:

The pooze and hungry he doth feed, and loose the fetters strong.

Sing this to the tune of

(the Ciij.pla.)

Plaime. Cxivij. 8 The Lord doth send the blind their sight, the lame to lims restore: The Lord, I say, doth love the right andiust man euermore. 9 Dedoth defend the fatherlesse, the strangers sad in bart: And quit the widdow from diffrese, and ill mens waies subuart. 10 Thy Lord and God eternally, D Sion, still shall reione: In time of all volteritie, for ever to remaine. Laudate Dominum. Pfal.Cxlvii. the prophet praileth the bountie, wildome, power, juffice and pronidence of God byon all his creatures, but foccially boon his church, which he gathered togither atter their dispersion, declaring his wood and indgement to buto them, as he hath done to no other people. 1. Praile ye the Lord, for it is good buto our God to ling: for it is pleasant, and to praise it is a complything.2. The Lord his owne Jerusalem he buildeth up alone: and

the disperst of Israell doth gather into one. Do.iii.

08 2 2

Plaime. Cxivif.
3 He heales the broken in their heart, their fore by doth he bind:

4 He counts the number of the Stars, and names them in their kind.

5 Greatisthe Loid, greatishis power, his wildome infinite:

6 The Lord releeves the meeke, and throwes to ground the wicked wight.

7 Sing buto God the Lord with praile, buto the Lord reivice:

And to our God bpon the harpe, aduance your linging voice.

8 He couers heaven with clouds, and for the earth prepareth raine:

And on the mountains he doth make the graffe to grow againe.

9 He gives to beats their food, and to youg ravens when they crie:

10 His pleasure not in strength of horses, nor in many legs doth lie.

11 But in all those that feare the Lord, the Lord hath his delight:

And fuch as do attend byon his mercies thining light.

The second part.

12 D praise the Lord, Jerusalem, ... thy God, D Sion, praise:

13 For he the bars hath forged Arong, where with thy gates he Aaies.

14 Thy children he hath bleft in thee, and in thy borders he

Doth settle peace, and with the flower of wheat he filleth thee.

Plaime. Cxivilj.

15 And his commandement byon the earth he sendeth out:

And ekehis word with speedy course doth swiftly run about.

16 He giveth mow like wooll, hoze frost like alhes both he wread:

17 Like models casts his ite, thereof the cold who can abide?

18 He sendeth forth his mightie word, and melteth them againe:

His wind he makes to blow, and then the waters flow amaine.

19 The doctrine of his holy word, to Jacob doth he show:

his statutes and his judgements he gives I fraell to know.

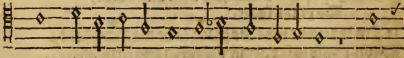
20 With enery nation hath he not fo dealt, not they have knowne His fecret indgements, ye therefore yraife ye the Lord alone.

Laudate Dominum. Psal. Cxlviij. I. H.

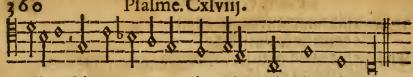
(i) e proudketh all creatures to praife the Lord in heaven, and in all places, especially for the power that he hath given to his people Aleaell,



1. Gine land buto the Lord, from heaven that is so hie:



praise him in deed a word, about the starry skie. 2. And also



also ye, his angels al, armies roial praise him with glee.

3 Praisehim both moone fun, which are so cleere a bright: The same of you be done, ye glistring stars of light.

4 And eke no lesse,

De heavens faire and clouds of the aire, Disland expresse.

5 For at his word they were all formed as we fee, At his voice did appeare all things in their degree.

6 Which he fet fast,

To them he made a law and trade,

7 Extoll and praise Gods name on earth, ye dragons felt: All deepes do ye the same, for it becommeth you well.

8 Him magnifie,

Fire, haile, ile, snow, and stoung that blow, At his decree.

The hils and mountains all, and trees that frutefull are, The Cedars grat and tall his worthy praise declare.

10 Bealtgand cattell,

Bea birds flieng and worms creeping, That on earth dwell.

11 All kings both more ales, with all their pompons traine: Princes and all indges, that in the world remaine,

Exalthis name:

12 Pong men and maids, old men and babes, Do ve the faine.

13 Fot his name thall we prove to be most excellent, whose praise is far above the earth and firmament.

14 For sure he thall

Plalme.Cxlix.

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Epalt with blis the horne of his, and helpe them all.

His faints all Mall forth tell his praise and worthinesse, The children of Acraell, ech one both more and lesse:

And also they,

That with good will his words fulfill, And them obey.

Cantate Domino. Psal. Cxlix. N.

CIn exhaptation to the church to praise the Lord for his victory and conquest that he giveth his faints against all mans power.

Ing ye buto the Lord our God a new and pleasant song:

And let the praise of him be heard

his holy faints among.

2 Let Israell reioice in him, that made him of nothing:

And let the feed of Sion hill be ioifull in their king.

3. Let them found praise with voice of flute, but o his holy name:

And with the Timbrell and the Parpe, ling praises of the same.

4 for why? the Lord hispleasure all hath in his veovle set:

And by deliverance he will raife the meeke to along areat.

5 with glory and with honour now, let all thy faints rejoice:

And now aloud byon their beds advance their linging voice.

S And in their mouths let be the acts of God the mightie Lord:

And in their hands eke let them beare a double edged fwoid.

Sing this to the tune of the Ciij.pfa.

7 To plague the heathen, and correct the people with their hands:

8 To bind their stately kings in chains, their Lords in yron bands.

9 To execute on them the doome

that written is before: This honour all his faints shall have, praise ve the Lord therefore.

Laudate Dominum. Psal.CL. N.

(In ephoctation to praife the Fred without cealing by all maner of wairs, for all his mightie and wonderfull works.

Y Celd unto God the mighty Lozd, praise in his fanctuarie:

And praise him in the firmament, that shewes his power on hie.

2 Aduance his name, and praise him in his mighty acts alwaies:

According to his excellence of greatnesse give him praise.

3 His praises with the princely noise of founding trumpets blow:
Draise him by on the Uiolland

byon the Harpe also.

4 Praise him with Timbrell with flute, Drgans and Wirginals:

5 With founding Cimbals praise ye him, praise him with lowd Cimbals.

6 no hat ever hath the benefit of breathing, praise the Lord:

To praise the name of God the Lord, agree with one accord.

The end of the psalmes of David.

Sing this to the tune of the Cüj.pía.

before Morning praier. T.B.

P Raise the Lord. D ye Gentils all, which hath brought you into his light: \ \begin{array}{l} \sing \text{the tune of the C. pla.} \\ \Delta \text{ praise him all people mortall,} \end{array}

asitismost worthy and right.

For he isfull determined,

and the Lordstruth be re assured, abideth perpetually.

Glorie be to God the Father, And to Iefus Christ his true sonne: With the holy ghost in like maner, Now and at euery season.

¶An exhortation vnto the praise of God, to be song before Euening praier. T.B.

BEhold now give heed, such as be The Lords servants faithfull and true: Sing this to the tune of the Come praise the Lord every degree, with such songs as to him are due.

D re that stand in the Lords house, Even in our owne Gods mansion: Praise re the Lord so bountious, Which worketh our faluation.

Lift by your hands in his holy place, Dea and that in the time of night: Praile the Lord which giveth all grace, For he is a Lord of great might.

Then shall the Lord out of Sion, which made heaven cearth by his power. Sive to you and your nation, his blessing, mercy, and favor.

Gloris be to God the father, &c.



will thee tell: See that my words in mind thou beare,



1 Jamthy sourcigne Lord and God, Which have thee brought from carefull thrall, And eke reclaimd from Pharaos rod, Make thee no Gods on them to call.

- 2 Morfalhioned forme of any thing, In heaven or earth to worthin it: For I thy God by revenging, with greenous plagues this linne will finite.
- 3 Take not in vaine his holy name, Abuse it not after thy will: For so thou mightst some purchase blame, And in his weath he would theespill.
- 4 The Lord from worke the seventh day ceast, And brought all things to perfect end: So thou and thine that day take rest, That to Gods hers you may attend.
- 5 Unto thy parentshonour give, As Gods commandements do pretend: That thou long daies and good matif live, In earth where God a place doth lend:

The Lords praier.

6 Beware of murder and cruell hate,

7 All filthy fornication feare:

8 See thou steale not in any rate,

9 Falle witnesse against no man beare.

10 Thy neighbours house with not to haue,. His wife or ought that he calth mine: His field, his or, his asse, bis saue, Drany thing that is not thine.

A praier.

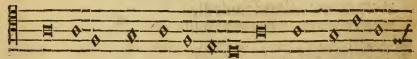
The spirit of grace, grant vs, D Lozd, To keepe these lawes our harts restoze: And cause vs all with one accord, To magnific thy name therefoze.

Foz of our felues no strength we have, To keepe these lawes after thy will: Thy might therefoze, D Christ, we crave, That we in thee may them fulfill.

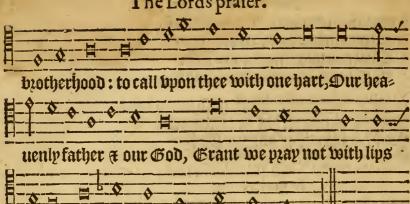
Lord, for thy name take grant by this, Thou art our Arength, D fautour Christ, Df thee to speed how thould we mille, In whom our treasure doth consist.

To thee for evermore be praise, with thy father in ech respect: And with thy holy spirit alwaies, The comforter of thine elect.

The Lords praier. D. Cox.



Dur father which in heaven art, and makst vs all one brother-



lone, But with the harts deepe ligh and grone.

Thy bleffed name be fanctified, Thy holie word might be inflame: In holie life for to abide, To magnifie thy holy name. From all errors defend and keeve The little flocke of thy pooze theepe.

Thy kinadome come even at this houre, And henseforth everlastinaly: Thine holy Chost into be voure, with all his aifts most plentiously. From lathang rage and filthie band, Defend by with thy mightie hand.

Thy will be done with diligence. Like as in heaven in earth also: Introuble grant bs patience, Thee to obey in wealth and wo. Let not flelh, bloud, or anie ill, Dreuaile against thy holie will.

Gine by this day our daily bread, And all other good gifts of thine: The Creed.

keepe by from warre and bloudshed, Allo from licknelle, dearth and pine: That we may live in quietnesse, without all greedie carefulnesse.

Foraiue by our offenses all, Releeue our carefull conscience: As we forgine both great and small, mblich buto by have done offense.

Drepare vs, Lord, for to serve thee, Inverfect loue and bnitie.

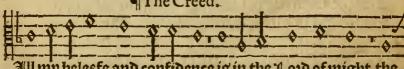
D Lord, into temptation Lead us not, when the feend doth rage: To withstand his inuation,

Gine power and strength to enery age. Arme and make arong thy feeble holt. with faith, and with the holy Ghost.

D Lord, from euill deliner bs, The daies and times are dangerous: From enertalting death lane vs, And in our last need comfort bg. A blessed end to by bequeath, Into thy hands our foules receaue.

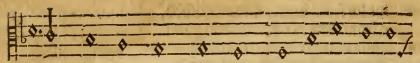
For thou, D Lord, art king of kings, And thou hast vower over all: Thy glorie thineth in all things In the wide world bninerfall. Amen, let it be done, D Lozd, That we have praid with one accord.

The Creed.

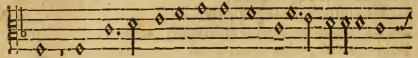


all my beleefe and confidence is in the Lord of might, the

The Ciccu.



father which all things hath made, the day and eke the



night. The heavens a the firmament, a also many a star:



the earth & al that is therin, which pasmans reason far.

And in like maner, I beleeve in Christ our Lord his sonne, Coequall with the deitie, and man in stell and bone.
Conceived by the holy ghost, his word doth me assure:
And of his mother Mary borne, yet the a virgin pure.

Because mankind to sathan was for sin in bond and thrall: De came and offred by himselfe to death to saue vs all. And suffering most greenous paine, then Pilat being undge, was crucified on the crosse, and thereat did not grudge.

And so he died in the flesh, but quickned in the spirit: His body then was buried, as is our vse and rite. His spirit did after this descend into the lower parts: To them y long in darknes were, the true light of their harts

And in the third day of his death he role to life againe:
To the end he might be glozified out of all greefe and paine.
Ascending to the heavens hie, to sit in glozy still,
On Gods right hand his father deere, according to his will.

A praier to the noily Ghoit.

Untill the day of indgement come, whehe shal come again: with angels power (yet of that day we all be bucertaine.) To indge all people righteously, who he hath derely bought: The living & the dead also, which he hath made of nought.

And in the holy spirit of God my faith to satisfie: The third person in Trinitie beleeve I stedfallly. The holy a catholike church, & Gods word doth maintaine: And holy scripture doth allow, which sathan doth distaine.

And also I do trust to have by Jesu Christ his death, Release and pardon of my sinnes, and that only by faith. What time all stell shall rise againe, before & Lord of might: And se him to their bodily eies, which now do give the light.

And then thall Christ our sautour the sheepe a goats divide: And give life everlastingly, to those whom he hath tride. Which is his Realme celestiall, in glorie for to rest: with all the holy companie of saints and angels blest.

mohich serve the Lozd omnipotent obediently ech houre: To whom be all dominion and praise for evermore.

A praier to the holy Ghost, to be sung before the Sermon.

Ome holy spirit the God of might, comforter of vs all:

Teach vs to know thy word aright, that we do never fall.

Sing this to the tune of Veni Creator.

D holy Ghoft, visit our coaft,

defend vs with thy shield:

Against all since and wickednesse.

Against all sinne and wickednesse, Lozd helpe vs winne the field.

Lord keepe our Ducene and her counsell, and give them will and might:

A praier to the noily Gnoit. Coperfenere in thy golpell, 40 kest. well any state that the

which can put linne to flighta day willing a same it at D Lord, that givelt the holy word, which was a solid and

That in the same we may accord, and therein line and dy.

D holy wirit, direct a right? the vieachers of thy word:

That thou by them maist cut downe sinne,

as it were with a swood.

Depart not from those pattures pure, but aide them at all neede:

which breake to by the bread of life, whereon our soules do feede.

D bleffed spirit of truth, keepe bs in veace and bnitie:

keeve vs from fects and errors all, and from all Dapistrie.

Convert all those that are our foes, and bring them to the light:

That they and we may all agree, and praise thee day and night.

D Lord, increase our faith in vs, and love so to abound:

That man and wife be boide of strife, and neighbourg about by round.

In our time give thy peace, D Lord, and how to nations farre and nie which gird and a domain

And teach them all thy holy word sind the sumille states of that we may fing to thee. It may be see when the

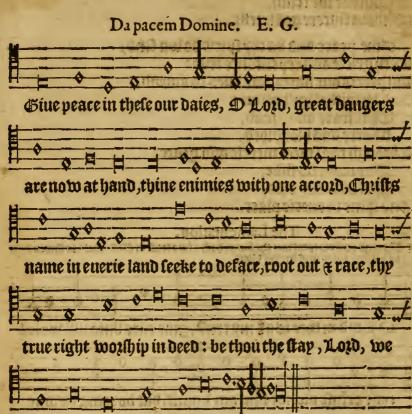
All glorie to the Trinitie, that is of mighties most: The living Father, and the Sonne, and eke the holy Ghoft.

ોકો તેવેલાં જારી તેવાં ક

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Da pacem Dominic.

As it hath beene in all the time that hath beene heretofore: As it is now, and so shalbe hencefoorth for evermore.



thee pray, thou helpest alone in all neede.

Give by that peace which we do lacke, Through misbeliefe and ill life: Thy word to offer thou dost not slacke, which we bukindly gainestrine: with fier and sword, This healthfull word,

Ce. ii.

Some

1 ne Lamentation.

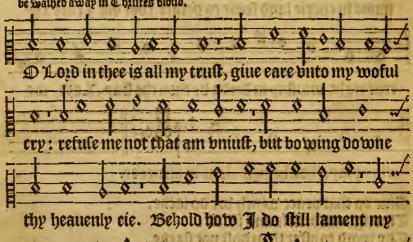
Some perfecute and oppresse: Some with the mouth Confesse the truth, without sincere godinesse.

thy truth may bide, And thine in enerie place.

Give peace and by thy spirit down send, with griefe and repentance true:
Do peerce our harts, our lives to amend, And by faith Christ renue:
That feare and dread,
warre and bloudshed,
Through thy sweet mercie and grace,
May from by slide,

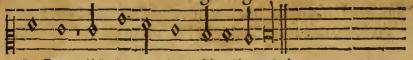
The Lamentation.

Through perfect repentance the finner hath a fure truft in God, that his finnes that be walhed away in C briftes bloud.



finnes, wherein I do offend: D Lord, for them shall I

F & A . * C. *



be shent, sith thee to please I do intend?

No, no, not so thy will is bent, to deale with sinners in thine ire: But when in heart they shall repent,

thou grantst with speed their iust desire.

To thee therefore still shall I crie, to wash away my sinfull crime: Thy bloud, D Lord, is not yet drie, but that it may help me in time.

Hast thee, D Lozd, hast thee I say,
to poure on me the gifts of grace:
That when this life must seete away,
in heaven with thee I may have place.
Where thou dost raigne eternally,

with God which once did downe theefend:

to the the waife mail with

to thee be praise world without end.

A thankesgiuing after the receiving of the Lords Supper.

The Lord be thanked for his gifts, a mercies enermore: that he doth thew but o his faints, to him be laud therfore. Our tongs cannot so praise & Lord, as he doth right deserve: Our harts can not of him so thinke, as he doth by preserve.

His benefits they be so great, to be that be but sin: That at our hands for recompence, there is no hope to win. D sinfull fiely, \$ thou shoulds have such mercies of \$ Lord: Thou dolt deserve more worthin, of him to be abhord.

Aought els but sin a weetchednes doth rest win our harts: And stubbozuly against the Lozd we daily play our parts. Ce.iii. The The funne about the firmament, that is to be a light: Doth shew it felfe moze cleare a pure, than we be in his light

The heavens above and all therein, more holy are than we: They ferve the Lord in their estate, echone in their degree. They do not strine sor mastership, nor slacke their estice set: But feare the Lord and do his will, hate is to them no let.

Alfo the earth and all therein, of God it is in aw: It doth observe the formers will, by skilfull natures law. The sea, a all that is therein, doth bend when he doth beck: The spirits beneath do treble all, a searchis weathful check.

But we alas for whom al these were made, them for to rule: Do not so know or love the Lord, as doth the ore or mule. I law he gave for visto know, what was his holy will: He would vision, but we would not avoid the thing will.

Mot one of vs that seeketh out the Lord of life to please: Mordo the thing that might vs some to Christ a quiet ease. Thus are we all his enemies, we can it not denie: And he againe of his good will, would not by we should die.

Therefore when remedie was none, to bring by buto life: The son of God our field he tooke, to mend our mortal strife. And all the law of God our Lord, he did it full obay: And for our sing by on the crosse, his bloud our debts did pay

And f we would not ret forget, what good he to bs wroght: A signe he lest our eies to tell, that he our bodies bought. In bread and wine here visible, but o thine eies and tast: His mercies great thou mailt record, if his spirit thou hast.

As once the come did line a grow, a was cut down whithe: And theeshed out when many stripes, out fro his huse to drive. And as the mill with violence, did teare it out so small: And made it like to earthly dust, not sparing it at all.

And

And as the Duen with fier hote, did close it by inheat: And all this done y J have said, that it should be our meat. So was the Lord in his ripe age, cut down w cruell death: His soule he gave in torments great, a yelded by his breath.

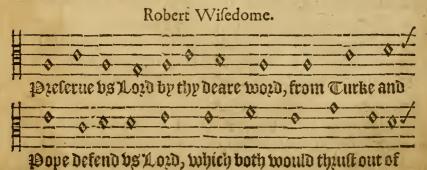
Because that he to be might be an enertasting bread: (led. With much reproch and troubles great, on earth his life he And as the grapes in pleasant time, are presed very sore: And plucked down whe they be ripe, tet to grow no more.

Because the inice that in them is, as comfortable drinke: We might receive a forful be, who sorrows make be shrink. So Christes blond outpressed was, what a cke we speare: The inice wherof doth save all those, & rightly do him feare.

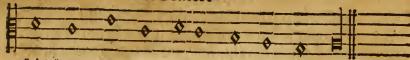
And as the cornes by buitie, into one loafe is knit: So is the Lord This whole church, though he in heaven lit. As many grapes make but one wine, so shuld we've but one In faith and love in Christ above, and but o Christ alone.

Leading a life without all strife, in quiet rest and peace: From enuie a from malice both, our harts a tongs to cease. which if we do, then shall we show that we his chosen be: By faith in him to lead a life, as alwaies willed he.

And that we may so do indeed, God send us all his grace: Then after death we shall be sure, with him to have a place.



his



his throne, our Lord Jesus Christ thy deare sonne.

Lord Jesus Christ shew foorth thy might, that thou art Lord of Lords by right: Thy poore afflicted flock defend, that we may praise thee without end.

God holie Ghost our comforter,

be our patron, helpe, and succour: Give by one mind and perfect peace, all gifts of grace in by increase.

Thou hiving God in persons three, thy name be praised in buitie:
In all our need so by defend, that we may praise thee world without end.

FINIS.



houses enerie Morning

and Evening.

Morning prayer.



Lmightie God amolt mercifull father, we doe not present our selves here before thy Maiestie, trusting in our owne merites or worthinesse, but in thy manifold mercies, which hast promised to

heare our prayers, a grant our requeltes, which we Chall make to thee in the name of thy beloved sonne Jesus Christ our Lord: who hath also commanded us to affemble our felues together in his name, with full affuraunce that he will not onely be amongett bs, but also be our mediatour a advocate towardes thy maiestie, that we may obtaine all things which shall seeme expedient to thy blessed will for our necellities: therefore we beseech thee most mercifull father, to turne thy louing countenaunce towardes bs, a impute not buto bs our manifold linnes a of fences, whereby we justly deserve thy weath and sharpe punishement, but rather recease by to thy mercy for Jefus Christes sake, accepting his death Avallion, as a full recompece for all our offences, in whom onely thou art pleased, and thorough whom thou cast not be offended with vs. And segng of thy great mercies we have quietly passed this night, (graunt D heavenly father) that we may bellow this day wholy in thy fervice, so & all our thoughts, wordes, and deedes, may redound to the glorie of thy name, and good ensample to all men, who seing our good workes, may glorific thee our heavenly father. And for almuch as of thy meere favour

and

1 Larcise

and love, thou halt not onely created by to thine ownedimilitude and likenesse, but also halt chosen by to be heyers with thy deare some Jesus Christ of that immortall kingdome which thou preparedst for vy before the beginning of the world, we besech there to increase our fayth and knowledge, and to lighten our hartes with thy holy spirite, that we may in the meane tyme live in all godly conversation and integritie of life, knowing that Joolaters, adulterers, covetous men, contentious persons, drunkardes, gluttons, and such like, shall not in-

heritethekingdome of God.

And because thou hast commaunded by to very one for an other, we doe not onely make request (D Lord) for our felues, and them that thou bast alreas dy called to the true understanding of the heavenly will, but for all people and nations of the world, who as they knowe by thy wonderfull woothes, that thou art God over all: so they may be instructed by thy holy spirite, to beleeve in thee their onely Sautour and redemer. But for almuch as they can not belove except they heare, noz cannot heare, but by preaching, and none can preache except they be cent: therfore (D'Lord) raple by farthfull distributers of thy mysteries, who setting a part all worldly respectes, may both in their life and doctrine, onely feeke thy glory. Contrarily, confounde Sathan, Antichzist, with all hirelynges, whom thou hast already cast of into a reprobate sence, that they may not by fectes, schismes, herefies and errours, disquiet thy little flocke. And because (D'Loide) we befallen into the latter dayes and daungerous tymes, wherein ignozaunce bath gotten the byper band, and Sathan by his ministers seeke by all meanes

meanes to quench the light of thy Gospell, we befeech thee to maintayne thy cause against those rauening wolves, and strengthen all thy servauntes, whome they keepe in vision and bondage. Let not thy long suffering be an occasion, exther to encrease their tyranny, or to discourage thy children, neyther pet let our sinnes and wickednes be a hinderaunce to the mercyes, but with speede (D Lord) consider these great miseries. For thy people Israell many times by their sinnes pronoked thine ander, and thou vunishedst them by thy inst indgement, yet though their sinnes were never so greuous, if they once returned from their iniquitye, thou receaued ft them to mercy. poetherfore most wretched sinners bewaile our manifold linnes, and earneftly revent vs for our former wickednes, and bugodly behamour towardes thee: and whereas wee cannot of our felues purchase thy pardon, yet we humbly befech thee for Jeius Chiftes fake, to shew thy mereyes byon by, and recease by agayne to thy favour. Grannt by dearefather, the seour requestes, and all other thinges necessary for vs& thy whole Church. according to the promise in Jesus Christ our Lord. In whose name we beseech thee as he hath taught vs saying: Our father which art in heauen. &c.

A thankesgiuing before meat.

Ternall and enerthing GDD, father of our Lord Jefus Christ, who of thy most singular love which thou bearest to mankinde, hast appointed to his sustenaunce, not onely the fruites of the earth, but also the foules of the ayre, the beastes of the field, and fishes of the sea, and hast commanned bed thy benefites to be receased as from thy handes

with

with thankesgening, assuring thy children by the mouth of thy Apostle, that to the cleane all thinges are cleane, as the creatures which be sanctissed by thy word, and by prayer: graunt but o bs grace so moderately to bse these thy giftes present, that our bodies being refreshed, our soules may be more able to proceede in all good workes to the prayse of thy holy name, thorough Jesus Christ our Lord. So be it. Our Father which.&c.

¶ A thankesgeuyng after meat.

Lozie, praise, and honor be unto thee most mercifull and omnipotent father, who of thine infinite goodnes, hast created mato thine owne image and similitude, who also hast fed, and dayly feedest of thy most bountifull hand all living creatures: Graunt unto by, that as thou hast nourished these our mortall bodyes with corporall foode, so thou would streplenish our soules with the perfect know ledge of the lively word of thy beloved son Jesus, to whom be prayse, glory, a honor for ever. So be it.

God faue his Church universal, our Queene and realme: God comfort all them that be comfortles. Lord increase our faith. D Lord for Chuist thy sons sake, be mercifull to the common wealth where thy Gospell is truely preached, and harbor graunted to the afflicted members of Christes body, and illuminate according to thy good pleasure, all nations with the brightness of thy word. So be it.

Euening praier.

Lord God father everlasting and full of pittie, we acknowledge and confesse, that we be not worthy

laitis.

worthie to lift by our eyes to heaven, much leffe to vielent our selves before thy Maiestie, with confis dence that thou wilt heare our praiers, and grant our requestes, if we consider our owne desernings, for our consciences do accuse bs, and our sins witnesse against vs, and we know that thou art an byright judge, which doll not justifie the sinners and wicked men, but punishest the faultes of all such as transaressethy commandements: Det most mercifull father, lince it hath pleased thee to command vs to call on thee in all our troubles and advertis ties, promiting even then to helpe vs when we feele ourselnes (asit were) swallowed by of death and desveration, we otterly renounce all wouldly confidence, and flee to thy soueraigne bountie as our onely stay and refuge: beseething thee not to call to remembrance our manifold linnes and wickednes. whereby we continually pronoke thy wrath and indignation against bs: neither our negligence and bukindnesse, which have neither woorthily esteemed, not in our lines sufficiently expressed the sweete comfort of thy gospell renealed buto bs: but rather to accept the obedience a death of thy sonne Jefus Christ, who by offring by his bodie in facrifice once for all hath made a Cufficient recompence for all our linnes. Have mercie therfore vpon vs (D Lord) and forgive by our offences. Teach by by thy holy spirit that wee may rightly weigh them, and earnestly repent for the same. And so much the rather (D Lord) bicause that the reprobate a such as thou halt for saken can not praise thee nor cal byon thy name, but the reventing part, the forewfull mynd, the conscience oppressed, hungring and thire thing for thy grace, thall ever let forth thy praise and

glozy,

glozy. And albeit we be but wormes and dust vet thou art our creator, and we be the worke of thy handes: yea thou art our father, and we thy childie, thou art our shepheard, and we thy slocke, thou art our redeemer, a we the people whom thou halt bought: thou art our God, a we thyne inheritance. Correct by not therefore in thyne anger (D Lord) neyther according to our defertes punishe bs, but mercifully chastice by with a fatherly affectio, that al the world may know that at what time so ener a finner doth repent him of his linne from the bottom of his hart, thou wilt put away his wickednes out of thy remembraunce, as thou halt promised by thy holy 1320vhet.

finally, foralimuch as it bath pleased thee to make the night for man to rest in, as thou hast ordayned him the day to trauayle, graunt (D deare father) \$ we may so take our bodily rest, that our soules may continually watch for the time that our Lord Jefus Chailt shall appeare for our deliveraunce out of this mortalllife, and in the meane feafon, that wee (not onercome by any fantalies, dreames, or other temys tations) may fully set our myndes bypon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleeve be not excessive or overmuch, after the infatiable defires of our flesh, but onely sufficie ent to content our weake nature, that wee may be better disvosed to live in all godly conversation, to the glorie of thy holy name, and profite of our bres thren. Sobeit.

A godly praier to be said at all times.

IDnoz and prayle bee genen to thee (D Lord, OD dalmightie) most deare. Father of heauen,

uen, for all thy mercies and louing kindnesse shews ed buto bs, in that it hath pleased thy gracious goodnesse freely and of thyne owne accord, to elect and chose by to saluation before the beginning of the world, a even like continuall thankes be geven to thee for creating by after thone owne image, for redeeming by with the precious bloud of thy deare some, when we were viterly lost, for sanctifying bs with thy holy wirite in the revelatio and knows ledge of thy holy word, for helping and fuccouring bs in all our needes and necessities, for sawing vs from all daungers of body and soule, for comforting vs so fatherly in all our tribulations, and verfecutions, for waring by folong and gening by fo large a tyme of reventaunce. These benefites (D most mercyfull father) like as wee knowledge to have receased them of thy onely goodnesse, even so we befeech thee, for thy deare Sonne Jelus Chris stes sake to graunt by alwayes thy holy Spirite, whereby wee may continually growe in thankefulnesse towardes thee, to be ledde into all truth and comforted in allour advertities. D Lord, strengs then our farth, kindle it moze in feruentnesse and love towardes thee a our neighbours for thy lake. Suffer vs not, most deare Father, to recease thy word any more in vayne: but graunt by alwayes the afficiance of thy grace and holie spirit, that in hart word and deed we may fanctifie and do wors thip to thy name. Helpe to amplifie and increase thy kingdome, and whatsoever thousendest, we may be hartely well content with thy good pleasure and will: Let by not lacke the thing (D father) with: out the which we can not serve thee, but blesse thou to all the worker of our handes, that we may have sufficient,

full into others: be mercifull (D Lord) to our offences, and seeing our debt is great, which thou has forginen us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our father, our captayne and defender in all temptations, holde thou us by thy merciful hand, that wee may be delivered from all inconveniences, and end our lives in the sanctifying and honor of thy holy name, through Jesu Christ our Lord and onelye Saniour. So be it.

Let thy mighty hand and outstretched arme (D Lord) be still our defece, thy mercy and louing kind ness in Jesu Christ thy deare sonne, our faluation, thy true and holy word our instruction, thy grace and holy spirite our comfort and consolation, buto

the end, and in the end. So beit.

O Lord increase our fayth. &c.

¶ A Confession for all estates and tymes.

thy divine maielty, that we are miserable linners, conceived and boxne in sinne and iniquity, to that in vs there is no goodnes. For the self evermore rebelleth agaynst the spirite, whereby we cotinually transgresse thy holy preceptes and commaundementes, so purchase to our selves through thy institudgement, death and damnation. Potwithstanding (D heavenly father) for assumed we are displeased with our selves for the sinnes that we have committed against thee, and do vnsained by repent vs of the same: we most humbly beseeth thee, for Jesus Christes sake, to shew thy mercy on by,

bs, to forgene bs all our finnes, and to increase thy holy spirite in vs, that we acknowledging from the bottome of our hartes our owne burighteousnes, may from henceforth not onely mortifie our finfull lusts and affections, but also bying forth such fruits, as may be agreable to thy most blessed will, not for the worthynes thereof, but for the merites of thy dearely beloved some Jesus Christ our onelyesas ulour, whom thou half already genen an oblation and offring for our linnes, and for whose sake, we are certainely perswaded, that thou wilt denye bg nothing that welhall aske in his name, according to thy will. For thy spirite doth assure our consciences that thou art our mercifull father, and so louest vs thy children through him, that nothing is able to remove thy heavenly grace and favour from bs. To thee therefore (D father) with the sonne and the holy Ghott, be all honoz and glozy world withoutend. So beit.

¶A prayer for the whole state of Christes Church.

A Linighty God and most mercyfull father, we humbly submit our selves, and fall downe besize thy maiestie, befeechyng thee from the bottome four harts, that this seede of thy word now sowen amongest vs, may take such deeperoote, that neistler the burnyng heate of persecutio cause it to wither, neither the thorny cares of this lyfe choke it, but hat as seed sowne in good groud, it may bring soth thirty, surty, and an hundreth fold, as thy heavely wisedome hath appoynted; and because we have neede, continually to crave many thynges at the handes, we humbly beseeche thee (D heavenly

ff.i.

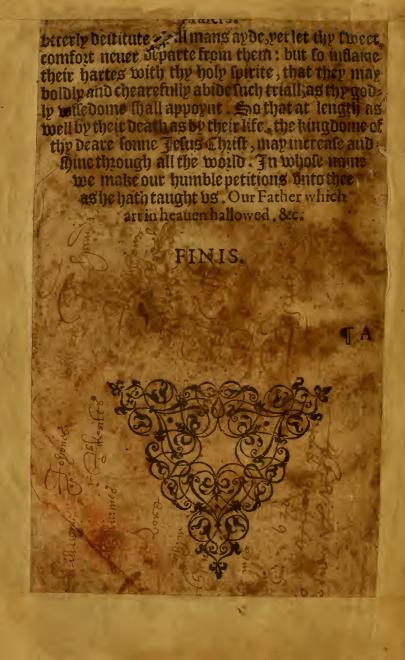
father)

Father) to graunt by thy holy write to direct our vetitions, that they may proceede from such a feruent mynde, as may be agreable to the most blessed will. And seying that our infirmitie is able to doe nothing without thy helpe, a that thou art notige notaunt with how many and great temptations, me poore wretches are on enery lide enclosed and compassed: Letthy strength, D Lord, sustayne our weakenesse, that we beyng defended with the force of thy grace, may be lafely preserved agaynst all asfaultes of Sathan: who goeth about continually luke a roaryng Lyonseekying to denoure bs. Increase our farth, D mercyfill father, that we doe notswarue at any tyme from thy heavenly worde, but anoment in vshope and love, with a carefull keepyng of all thy commandements: that no hards nelle of hart, no hypocrifie, no concupicence of the eyes, not intilementes of the worlde, doe diawe bs away from thy obedience. And sevna we live now in these most verilous times: let thy fatherly vious dence defend by agapust the violence of our enes mies, which doe feeke by all meanes to oppresse thy truth. Furthermore for as much as bythyholy A postle we beetaught, to make our prayers and sup lications for all men: weevray not onely for our selves here present, but beseech thee also, to reduc all such as be pet ignorant, from the miserable caltimitie of blindnes and error, to the pure budes standing, and knowledge of thy heavenly truch: that we all with one consent and buity of mynds, may worthin thee our onely God and fautour. Ind that al pastors, shepheards and ministers, to whm thou halt committed the dispensation of the joly word, and charge of thy choten people, may boh in

their ute and doctrine, be found faithful, tetting only before their eyes thy glozy: and that by them all pooze theepe, which wander and go aftray, may be

gathered and brought home to thy folde.

Moreover, because the hartes of rulers are in thy handes, we befeech thee to direct a gouerne the barts of alkings, princes and magistrats to whom chou halt committed the fword: especially D Lord according to our bounden dutye wee befeeche thee to marntarne and increase the honozable estate of the Queenes maiestic, and all her most noble counfellers, and magistrates, with all the spirituall nastors and ministers, and all the whole body of this common weale. Let thy fatherly fauor so preserve them; and thy holy spirite so governe their hartes, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sinne vunished, according to the vieciserule of thy holy worde. And for that we be all members of the multicall body of Jelus Chilt, we make our requestes buto thee (D heavenly father) for all such as are afflicted with any kynde of crosse or tribulation, as warre, plague, famine, licknesse, ponertie, imprisonment, persecution, banishment, or any other kynde of thy rods, whether it be calamitie of body, or veration of mynde: that it would please thee, to geve them vatience and constancies till thousend them full delinerance of all their troubles. Roote out from hence (D Lord) all ravenying polues, whiche to fill their bellies feeke to destroy thy flocke. And thew thy areat mercies byon those our brethren in other countreys, which are perfecus ted, cast into paison, and dayly condemned to death for the testimonie of thy truth. And though they be If f. if. otterly













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CHADNELL COVEN